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OF THE

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From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS or SUFFERINGS, their VIRTUES, PARTS, and LEARNING, are accurately diſplayed; with a CATALOGUE of their LITERARY PRODUCTIONS.

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M DCC LXI.


BRITISH MUSEUM

AN

Univerſal, Hiſtorical, and Literary DICTIONARY.

F.

FABER (Jacobus), in French, James le Fevre, a very little man, ſays Bayle, and of mean extraction, but a great genius, ſupported by a great deal of learning, was born at Etaples in Picardy, about the year 1440; and was one of thoſe, who began to expel the barbariſm, which reigned in the univerſity of Paris. He became ſuſpected of Lutheraniſm, and was obliged to give way to the outrages of certain paſſionate and ignorant zealots, who ſuffered him not to reſt. He quitted the field, and retired from Paris to Meaux; where the biſhop was William Briconnet, a lover of the ſciences and men of true learning. The perſecution raiſed by the Franciſcans at Meaux obliging the biſhop, againſt his inclination, to be a good Catholic; Faber was forced to retire to Blois, and from thence to Guienne. Margaret, queen of Navarre, ſiſter to Francis I. honoured him with her protection; ſo that he enjoyed full liberty at Nerac till his death, which happened in 1537, when he was little ſhort of a hundred years old. Dict.

He was one of thoſe, who, like Eraſmus, though they did not outwardly depart from the church of Rome, and diſapproved in ſome meaſure the conduct of thoſe, who eſtabliſhed the Reformation in Germany, yet at the bottom were very indifferent Papiſts. He took a journey to Straſburg, by the queen of Navarre's order, to confer with Bucer and Capito, concerning the reformation of the church. He pub-

liſhed, ſo early as the year 1512, a tranſlation of St. Paul's Epiſtles, with critical notes and a commentary, wherein he frequently cenſures the Vulgate. He publiſhed, in the year 1522, the like notes and commentary upon the other parts of the New Teſtament. Natalis Bedda, a divine of Paris, cenſured his divinity as well as that of Eraſmus: and the Inquiſitors of Rome under Clement VIII. put his commentary on the whole New Teſtament, in the catalogue of prohibited books, till it ſhould be corrected and purged from its errors. Father Simon has paſſed a judgment on this work of Faber's, which he concludes with obſerving, that "he "ought to be placed among the moſt able commentators of "the age. But Eraſmus, who wrote at the ſame time, and "with infinitely more politeneſs, greatly leſſened his repu- "tation. The works of Faber are no longer read at Paris, "whereas thoſe of Eraſmus are highly eſteemed even at "this day."

Crit. Hiſt. des Comment. du N. T.

His natural moderation left him, when he wrote againſt his friend Eraſmus, and the quarrel did not end at all to his advantage. Faber was angry at Eraſmus for no other reaſon, but becauſe he had not adopted all his opinions as to certain paſſages of ſcripture, when he publiſhed his notes on the New Teſtament. He rudely attacked him, and accuſed him of having advanced impious notions. Eraſmus defended himſelf; and when he had ſaid what was ſufficient for that purpoſe, begged of his adverſary the continuance of his friendſhip, aſſuring him, that he had always loved and eſteemed him. The letter he wrote him on this occaſion, is dated April 1517; the very year that Luther began to preach. Eraſmus was very ſincere in his profeſſions to Faber; and accordingly, was much diſpleaſed with the compliments, which he received from his friends on his victory, deſiring them at the ſame time not to change their opinion of Faber, on account of this quarrel. What Eraſmus wrote on this head to Tonſtal, the Engliſh embaſſador at Paris, in the year 1517, does ſo much honour both to himſelf and Faber, that it is but right to tranſcribe it. Quæ ſcribis de noſtra ad Fabrum Apologia, &c. that is, "What you write concern- "ing my anſwer to Faber, though I know you wrote it with "a moſt friendly intention, yet gave me uneaſineſs on a "double account: becauſe it revives my paſt grief, and be- "cauſe you ſeem on this occaſion, to ſpeak with leſs eſteem "than I could wiſh of Faber; a man, who for integrity and "humanity has ſcarcely his equal among thouſands. In this "ſingle inſtance only, has he acted unlike himſelf: in at-

" taking a friend, who deſerved not ſuch uſage, in ſo vio-
" lent a manner. But what man was ever wiſe at all times?
" And I wiſh I could have ſpared my adverſary: but now I
" am afflicted for two reaſons; both becauſe I am conſtrain- Eraſm.
" ed to engage with ſuch a friend, and becauſe I perceive, Epiſt. 3.
" ſome to think leſs candidly of Faber, for whom it is my lib. 3.
" earneſt deſire, that all ſhould entertain the utmoſt eſteem."
Can there, ſays Mr. Bayle, be more heroic ſentiments than Epiſt. 28.
theſe? They had their effect on Faber, who repented of his lib. 7.
attack, and made no reply.

Some very ſingular things are related of Faber's laſt hours, which it may not be improper juſt to mention. Margaret of Navarre was very fond of Faber, and viſited him often. He and ſome other learned men, whoſe converſation greatly pleaſed the queen, dined with her one day; when, in the midſt of the entertainment, Faber began to weep. The queen aſking the reaſon of it, he anſwered, That the enormity of his ſins threw him into grief: not that he had ever been guilty of debaucheries, or the like, but he reckoned it a very great crime, that having known the truth, and taught it to ſeveral perſons who had ſealed it with their blood, he had had the weakneſs to keep himſelf in a place of refuge, far from the countries where crowns of martyrdom were diſtributed. The queen, who was very eloquent, comforted him; yet, going to bed, he was found dead a few hours after. Mr. Bayle ſays, it is hard to doubt the truth of this ſtory, and hard not to doubt of it: and canvaſſes the point. It is probably one of thoſe ſtrange ſtories, which conſiſt of a mixture of truth and falſhood.

FABER (NICOLAUS), a very ingenious, learned, and pious man, was born at Paris upon the 2d of June 1544; Dupin Hiſt. Eccles.
and liberally educated by his mother, his father dying while he was an infant. During the courſe of his ſtudies, a terrible accident happened to him. As he was cutting a pen, a bit of the quill flew into his eye, and gave him ſuch exceſſive pain, that haſtily lifting up his hand to it, he ſtruck it out with his knife. Having finiſhed his ſtudy of the languages, he was ſent to ſtudy the civil law at Tholouſe, and Padua, and Bolonia. He did not come back, till he had travelled through Italy; and he reſided eighteen months in Rome, about the year 1571, where he cultivated a friendſhip with Sigonius, Muretus, and other learned men. He there got his taſte for antiquity, and brought away with him many curioſities. Upon his return to France, he applied himſelf

wholly to letters, and would hear no mention of marriage. His mother and brother dying in the year 1581, he lived with Peter Pithæus, with whom he was very intimate; and having nothing to do but ſtudy, he employed himſelf in reading the works of the ancients, in correcting them by the manuſcripts, of which he had a great number in his own library, and in writing notes upon them. He laboured particularly on Seneca, whom he publiſhed in the year 1587, with a learned preface and notes. He applied himſelf alſo, to ſtudies of a different kind, to the Mathematics paticularly; which he ſucceeded in ſo well, that he diſcovered immediately the defect in Scaliger's demonſtration of the Quadrature of the Circle. When Henry the IVth of France, became at length the peaceable poſſeſſor of the crown, he appointed Nicolaus Faber, or Nicholas le Fevre, preceptor to the prince of Condé. During this important truſt, he found time to labour upon ſome conſiderable works; and compoſed that fine preface to the fragments of Hilary, in which he diſcovered ſo many important facts, relating to the hiſtory of Arianiſm, not known before. After the death of Henry IV. he was choſen by the queen, preceptor to Lewis XIII. He died upon the 3d of November, 1611.

Though he laboured intenſely all his life, he was one of thoſe learned men, who are not ambitious of the character of author, but content with ſtudying for themſelves and their friends. He applied himſelf in his youth to the reading of the Belles Lettres and Hiſtory, which he never neglected. Civil Law, Philoſophy, and Morality, were afterwards his occupation: and at the latter part of life, he ſpent his time chiefly among Eccleſiaſtical Antiquities. As he kept up a correſpondence with all the learned men of Europe, ſo when he heard of any perſon, about to publiſh an author, or to compoſe a work of his own, he took care to aſſiſt him with manuſcripts, and to furniſh him with memoirs, but without ſuffering any mention to be made of his name, though his injunctions upon this point were not always obſerved. His own works, which were but few, were collected after his death, by John le Begue his friend, and printed at Paris in the year 1614, in one ſmall volume in quarto. They conſiſt of pieces in Latin and French.

Jugemens des Savans,

Nicholas le Fevre, ſays Baillet, "is the model of a truly "chriſtian critic. He knew ſo perfectly well how to join "virtue to learning, which before were thought to be ſome-"what inconſiſtent with each other, that he rendered the for-"mer amiable to all the learned, and the latter to all the "virtuous.

"virtuous. In short, says he, there was no learned man, "however bad, nor any good man, however ignorant, that "did not honour and love Mr. le Fevre; and difference of "religion and party, made no difference in regard to him." Then he goes on to enumerate many great persons, who, however they might differ in other respects, yet all agreed in their commendations and esteem of Le Fevre: as Baronius, Scævola Sammarthanus, Father Sirmond, Pithæus, Justus Lipsius, cardinal Perron, Isaac Casaubon, Scaliger, and Scioppius. Baronius speaks of him, in several places of his Annals, in terms of the highest applause; calls him a man of exemplary virtue, and of learning, which can be equalled by nothing but his modesty; and takes all occasions to express the greatest esteem for him. Baronius was indeed under great obligations to him: for the lights communicated to him by Le Fevre, in regard to several points of criticism and history, were of great use to him in correcting the second edition of his Annals. Lipsius pronounced him a perfect critic, almost the only one capable of correcting and polishing the works of others, and whose learning, judgment, and diligence, knew no other bounds, than what his modesty prescribed. Casaubon called him a living library for history and ecclesiastical learning. Scaliger says, he was a most ingenious man, but that he never read the books of heretics. And, lastly, Scioppius, who hardly ever spoke well of any one, owned Le Fevre to have been very happy in his notes upon Seneca, and in his corrections of Nonius Marcellus. We are not the least inclined to doubt the truth of these elogies, yet are of opinion, that they had never been so fully and unanimously bestowed, if Le Fevre had not been a very unambitious unpretending man: for, to say the truth, the learned are but seldom so candid to one another.

FABER (Tanaquil), in French, Taneguy le Fevre, a very learned man, was born at Caen in Normandy in the year 1615. His father determined to educate him to learning, at the instigation of one of his brothers, who was an ecclesiastic, and who promised to take him into his house under his own care. Before he was put to study, his uncle observing, that he had an excellent voice and ear, was desirous that he should learn music. He made a great progress in this fine science, and at eleven years of age sung and played with uncommon judgment. At twelve, his uncle began to instruct him in the Latin tongue, in which he soon became very knowing: but his uncle being a man of prodigious severity,

Niceron Memoires, &c.

the boy conceived ſuch a terror of him, that his father could not perſuade him to purſue his ſtudies, till he took him home, and put him under another preceptor. But this preceptor was ignorant of the Greek language; which Faber, being convinced of the neceſſity of underſtanding as well as the Latin, acquired intirely by his own application. Afterwards he was ſent to the college of la Fleche, where he went through a courſe of Rhetoric and Philoſophy. The Jeſuits uſed their utmoſt efforts to detain him, but in vain: for he returned to his father at Caen, who adviſed him to take orders, as the readieſt way for his advancement, but with as little ſucceſs.

Having continued ſome years in Normandy, he went to Paris; where, by his parts, his learning and his addreſs, he gained the friendſhip of perſons of the higheſt diſtinction. Monſieur de Noyers recommended him to cardinal de Richelieu, who ſettled on him a penſion of 2000 livres, to inſpect all the works printed at the Louvre. The cardinal deſigned to have made him principal of the college, which he was about to erect at Richelieu, and to ſettle on him farther a conſiderable ſtipend for that purpoſe: but the cardinal died, and Mazarine who ſucceeded him, not giving the ſame encouragement to learning, the Louvre-preſs became almoſt uſeleſs, and Faber's penſion was very ill paid. His hopes being thus at an end, he quitted his employment; yet continued ſome years at Paris, purſuing his ſtudies, and publiſhing from time to time various works, of which an account ſhall be given immediately. Some years after, he became a profeſſor in the univerſity of Saumur; which place he accepted, preferably to the profeſſorſhip of Greek at Nimeguen, to which he was invited at the ſame time. His great merit and character, ſoon drew to him from all parts of the kingdom, and even from foreign countries, numbers of ſcholars, many of whom boarded at his houſe. He had afterwards a conteſt with the univerſity and conſiſtory of Saumur, on account of his having aſſerted in one of his works, that "he could par-"don Sappho's paſſion for thoſe of her own ſex, ſince it had "inſpired her with ſo beautiful an ode upon that ſubject." Upon this diſpute he would have reſigned his place, if he could have procured one elſewhere: and at laſt, in 1672, he was invited upon very advantageous terms to the univerſity of Heidelberg. He was preparing to remove thither, but was ſeized with a fever, which proved fatal to him in eleven days. He died on the 12th of September 1672, aged fifty-ſeven years. He left a ſon of his own name, author of a ſmall

tract

tract De futilitate Poetices, printed at Amſterdam 1697, in 12mo. who was a miniſter in Holland, and afterwards ſpent many years in London, and in 1697 went to Paris, where he embraced the romiſh religion; and two daughters, one of whom was the celebrated madam Dacier, and the other married to Paul Bauldri, profeſſor at Utrecht. Monſieur Huet, biſhop of Avranches, tells us, that "he had almoſt perſuaded Faber to reconcile himſelf to the church of Rome, from which it ſeems he had formerly deſerted, "and that he "ſignified to him his reſolution to do ſo, in a letter written "a few months before his death, which prevented him from "executing his deſign." Demonſt. Evangel. p. 30. and Commentar. de rebus ad eum pertinentibus, lib. iv.

Faber was agreeable in his perſon, and his ſtature was above the common ſtandard; but he was a little ſtiff in his behaviour. He was good-natured, but ſomewhat blunt in his converſation. He had an averſion to a lie, and could not bear great talkers. He had one ſingularity, for ſuch it may be called in a man, who had broken off almoſt all converſation, for the ſake of applying himſelf more cloſely to his ſtudies: he was always very elegant in his dreſs, and ſo expenſive with regard to this, that he is ſaid to have ſent conſtantly to England for whole boxes of gloves, ſilk-ſtockings, &c. and to Paris, and even to Rome, for all ſorts of eſſences, perfumes, and powders. He was a man of vaſt fire, and ſubject to ſudden ſtarts of paſſion in his family, which however were ſoon over. His books, his children, and his garden, in which he cultivated all kinds of flowers himſelf, were his ordinary diverſions. He eat and ſlept little. His character, literary as well as religious, is thus given in ſhort by monſieur Voltaire. "He was," ſays that agreeable author, "a Calviniſt, a profeſſor at Saumur, deſpiſed thoſe of the "ſect, though he always continued among them. He was "rather a philoſopher than a Hugonot. He wrote Latin as "correctly, as a dead language can be written; and was the "author of ſome Greek verſes, which very likely have had "but few readers. Learning is indebted to him the moſt for "having produced madam Dacier." As to religion, there are many circumſtances in his life, and many hints dropped in his writings, which ſhew him not to have been bigotted to any of outward profeſſion; but for learning, with ſubmiſſion to Voltaire, we think him treated with rather too much contempt, and we imagine the reader will be of our opinion, when he has run over the following catalogue of his works. Age of Lewis XIV. vol. ii.

He publiſhed, 1. Luciani de morte Peregrini libellus. Cum notis. Paris 1653, 4to. He thought this treatiſe the beſt of all Lucian's pieces; and having a deſign to publiſh an edition of all that writer's works, which however he never executed, he put out this by way of ſpecimen. In his notes upon one place, he obſerves, that Lucian had introduced there many things againſt Chriſt, which had been caſtrated by the too great zeal and piety of our anceſtors. 2. Diatribe, Flavii Joſephi de Jeſu Chriſto teſtimonium ſuppoſitum eſſe. Salmur. 1655. 8vo. At the cloſe of this diſſertation, after obviating the cenſures which he ſuppoſed the orthodox would paſs upon ſeveral things advanced in the courſe of his argument, he owns, that "he was greatly averſe to that gloomy "and timorous kind of religion, ſo commonly approved of; "but that no perſon could ſhew, that he had ever in the "leaſt departed from true and genuine religion. I entertain, "continues he, no ideas of the Deity which are low and mean, "and depreſs him to our bodily ſervices: on the contrary, "I am fully perſuaded, that thoſe people, who diſtort their "eyes, and lift up their hands to heaven in the churches "with ſo much affectation, who ſigh perpetually, and cry "Lord, Lord, cover themſelves only with a pretended piety, "being indeed very hypocrites. So much difference, do I "think, there is between formal and real goodneſs, between "the ſtage and the church, between a theatrical actor and "a ſincere worſhipper, who, as Chriſt ſays in St. John, "worſhippeth the Father in ſpirit and in truth." Obſerve, that the above diſſertation is particularly anſwered by the learned Mr. Charles Daubuz in his treatiſe, entitled, De Teſtimonio F. Joſephi de Jeſu Chriſto, libro duo. 3. Luciani Timon, with a Latin verſion and notes. 4. Epiſtolarum pars prima. Salmur. 1659. 4to. Pars ſecunda: cui accedunt Ariſtophanis Concionatrices, Græce & Latine cum notis. Salmur. 1665. 4to. The authors of the Journal des Sçavans, for May 1666, have paſſed a judgment upon this work, which very much illuſtrates the temper and character of the man. "All the ſubjects here treated of, ſay "they, are almoſt intirely critical. We ſee many paſſages of "the ancients explained with much learning, ingenious con- "jectures to reſtore corrupted paſſages, and fine remarks re- "lating to hiſtory and chronology. But it is difficult to "ſay, whether this critical talent of monſieur le Fevre, is "of more advantage or prejudice to the authors of whom "he treats. For if he has illuſtrated ſeveral paſſages of "their works, he has pretended to diſcover many conſidera- "ble

Cap. ii. p. 67.

"ble defects in them, and even to shew, that they frequently "did not understand the language they wrote in: and as "instances of this, he mentions Livy, Terence, Aristotle, "Horace, Tacitus, Eusebius, Eustathius, &c. Nor is he "satisfied with correcting historians and poets, but he has "carried his criticism even into the scripture itself: in which "he has made free with many places, changing the words, "transposing the periods, and sometimes cutting off intire "lines; and this without bringing any proof of what he "advances, except that in his opinion the sense would be "better and clearer. In the comedy of Aristophanes, he "might have omitted to explain with so much diligence cer-"tain obscenities, in which the poet himself had affected "to be obscure. At least, it seems absurd to find in the "same volume, an explication of several passages of scrip-"ture, and of the most shocking expressions of Aristo-"phanes; that is, of the most impure writing among the "Pagans, and of what is esteemed the most sacred by Chri-"stians." This judgment was too severe not to raise his resentment; and therefore he published, 5. Journal du Journal, ou, Censure de la Censure, and afterwards, 6. Seconde Journaline, both at Saumur in 1666. 4to. 7. Abregé des Vies des Poetes Grecs, &c. that is, "A short Account of "the Lives of the Greek Poets. The marriage of Belphe-"gor. The Life of Theseus, from Plutarch." 1665. in 12mo. Mr. Reland re-published the first of these pieces at Amsterdam in 1700, with a few learned notes; but without the other two, which have no relation to it. "The Mar-"riage of Belphegor," is a novel translated from the Italian of Machiavel, in which that author shews in an ingenious manner, that there are women sometimes to be found, who are worse than the devil, and even bad enough to provoke the devil himself. "The Life of Theseus," is not a mere translation from Plutarch; our author having inserted divers supplements extracted from various writers, in order to render this life compleat. 8. Convivium Xenophontis. 9. Platonis Alcibiades primus. 10. Plutarchus de superstitione: all published in French translations in 1666; as was the year after, 11. Aristippi Vita a Diogene Laertio. This last translation was inserted by Mr. de Sallengre in his Memoires de Literature, Tom. ii. p. 2. In the same volume of the same work was published: 12. Methode par commencer les humanites Grecques et Latines. This piece was translated into English by Mr. J. T. Philipps, and published in a book, the second edition of which was printed at London in 1723, in 12mo.

under

under this title: "A Compendious way of teaching antient "and modern languages, formerly practiſed by the learned "Tanaquil Faber, in the education of one of his ſons, and "of his daughter, the celebrated madam Dacier. To which "are added, ſome tracts and obſervations on the ſame ſubject "by ſeveral eminent men, namely, Roger Aſcham, Richard "Carew, Milton, Locke, &c. With an account of the "education of the Dauphin, by Boſſuet biſhop of Meaux." 13. Fabulæ ex Locmanis Arabico Latinis verſibus redditæ. 1673. 12mo.

He publiſhed notes upon ſeveral Greek and Latin authors of antiquity: upon, 14. Dionyſius Longinus. 1663. 12mo. Theſe notes are ſaid to have been his favourite work; and he intended to have enlarged them, but did not. Boileau, in the preface to his tranſlation of Longinus, tells us, that "Faber's ſhort notes upon that author were of great uſe to "him." 15. Phædrus, cum notis & verſione Gallica. 1664. 12mo. 16. Lucretius. 1662. 4to. the ſecond edition, to which are added, Gifanius's life of Lucretius, and Lambinus's Index, was publiſhed at Cambridge in 1686. 12mo. It would not be juſtice to Faber to omit mentioning, that he dedicated this work to monſieur Peliſſon, when Peliſſon was in the Baſtile. This was an effect of his gratitude: for Peliſſon had given him a penſion of an hundred crowns, which was paid him by Menage, becauſe Peliſſon had a mind to be concealed. It was paid for four years, till the impriſonment of that gentleman: and then the penſion ceaſing, the donor was diſcovered. 17. Ælian. 18. Eutropius, and A. Victor. 19. Juſtin. 20. Terentius. At the end of the notes upon this author, is ſubjoined a tranſlation of Bion Smyrnæus's lamentatio Veneris ad Adonim in Latin verſe. 21. Horatius. 22. Apollodorus. 23. Virgilius. 24. Plinii Panegyricus. 25. Dionyſius de ſitu Orbis. 26. Anacreontis et Sapphonis Carmina. The Latin notes in this edition, have been joined to the French tranſlation of theſe poems by madam Dacier, in the Amſterdam edition of 1716, in 8vo. Laſtly, he was concerned with Paul Colomiez, in publiſhing the Scaligerana, which is called Prima, to diſtinguiſh it from another, which was printed before, though in reality made after, it.

Voltaire, as we have obſerved above, has ſpoken with ſome contempt of our author. Bochart ſtiles him a man "admirably ſkilled in Greek and Latin learning, and of un- "common ſagacity and penetration." Tollius tells us, that he was a perſon "of great wit and pleaſantry, and wonder- "fully

Hierozoic. vi. 18.

" fully poliſhed by all the elegance of Greek and Roman " literature." Guy Patin, in a letter dated Paris, Sept. 21, 1666, gives him the character of an excellent perſon, and calls him one of the moſt learned men of his age. Morhoff ſays, that he was " very learned, a good philologer, " well ſkilled in the Greek language, of an acute but rather " too enterpriſing a genius: who from his own imagination, " without the help of manuſcripts, made prodigious alterations in writers; for which raſhneſs, however, he has frequently been cenſured, &c." Father Niceron obſerves, that " his Latin ſtile is fine and delicate, without any " points or affectation; that he had likewiſe a good genius " for Greek and Latin poetry; and that his verſes are worthy of the better ages. His French ſtile, ſays he, has not " the graces of his Latin. He knew well enough the rules " of our language; but he did not throughly underſtand the " genius of it. As he lived in the Province, that is, almoſt " out of the world, he wrote more by ſtudy than cuſtom; " and he has not always obſerved the French turn and idiom. " Beſides, he ſpoiled his ſtile by a vicious affectation, endeavouring to mix the ſerious of Balzac, with the humour " and pleaſantry of Voiture. Notwithſtanding theſe defects, what he has written in our language will ſtill pleaſe: " and if his tranſlations have not all the elegance poſſible, they ſupport themſelves by their accuracy, and the learned " remarks which accompany them." Nicholas Heinſius repreſents him as a man of learning and genius, but very opinionated: and our William Baxter hardly allows him to have had any thing in him worth commending. Baxter ſeems, indeed, to have conceived a particular prejudice againſt him: for, in the dedication of his edition of Anacreon, printed at London in 1695, he ſtiles him Futilis Gallus; and affirms that Faber, in his notes on that author, every where trifles, and with all his ſelf-conceit and vanity, has ſhewn himſelf abſolutely unfit for that taſk. In the 24th note, page the 13th, he ſays, Nugatur etiam Tanaquillus Faber, ut ſolet: and in the 40th note, page the 19th, he calls him Criticaſter Gallus.

Fortuit. p. 320.

Lettres, &c.

Polyhiſt.

Memoires, &c.

Not. in Ovid. de Arte Amandi. l. ii. v. 660.

FABIAN (Robert), author of the Chronicle of England and France, or, as he himſelf calls it, " The Concordaunce of Stories," was born in London in the 15th century. He was brought up to trade, and became ſo conſiderable a merchant, that he was choſen one of the aldermen of that city: and in the year 1493, had the honour of being one of the ſheriffs of the ſame. He was a perſon of learning

learning for the times he lived in; had some skill in poetry, both in English, Latin and French; but applied himself chiefly to the study of history, and compiled out of several authors a chronicle, which was printed after his decease. He died at London in the beginning of the year 1512, and was buried in the church of St. Michael, Cornhill. Stow, in his survey of London, has preserved some verses, which were formerly upon his monument.

His Chronicle was first printed at London in the year 1516; and afterwards in the year 1533, in small but neat black types, and on a good paper. It is divided into two volumes folio; the first of which begins at Brute, and ends at the death of our Henry II. and Philip II. king of France. The second volume, which is the most valuable of the two, contains the Chronicles of England and of France, from the beginning of the reign of king Richard I. to the end of the reign of Charles IX. of France; that is, to the year 1504, the 20th of king Henry VII. and it appears by the conclusion, that it was finished by the author November the 7th, 1504. As for the work, Stow calls it, "a painful labour, to the great honour of the city, and of the whole realm." He is very particular upon the affairs of London; several things relating to the government thereof being noted by him, which are not to be met with elsewhere.—We are told, that cardinal Wolsey caused as many copies of this book as he could come at to be burnt, because the author had made too clear a discovery of the large revenues of the clergy.

Survey, &c. l. v. 126.

Bale, Scriptores Britanniæ cent. 8vo. No. 62.

FABRETTI (RAPHAEL), a very learned antiquary of Italy, was born at Urbino in Umbria, of a noble family in the year 1619. After he had passed through a course of studies at Cagli, a city in that Duchy, he returned to Urbino to accomplish himself in the knowledge of the law, in which he was admitted doctor at eighteen years of age. At Rome he had an elder brother, who was an eminent advocate; and whose example our author following, went to Rome, and applied himself to the bar; where he soon distinguished himself to such advantage, that he was put in a fair way of advancing his fortune. Cardinal Imperiali entertained so great an esteem for him, that he sent him into Spain, to negotiate several important and difficult affairs: which he did with such success, that the office of the procurator Fiscal of that kingdom falling vacant, the cardinal procured it for him. Fabretti continued thirteen years in Spain, where he was for some time auditor general of the Nunciature. These employments however did not engage him so much, but that he found

found time to read the ancients, and apply himſelf to polite literature. He returned to Rome with cardinal Charles Bonelli, who had been nuncio in Spain; and from his domeſtic became his moſt intimate friend. He was at Rome appointed judge of the appeals to the Capitol; which poſt he afterwards quitted for that of auditor of the legation of Urbino, under the cardinal legate Charles Cerri. His reſidence in his own country gave him an opportunity of ſettling his private affairs, which had been greatly diſordered during his abſence. He continued there three years, which appeared very long to him, becauſe his inclination to ſtudy and antiquities made him wiſh to ſettle at Rome, where he might eaſily gratify his utmoſt deſires in that way. He readily accepted therefore the invitation of cardinal Corpegna, the pope's vicar, who employed him in drawing up the apoſtolical briefs, and other diſpatches belonging to his office, and gave him the inſpection of the reliques found at Rome and the ports adjacent. Alexander the VIII. whom Fabretti had ſerved as auditor when cardinal, made him ſecretary of the memorials, when he was advanced to the pontificate; and had ſo great a value and affection for him, that he would certainly have raiſed him to higher dignities, if he had lived a little longer.

Upon the death of Alexander, Fabretti retired from buſineſs, and devoted himſelf intirely to his favorite amuſement. He went to ſearch antiquities in the country about Rome, without any other companion than his horſe, and without any regard to the heat or inclemency of the weather. As he always made uſe of the ſame horſe, his friends gave that animal, by way of jeſt, the name of Marco Polo, the famous traveller; and ſaid, that this horſe uſed to diſcover antient monuments by the ſmell, and to ſtop of himſelf immediately, when he came to any ruins of an old building. Fabretti was ſo well pleaſed with the name given to his horſe, that he uſed it to write a letter to one of his friends in an ironical ſtrain, yet full of learning, upon the ſtudy of antiquity: but this letter was never printed. Pope Innocent the XIIth, obliged him to quit his retirement, and made him keeper of the archives of the caſtle of St. Angelo: a poſt, which is never given but to men of the moſt approved integrity, ſince he, who enjoys that place, is maſter of all the ſecrets of the pope's temporal eſtate. All theſe different employments never interrupted his reſearches into antiquity; and he collected enough to adorn his paternal houſe at Urbino, as well as that which he had built at Rome, after the death of Alexander the VIIIth. Old age, likewiſe, could not divert him

from

See his elogium by Dominico Riviera in Vite Degli Arcadia. tom. i.

from his ſtudies, nor hinder him from labouring at the edition of his works, which he printed at his own houſe. He died on the 7th of January, 1700, in the 80th year of his age. He was a member of the academy of the Aſſorditi at Urbino, and the Arcadi at Rome.

He was the author of the following works: 1. De Aquis & Aquæ-ductibus Veteris Romæ Diſſertationes tres. Romæ, 1680. in 4to. His deſign is to explain every thing, which relates to theſe kinds of antiquities; and his book may ſerve to give great light to Frontinus, who has treated of the aqueducts of Rome, as they were in his time under the emperor Trajan. Kuſter in his Bibliotheca librorum novorum, publiſhed under the name of L. Neocorus, tells us, that theſe diſſertations of Fabretti contain many excellent obſervations, and a ſolid confutation of various miſtakes, which had been made by learned men. They have been inſerted in the fourth volume of Grævius's Theſaurus Antiquitatum Romanarum, printed at Utrecht in 1697. 2. De Columna Trajana Syntagma. Acceſſerunt explicatio Veteris Tabellæ Anaglyphæ Homeri Iliadem, atque ex Steſichoro, Archino, et Laſche Ilii excidium continentis, et emiſſarii lacus Fucini deſcriptio. Romæ, 1683. in folio. 3. Jaſithei ad Gronovium Apologema, in ejuſque Titivilitia, ſive de Tito Livio ſomnia, animadverſiones. Neapol. 1686. in 4to. This work is an anſwer to James Gronovius's Reſponſio ad Cavillationes R. Fabretti, printed at Leyden, 1685. in 8vo. Fabretti had given occaſion to this diſpute, by cenſuring in his book, De aquis et aquæ-ductibus, ſome corrections of Gronovius; and by that means drawn upon him an adverſary, who treated him, as he did every body elſe, with very little ceremony. Fabretti replied to him here, under the name Jaſitheus, and treated him with as little; though the point was of no importance at all, turning only upon mere queſtions of grammar. 4. Inſcriptionum Antiquarum, quæ in ædibus paternis aſſervantur, explicatio et additamentum. Romæ, 1699. in folio. Our author had an admirable talent in decyphering the moſt difficult inſcriptions, and diſcovered a method of making ſomething out of thoſe which ſeemed intirely diſfigured through age, and the letters of which were effaced in ſuch a manner, as not to be diſcernible. He cleaned the ſurface of the ſtone, without touching thoſe places, where the letters had been engraven. He then laid upon it a piece of thick paper well moiſtened, and preſſed it with a ſponge, or wooden pin covered with linen: by which means the paper entered into the cavity of the letters, and, taking up the duſt there,

For April and May, 1697.

there, discovered the traces of the letters, which had been formerly engraven there. Monsieur Baudelot, in his book De l'Utilite des Voyages, informs us of a secret very like this, in order to read upon medals those letters, which are difficult to be decyphered. 5. "A Letter to the abbé Nicaise," containing an inscription remarkable for the elegance of its stile, inserted in the Journal des Savans of December, 1691.

Fabretti discovers in his writings a lively genius, a clear and easy conception, and a great deal of learning.

FABRICIUS ZUSCINUS (Caius), a Roman general, remarkable for his honesty and frugality, as well as for his courage, of all which qualities he gave several proofs, during the war with Pyrrhus. He lived upon herbs, which he cultivated and gathered himself. All the plate he had was a silver cup and salt-seller, nor would he suffer the generals to have more. Pyrrhus hearing he was very poor, offered him money by his embassadors, declaring that he should expect no services from him in return: but Fabricius replied, that "as he had not the least occasion for money, he would never "accept it from those, who he well knew wanted it." Being once at that prince's table, some body observed, that the Epicureans placed their happiness in a voluptuous life, and in a freedom from all public business: upon which Fabricius cried out, "Heaven grant that Pyrrhus and the Samnites "take great delight in this philosophy, so long as they are "enemies to us." Pyrrhus was so well pleased with this Roman's behaviour, that he offered him the first place in his council and armies, if he would come over to him, after the peace should be concluded: to which Fabricius answered with his usual sincerity, "It is not your interest to have me "with you; for they, who at present honour and admire "you, would choose to have me for their king, if they "should once know what I can do." This discourse, though not very obliging, did not offend Pyrrhus, nor prevent the good effects of Fabricius's embassy. During his consulship in the year of Rome 475, he shewed Pyrrhus a noble example of generosity, in letting him know, that his own physician offered to poison him for a reward. When he was censor in the year 476, he degraded a senator, named Cornelius Rufinus, who had been dictator, and twice consul, only for finding at his house ten pound of silver plate for the use of his table. Fabricius hated this man for his covetous and rapacious temper; yet, because he was a brave and great captain, laboured to make him consul, when the commonwealth Bayle's Dict.

was

was in danger. Rufinus thanked him for his intereſt, to whom Fabricius ſaid, "You have no great reaſon; it is becauſe "I had rather be plundered than ſold:" nihil eſt quod mihi gratias agas, inquit, ſi malui compilari, quam vænire. He died ſo poor, that they were obliged to marry his daughter at the expence of the public. In honour of his great virtues, they broke through the law of the twelve tables, by which it was prohibited to bury any perſon in the city.

FABRICIUS (JEROME), a celebrated Italian phyſician, uſually called Aquapendente from the place of his nativity, was in high fame about the end of the ſixteenth century. He laid the foundation of his future acquiſitions at Padua, where he made himſelf maſter of the Latin and Greek tongues, and went through a courſe of philoſophy. Then he applied himſelf to the ſtudy of phyſic, under the famous Gabriel Fallopius; and made a wonderful progreſs by the directions of ſo excellent a maſter. He applied himſelf principally to Chirurgery and Anatomy, which he profeſſed with high reputation at Padua for forty years. Contrary to the ſpirit, which animates the generality of his order, fame, and not intereſt, is ſaid to have been his principal point in view. He had many good qualities of the heart, as well as great ones of the head, which procured him numerous friends; from whom he ſhould ſeem to have received preſents, inſtead of fees: for the cabinet, which he ſet apart for the reception of theſe preſents, had this remarkable inſcription on it, Lucri neglecti lucrum, that is, "The lucre of neglected lucre." The republic of Venice ſettled upon him a yearly revenue of a thouſand crowns in gold, and honoured him with a ſtatue and a gold chain. He died about the year 1603, leaving behind him ſeveral treatiſes in both Phyſic and Chirurgery, whoſe titles and merit are too well known, to be particularly dwelt upon here.

FABRICIUS (GEORGE), a learned German, and celebrated for his talent at Latin poetry, was born at Chemnitz in Miſnia, a province in Upper Saxony, on the 24th of April, 1516. After a liberal education, he had an opportunity of going to Italy and viſiting Rome, in quality of tutor to a young nobleman; where he ſpent his time in a manner ſuitable to his parts and learning. He did not content himſelf with barely looking on, and blindly admiring; but he examined with great accuracy and minuteneſs all the remains of antiquity, and compared them with the deſcriptions, which

Melchior Adam. de vitis Philoſ.

the

the Latin writers have given of them. The result of these observations was his work, intitled, ROMA, containing a description of that city. From Rome he visited several parts of Italy, and at last settled at Misenum; where he was persuaded to take upon him the care and management of a great school, over which he presided to the day of his death, which happened upon the 13th of July, 1571. He was the author of a great number of Latin poems, and he had the strongest passion for verse, that can be conceived. His Sacred Poems in five and twenty books, appeared at Bale in two volumes 8vo. 1567: and besides this great collection, there are also Hymns of his, Odes against the Turks, the Art of Poetry, Comparisons of the Latin Poets, &c. Baillet Jugemens des Savans.

His poems are written with great purity and elegance; and he is remarkable for being short, yet not obscure. He was particularly careful in the choice of his words; and he carried his scruples in this respect so far, that he would not on any account make use of a word in his Sacred Poems, which savoured the least of Paganism. He condemned some liberties of this sort, which he had taken in his youth; and he exceedingly blamed those Christians, who applied themselves for matter to the divinities of Parnassus, and the fables of the antients. Besides the above-mentioned performances in verse, he was the author of some works in prose. The ROMA has been mentioned already. He wrote also, seven books of the Annals of Misnia, three of the Annals of Meissen, and Travels. His Roma has been greatly admired by some, by Barthius in particular: and there is this singularity in it, that he has so adapted to his descriptions, the language of the Latin writers, who have described the same kind of things, as to make some Germans fancy it an antient work. We are not sure however, that this is in favor of the work, but rather against it; since we think, he might sometimes be tempted to deviate from the truth of description, for the sake of adopting ancient language.

FABRICIUS (VINCENT), a man eminent for his wit and learning, and for the civil employments with which he was honoured, was born at Hamburgh in the year 1613. He was a good poet, an able physician, a great orator, and a learned civilian. He gained the esteem of all the learned men in Holland, while he studied at Leyden; and they liked his Latin poems so well, that they advised him to print them. He was for some time counsellor to the bishop of Lubec, and afterwards syndic of the city of Dantzic. This city also Faylo's Dict.

honoured him with the dignity of burgomaſter, and ſent him thirteen times deputy into Poland. He died at Warſaw, during the diet of the kingdom, upon the 11th of April, 1667, aged fifty-four years. The firſt edition of his poems in 1632, was upon the encouragement of Daniel Heinſius, at whoſe houſe he lodged. He publiſhed a ſecond in 1638, with corrections and add tions: to which he added a ſatire in proſe, entitled Pranſus Paratus, which he dedicated to Salmaſius; and in which are ſoundly ridiculed the poets, who ſpend their time in making anagrams, or ſmutty verſes, as alſo thoſe who affect to deſpiſe poets. He was the author alſo of a Latin poem, in which is told at large, the following remarkable ſtory of a Dutch maid-ſervant. She had been ſhut up, it ſeems, in a garden, on account of three large carbuncles, which had been obſerved upon her, during the plague in the year 1636. She thought of nothing but certain death, when a young man, who was vehemently in love with her, adminiſtered no other remedy to her, but the moſt ardent embraces he was capable of; and as he perceived them to be of ſome effect, he continued, in order to apply the remedy oftener, to go and lie every night with this infected maid. She recovered her health intirely, nor did he contract the leaſt diſtemper from her. This is the ſtory: on which Mr. Bayle obſerves, that "if love gives wit to the "moſt ſtupid, it alſo inſpires the moſt cowardly with courage "and boldneſs; for, ſays he, in all likelihood this maid's "lover would have run away like a hare, had he met a foot-"man infected with the plague: but becauſe he was in love, "and had a favourable opportunity to ſatisfy his paſſion, he "ventured to expoſe himſelf to the greateſt danger."

The moſt complete edition of Fabricius's poems, was publiſhed at Leipſic in the year 1685, under the direction of his ſon Frederic Fabricius; for beſides the poems printed in the former editions, it contains ſeveral new ones. It contains alſo Orations of our author, made to the kings of Poland; an Oration ſpoke at Leyden in the year 1632, concerning the ſiege and deliverance of that city; and the Medical Theſes, which were the ſubject of his public diſputations at Leyden, in the year 1634; &c.

FABRICIUS (JOHN ALBERT), one of the moſt learned and laborious men of his age, was born at Leipſic on the 11th of November, in the year 1668. Having loſt his parents, when he was not more than ten or eleven years of age, he was ſent by thoſe that had the care of him, to ſtudy at

at Quedlimburg; where, we are told, he was inſpired with an incredible ardor for letters, by the accidental reading of Barthius's Adverſaria. Upon his return from Leipſic, in the year 1686, he applied himſelf very attentively to the reading of ancient authors, ſacred as well as profane. He went to Hamburg in the year 1693, where John Frederic Mayer, offered him apartments in his houſe, and the care of his library. He accepted the offer, and ſpent five years with Mr. Mayer in a very agreeable manner, dividing his time betwixt preaching and ſtudy. He was choſen profeſſor of eloquence in this city, in the room of Vincent Placcius, who died in the year 1699; and was made doctor in divinity at Kiel. In the year 1719, the landgrave of Heſſe Caſſel offered him the firſt profeſſorſhip of divinity at Gieſſen, and the place of ſuperintendant over the churches of the Augſburg confeſſion; which offer Fabricius was very ready to accept. But the magiſtrates of Hamburg augmented his ſalary very conſiderably, for the ſake of keeping him there; and of this he ever after retained ſo grateful a ſenſe, that no offers of preferment could tempt him to leave them. He died at Hamburg upon the 3d of April, 1736, after a life ſpent in the ſevereſt application: for it is almoſt incredible what labours he underwent, in order to benefit, as he did in an eminent degree, the republic of letters.

Among a great number of works, theſe following are the principal and moſt uſeful: 1. Bibliotheca Latina, ſive Notitia Auctorum Veterum Latinorum, quorumcunque ſcripta ad nos pervenerunt. This work was afterwards enlarged; and the beſt edition of it is that in two volumes, 4to. 2. Bibliotheca Græca, ſive Notitia Scriptorum Veterum Græcorum, quorumcunque Monumenta integra aut fragmenta edita extant: tum plerorumque ex Manuſcriptis ac Deperditis. This work conſiſts of fourteen volumes in 4to. and gives an exact account of the Greek authors, their different editions, and of all thoſe, who have commented, or written notes upon them. Theſe two works may be ſaid to ſet forth a very compleat hiſtory of Greek and Latin learning. 3. Codex Apocryphus Novi Teſtamenti, collectus, caſtigatus, notis et animadverſionibus illuſtratus. The beſt edition is in three volumes 8vo. and printed at Hamburg, in 1719. 4. Bibliographia Antiquaria, ſive Introductio in Notitiam Scriptorum, qui Antiquitates Hebraicas, Græcas, Romanas, et Chriſtianas ſcriptis illuſtraverunt. The beſt edition is that of Hamburg and Leipſic, in 1716. 4to. 5. Delectus Argumentorum et ſyllabus Scriptorum, qui veritatem Religionis

Chriſtianæ adverſus Atheos, Epicureos, Deiſtas ſeu Naturaliſtas, Idololatras, Judæos et Mohammedanos lucubrationibus ſuis aſſeruerunt. Hamburg, 1725. 4to. This performance, very valuable in itſelf, is yet more ſo, on account of the Proemium and firſt chapters of Euſebius's Demonſtratio Evangelica, which are wanting in all the editions of that work, and were ſuppoſed to be loſt; but which are here recovered by Fabricius, and prefixed to the Delectus, with a Latin tranſlation by himſelf. 6. Salutaris Lux Evangelii, toti orbi per Divinam Gratiam exoriens: ſive Notitia Hiſtorico-Chronologica, Literaria, et Geographica, propagatorum per orbem totum Chriſtianorum Sacrorum Delineata. Hamburg, 1731. 4to. This work is very curious and intereſting to the hiſtorian, as well as divine. It contains ſome Epiſtles of the apoſtate emperor Julian, never before publiſhed.

By theſe, and many other works of a ſmaller nature, Fabricius has laid the whole learned world under the greateſt obligations; ſince he has contributed more, perhaps, than any other man ever did, to abridge and ſhorten the fatigue and drudgery, which ſcholars are obliged to undergo, in order to be acquainted with the materials of their profeſſion.

FABROT (Charles Hannibal), a very celebrated French lawyer, was born at Aix in Provence, in the year 1580. His ſkill in the civil and canon law, and alſo in the Belles Lettres, procured him many friends; and he became advocate, doctor, and profeſſor of law, at Aix; where he continued to the year 1617, and then went to Paris, at the ſollicitation of the preſident du Vair. After the death of this preſident, he returned to Aix; but went again to Paris in the year 1637, and was detained there by the chancellor Sequier, who ſettled on him a conſiderable penſion, by way of encouraging him to compleat an edition of the Baſilicæ, or Conſtitutions of the Eaſtern Emperors. This work he executed to the approbation of all, and publiſhed it in 1647, in ſeven volumes folio. He added a Latin tranſlation of his own to the Greek original, and illuſtrated the whole with notes. Two years after he publiſhed Cedrenus, Nicetas, Anaſtaſius Bibliothecarius, Conſtantine Manaſſes and Glycas, in two volumes folio; all which he illuſtrated with curious notes, and diſſertations of his own. In the year 1652, he began to reviſe the works of Cujacius, writing notes upon him, and adding ſome tracts of that author from manuſcripts unpubliſhed before. The reviſing this great work, which

which we have in ten volumes folio, was finiſhed by him in the year 1656: and his too great application to this taſk, threw him into a diſtemper, which put an end to his life the year after. Beſides the works above-mentioned, he publiſhed notes upon ſome part of the Theodoſian Code, in the year 1618. He likewiſe wrote a treatiſe againſt Salmaſius, upon ſome caſes in the civil law, entitled, Replicatio adverſus Claudii Salmaſii Replicationem, &c. Juſtellus and Voel, who publiſhed their Bibliotheca Juris Canonici in the year 1661, inſerted in their ſecond volume a collection of Eccleſiaſtical Conſtitutions of Theodorus Balſamon, which they found in Fabrot's ſtudy, with learned notes of his own.

FAERNUS (GABRIEL), a native of Cremona in Italy, was a very excellent Latin poet and critic, and flouriſhed in the ſixteenth century. He was ſo ſkilled in every thing relating to polite literature, that the cardinal de Medicis, afterwards pope Pius IV. was particularly fond of him. He was the author of ſome Latin Elegies, a hundred Latin Fables ſelected from the ancients, and written in Iambic verſe, and of ſeveral things in the way of criticiſm, as, Cenſura Emendationem Livianarum, De Metris Comicis, &c. He was remarkably ſkilled in decyphering manuſcripts, and reſtoring antient authors to their purity. He took great pains with Terence, in particular; and the celebrated Dr. Bentley thought his notes upon that fine author ſo important, that he has given them intire in his edition of him. He died at Rome upon the 17th of November, 1561, as Thuanus relates; who wrote his eloge, and ſays, that the learned world was greatly obliged to him, yet had been more ſo, if inſtead of ſuppreſſing, he had been content with imitating the Fables of Phædrus. If we believe Thuanus, Faernus deals very unfairly with the public in regard to Phædrus, who was then unknown; having a manuſcript of that author, which he concealed from the world, for fear of leſſening the value of the Latin fables, he had made in imitation of Æſop, if it ſhould be known that ſuch an author as Phædrus was in being. Mr. Perrault however, who publiſhed a tranſlation of Faernus's fables into French verſe at Paris, in the year 1699, has defended his author from Thuanus's imputation. His words in the preface are, as follow: "Faernus has been "called a ſecond Phædrus, by reaſon of the excellent ſtile of "his fables, though he never ſaw Phædrus, who did not "come to our knowledge, till above thirty years after his "death; for Pithœus, having found that manuſcript in the "duſt

Hiſt. ad ann. 1562.

" duſt of an old library, publiſhed it in the beginning of " this century. Thuanus, who makes a very honourable " mention of our author in his hiſtory, pretends, that Phæ- " drus was not unknown to him; and even blames him for " having ſuppreſſed that author, to conceal what he had " ſtolen from him. But there is no ground for what he ſays; " and it is only the effect of the ſtrong perſuaſion of all " thoſe, who are ſo great admirers of antiquity, as to think " that a modern author can do nothing that is excellent, un- " leſs he has an ancient author for his model. Out of the " hundred fables which Faernus publiſhed in Latin verſe, " there are but five that have been treated on by Phæ- " drus; and out of thoſe five, there is but one or two " that have been treated on almoſt in the ſame man- " ner: which happened only, becauſe it is impoſſible that " two men, who treat on the ſame ſubject, ſhould " not agree ſometimes in the ſame thoughts, or in the " ſame expreſſions."

Melchior Adam.

FAGIUS (PAUL), alias Buchlin, a learned proteſtant miniſter, was born at Rheinzabern in Germany, in the year 1504, and laid the foundation of his learning in that town. He was ſent to Heidelberg at eleven years of age, and at eighteen to Straſburg; where not been properly ſupported, by reaſon of his parents narrow circumſtances, he had recourſe to teaching others, in order to find himſelf books and neceſſaries. The ſtudy of the Hebrew growing into vogue in Germany, Fagius applied himſelf to it; and by the help of Elias Levita, a learned Jew, became a great proficient in it. In the year 1527, he took upon him the care of a ſchool at Iſna; where he married a wife, and begat children. Afterwards quitting the ſchoolmaſter, he entered into the miniſtry, and became a zealous and ſedulous preacher. Petrus Buffle-rus, one of the ſenators of Iſna, being informed of his perfect knowledge in the holy tongue, and of a natural biaſs which he had to the arts, erected a printing-houſe at his own coſt and charge, to the end that Fagius might publiſh, whatever he ſhould deem uſeful to religion in that way: but the event did not anſwer the charges Buffierus had been at.

In the year 1541, the plague began to ſpread at Iſna; when Fagius underſtanding, that the wealthieſt of the inhabitants were about to leave the place, without having any regard to the poorer ſort, rebuked them openly, and admoniſhed them of their duty; that they ſhould either con-

tinue

tinue in the town, or liberally beſtow their alms before they went, for the relief of thoſe they left behind; adding that, during the time of their viſitation, he would himſelf in perſon viſit thoſe that were ſick, would adminiſter ſpiritual comfort to them, pray for them, and be preſent with them day and night: all which he did, and yet eſcaped the diſtemper. At the ſame ſeaſon the plague was hot in Straſburg, and among many others took off Wolfangus Capito; upon which Fagius was called by the ſenate to ſucceed him; and here he continued preaching, till the beginning of the German wars. Then Fredericus Secundus, the prince elector Palatine, intending a reformation in his churches, called Fagius from Straſburg to Heidelberg, and made him the public profeſſor there: but the emperor prevailing againſt the elector, the reformation was put a ſtop to. During his reſidence here, he publiſhed many books for the promotion of Hebrew learning; which were greatly approved by Bucer and others.

His father dying in the year 1548, and the perſecution in Germany threatening pains and penalties to all, who did not profeſs the doctrine of the church of Rome, he and Bucer came over to England, upon receiving letters from archbiſhop Cranmer, in which they had aſſurances of a kind reception and a handſome ſtipend, if they would continue here. They arrived in the year 1549; were entertained for ſome days in the palace at Lambeth; and were deſtined to reſide at Cambridge, where they were to perfect a new tranſlation and illuſtration of the ſcriptures, Fagius taking the Old Teſtament, and Bucer the New, for their ſeveral parts. But this was all put an end to, by the ſudden illneſs and death of both theſe profeſſors. Fagius fell ill at London of a quartan fever, but would be removed to Cambridge, upon a preſumption of receiving benefit from the change of air. He died there upon the 13th of November, 1550; and Bucer did not live above a year after. Both their bodies were dug up and burnt in the reign of queen Mary. Fagius wrote a great number of books.

FAIRFAX (EDWARD), an Engliſh poet, of whom leſs mention ſeems to have been made by biographers, than he deſerved. He flouriſhed in the reigns of queen Elizabeth and king James I. and dedicated a tranſlation of Taſſo to the former. He was natural ſon of ſir Thomas Fairfax, and natural brother of that ſir Thomas Fairfax, who was created baron of Cameron. His younger brother was knighted, and ſlain at the memorable ſiege of Oſtend in 1601, of

which place he was ſometime governor. When he married, or in what circumſtances he lived, is not on record: but it is very probable, that his father ſupported him in a manner ſuitable to his own quality, he being always ſtiled Edward Fairfax, eſq; of Newhall in Fuyſtone, in the foreſt of Knareſborough. The year, in which he died, is likewiſe uncertain; and the laſt account we have of him is, that he was living in 1631. He was the author of ſeveral things in the poetical way. He wrote alſo a book, intitled, "Daemonologie," in which he ſhews a great deal of ancient reading and knowledge. It is ſtill in manuſcript; and, in the beginning of it, he gives this character of himſelf. "I am "in religion neither a fantaſtic puritan, nor ſuperſtitious "papiſt; but ſo ſettled in conſcience, that I have the ſure "ground of God's word to warrant all I believe, and the "commendable ordinances of our Engliſh church, to ap- "prove all I practiſe: in which courſe I live a faithful chriſ- "tian, and an obedient ſubject, and ſo teach my family." All who have mentioned Mr. Fairfax, have done him the juſtice to allow, that he was an accompliſhed genius. Mr. Dryden introduces Spencer and Fairfax almoſt on a level, as the leading authors of their times: nay, ſeems to give the preference to the latter in point of harmony, when he obſerves, that Waller owned himſelf indebted for the harmony of his numbers to Fairfax's "Godfrey of Bullogn."

Muſe's library, p. 343.

Ibid. p. 3, 4.

FAITHORN (WILLIAM), an ingenious Engliſh painter, that flouriſhed in the ſeventeenth century. After the civil wars broke out, he went into the army; when being taken priſoner in Baſing-houſe, and refuſing to take the oaths to Oliver, he was baniſhed into France. He ſtudied ſeveral years under the famous painter Champagne, and arrived to very great perfection in correctneſs of drawing. He was alſo a great proficient in graving, as likewiſe in painting; eſpecially in miniature, of which there are many ſpecimens now extant in England. He died in Black-fryars about the beginning of king William's reign, when he was near ſeventy-five years of age. He wrote a book, "Upon Drawing, "Graving, and Etching," for which he was celebrated by his friend Mr. Thomas Flatman the poet, in the following copy of verſes:

"Should I attempt an elogy, or frame
A paper-ſtructure to ſecure thy name,

The

The light'ning of one cenſure, one ſtern frown,
Might quickly hazard that, and thy renown:
But this thy book prevents that fruitleſs pain,
One line ſpeaks purelier thee, than my beſt ſtrain.
Thoſe myſteries, once like the ſpiteful mould
Which bars the greedy Spaniard from his gold,
Thou doſt unfold in every friendly page,
Kind to the preſent and ſucceeding age.
That hand, whoſe curious art prolongs the date
Of frail mortality, and baffles fate
With braſs and ſteel, can ſurely potent be
To rear a laſting monument for thee.
For my part I prefer, to guard the dead,
A copper-plate beyond a ſheet of lead.
So long as braſs, ſo long as books endure,
So long as neat wrought pieces, thou'rt ſecure,
A "Faithorn ſculpſit," is a charm can ſave
From dull oblivion, and a gaping grave."

FALLE (PHILIP), a learned man, was born in the iſle of Jerſey in 1655, and at fourteen years of age became a commoner of Exeter college in Oxford: from whence he removed to St. Alban's-hall, and took both his degrees in arts. Afterwards he went into orders, retired to his native country, where he was made rector of St. Saviour's, and afterwards choſen deputy from the ſtates of the ſaid iſle to their majeſties king William and queen Mary. He publiſhed three ſermons; one preached at St. Hilary's in Jerſey, in April 1692, another at Whitehall in December, 1694, and another before the lord mayor of London, in April 1695. He was the author alſo of, "An account of the iſle of Jerſey, the greateſt "of thoſe iſlands, that are now the only remainder of the "Engliſh dominions in France: with a new and accurate map "of that iſland." Lond. 1694. 8vo. Wood's Athen. v. ii.

FALLOPIUS (GABRIEL), a moſt celebrated phyſician and anatomiſt of Italy, was born at Modena in the year 1523, and deſcended from a noble family. He enjoyed a ſtrong and vigorous conſtitution, with vaſt abilities of mind, which he cultivated by an intenſe application to his ſtudies in Philoſophy, Phyſic, Botany, and Anatomy. In this laſt he made ſome new diſcoveries, and, among the reſt, that of the Tubes, by which the Ova deſcend from the Ovarium, and which from him are called the "Fallopian Tubes." He travelled through the greateſt part of Europe, and penetrated

trated by his labour the moſt abſtruſe myſteries of nature. He practiſed phyſic with great ſucceſs, and gained the character of one of the ableſt phyſicians of his age. He was made profeſſor of anatomy at Piſa in the year 1548, and at Padua in the year 1551: at which laſt place he died upon the 9th of October, 1562, aged thirty-nine years. Dr. Friend ſays, that "he was a great maſter in his profeſſion; that "he was a ſcholar of Braſſavolus, and read his lectures up- "on the Morbus Gallicus, about the year 1555; but that, "though he treats of every branch of the diſeaſe very ex- "actly, he ſays little or nothing, but what may be found in "Nicolas Maſſa, in his book de Gallico Morbo."

Friend's Hiſt. of Phyſic, part ii. p. 374. Lond. 1727.

His writings, by which he very much diſtinguiſhed himſelf, were firſt publiſhed ſeparately, at the time they were written; and afterwards collected and printed with the title of, Opera Genuina Omnia, tam Practica, quam Theoretica, in tres tomos diſtributa. They were printed at Venice in 1584, and in 1606; and at Francfort in 1600, cum Operum Appendice, and in 1606, in folio. The firſt volume contains, 1. Inſtitutiones Anatomicæ. 2. Obſervationes Anatomicæ. 3. Obſervationes de Venis. 4. De partibus ſimilaribus humani corporis. 5. De Medicamentis Simplicibus. 6. De materia medicinali in librum primum Dioſcoridis. 7. De Thermalibus aquis libri ſeptem. 8. De Metallis atque Foſſilibus libri duo. 9. De medicamentis purgentibus ſimplicibus. 10. Epiſtola ad Mercurialem de Aſparagis. The ſecond volume contains, 1. De Ulceribus et eorum ſpecibus: de morbo Gallico: de ulceribus ſingularum partium. 2. De Vulneribus in Genere et Specie. 3. Commentarius in Hippocratis Coi librum de vulneribus capitis. 4. De Cauſeriis. The third volume contains, 1. De Tumoribus præter Naturam. 2. Expoſitio in librum Galeni de Oſſibus. 3. De luxatis et fractis oſſibus. 4. Methodus conſultandi. 5. De Compoſitione Medicamentorum.

When we conſider the time Fallopius ſpent in travelling, and in the practice of phyſic; the diſcoveries he made; the number of writings he publiſhed; the value that has always been put upon them; and laſtly, that he did not reach forty years of age, we cannot help conceiving the higheſt opinion of his abilities.

FALSTAFF. See FASTOLF.

FANSHAW (Sir RICHARD), an eminent Engliſh gentleman, famous for his embaſſies and writings, deſcended from

an ancient family ſeated at Fanſhaw-gate in Derbyſhire, was the youngeſt and tenth ſon of ſir Henry Fanſhaw of Ware-Park in Hertfordſhire, where it is ſuppoſed he was born about the year 1607. He received the firſt rudiments of his education from the famous Thomas Farnaby, afterwards compleated his ſtudies in the univerſity of Cambridge, and from thence went to travel into foreign countries, by which means he became a moſt accompliſhed perſon. He diſtinguiſhed himſelf ſo early by his abilities, that in 1635, he was taken into the employments of ſtate by king Charles I. and then ſent reſident to the court of Spain; whence being recalled in the beginning of the troubles in 1641, he adhered to the royal intereſt, and was employed in the moſt important matters. In 1644, attending the court at Oxford, he had the degree of doctor of the civil law conferred upon him; and being now grown eminent for his excellent parts and learning, he was made ſecretary to Charles prince of Wales, whom he attended into the weſtern parts of England, and from thence into the iſles of Scilly and Jerſey.

Wood's Faſti Oxon. v. ii. and ſhort account of Sir Rich. Fanſhaw and his writings, prefixed to his letters, &c.

In 1648, he was made treaſurer of the navy under the command of prince Rupert, which he managed till the year 1650; when he was created a baronet by king Charles II. and ſent envoy extraordinary to the court of Spain. Being recalled from thence into Scotland, he ſerved there in quality of ſecretary of ſtate; to the great ſatisfaction of all parties, though he never took, ſays Mr. Wood, COVENANT or ENGAGEMENT. From thence he attended his majeſty to Worceſter; and being taken priſoner in the battle there of 1651, he was committed to cloſe cuſtody in London; where continuing till he had contracted a very dangerous illneſs, he had the liberty allowed him, upon bail given, to go any where for the recovery of his health, provided he ſtirred not five miles from the place, without leave of the parliament. During theſe, and other ſeaſons of leiſure, he wrote divers poems, and made ſeveral tranſlations, of which an account ſhall be given below.

In February 1659, he repaired to the king at Breda, who knighted him the April following. Upon his majeſty's reſtoration, it was expected from his great ſervices, and the regard the king had for him, that he would have been made ſecretary of ſtate: but at that period there were ſo many peoples merits to repay, and ſo great a clamour for preferment, that ſir Richard was diſappointed, but had the place of maſter of requeſts conferred upon him, a ſtation in thoſe times of conſiderable profit. On account of his being a good

good Latin ſcholar, he was alſo made ſecretary for that tongue. In 1661, being one of the burgeſſes for the univerſity of Cambridge, he was ſworn a privy counſellor of Ireland; and having, by his reſidence in foreign parts, qualified himſelf for public employment, he was ſent envoy-extraordinary to Portugal, with a dormant commiſſion to the embaſſador, which he was to make uſe of as occaſion ſhould require. Shortly after, he was appointed embaſſador to that court, where he negotiated the marriage between his maſter king Charles II. and the infanta donna Catherina. He returned to England towards the end of the ſame year: but we are aſſured by Wood, that in 1662, he was ſent again embaſſador to that court; and when he had finiſhed his commiſſion to the ſatisfaction of both princes, being re-called in 1663, he was ſworn one of his majeſty's privy council.

In the beginning of the year 1664, he was ſent embaſſador to Philip the IVth of Spain, and arrived the 29th of February at Cadiz, where he met with a very extraordinary and unexpected ſalutation, and was received with ſome circumſtances of particular eſteem. It appears from one of ſir Richard's letters, that this diſtinguiſhing reſpect was paid him, not only on his own, but on his maſter's account: and in another he diſcovers the ſecret, why the Spaniard yielded him, contrary to his imperious proud nature, ſo much honour; and that is, that he expected Tangier and Jamaica to be reſtored to him by England, which occaſioned his arrival to be ſo impatiently longed for, and ſo magnificently celebrated. During his reſidence at this court king Philip died, September the 17th, 1665, leaving his ſon Charles an infant, and his dominions under the regency of his queen, Mary Anne, daughter of the emperor Ferdinand III. Sir Richard, taking the advantage of his minority, put the finiſhing hand to a peace with Spain: which was ſufficiently tired and weakened with a war of twenty-five years for the recovery of Portugal, which had been diſmembered from the Spaniſh crown in 1640. The treaty of peace was ſigned at Madrid the 6th of December 1665, and is to be ſeen in the ſecond volume of Arlington's letters. About the 14th of January following, ſir Richard took a journey into Portugal; with a view, no doubt, of bringing about an accommodation between that crown and Spain: but this was not effected till 1667, by the mediation of his Britannic majeſty.

Sir Richard having fulfilled his commiſſion, was preparing to return to England; when upon the 4th of June 1666, he was ſeized at Madrid with a violent fever, which put an end

to

to his life the 16th of the ſame month. His body being embalmed, was conveyed by his lady, and all his children then living, by land to Calais, and ſo to London: whence being carried to All-Saints church in Hertford, it was depoſited in the vault of his father-in-law, ſir John Harriſon, till May the 18th, 1671; and then was removed into a new vault, made on purpoſe for him and his family, in the pariſh church of Ware. By his lady, Anne, eldeſt daughter of ſir John Harriſon of Balls, he had ſix ſons and eight daughters; whereof, only one ſon and four daughters ſurvived him. The author of the ſhort account of his life prefixed to his letters ſays, that "he was remarkable for his meekneſs, "ſincerity, humanity, and piety; and alſo, was an able "ſtateſman and great ſcholar, being in particular, a com-"pleat maſter of ſeveral modern languages, eſpecially the "Spaniſh, which he ſpoke and wrote with as much advan-"tage, as if he had been a native."

Though his life may truly be ſaid, to have been a life of buſineſs, yet he found time to produce the following works in the literary way: I. An Engliſh tranſlation in rhyme of the celebrated Italian Paſtoral, called, Il Paſtor Fido, or "The Faithful Shepherd," written by Battiſta Guarini. Lond. 1646. 4to. and 1664. 8vo. II. A tranſlation from Engliſh into Latin verſe of "The Faithful Shepherdeſs," a paſtoral: written originally by John Fletcher, gent. Lond. 1658. III. In the octavo edition of the "Faithful Shepherd," are inſerted the following poems of our author; as, 1. An Ode upon occaſion of his majeſty's proclamation in 1630, commanding the gentry to reſide upon their eſtates in the country. 2. An Engliſh tranſlation of the fourth book of Virgil's Eneid. 3. Odes of Horace, tranſlated into Engliſh. 4. A Summary Diſcourſe of the Civil Wars of Rome. IV. He tranſlated from Portugueze into Engliſh, "The "Luſiad, or Portugal's Hiſtorical Poem," written originally by Luis de Camoens. Lond. 1655. folio. V. After his deceaſe, namely, in 1671, theſe two pieces in 4to. Querer per ſolo querer, "To love only for love's ſake," a dramatic romance, repreſented before the king and queen of Spain; and Fieſtas de Aranjuez, "Feſtivals at Aranjuez" They were both written originally in Spaniſh by Antonio de Mendoza, upon occaſion of celebrating the birth-day of king Philip VI. in 1623, at Aranjuez: and were tranſlated by our author in 1654, during his confinement. VI. "Original "Letters, during his Embaſſies in Spain and Portugal." 1702. 8vo. With his Life prefixed.

We

We are told, that he compoſed ſeveral other things, remaining in manuſcript, which he wrote in his younger years, but had not the leiſure to compleat. Even ſome of the forementioned printed pieces have not all the perfection, which our ingenious author could have given them: for, as the writer of the ſhort account of his life obſerves, "being, for "his loyalty and zeal to his maſter's ſervice, toſſed from "place to place, and from country to country, during the "unſettled times of our anarchy, ſome of his manuſcripts "falling by misfortune into unſkilful hands, were printed "and publiſhed without his conſent or knowledge, and be"fore he could give them his laſt finiſhing ſtrokes." But that was not the caſe with his excellent tranſlation of Il Paſtor Fido, which was publiſhed by himſelf, and hath been applauded by ſome of the beſt judges: particularly, by ſir John Denham, who, after cenſuring ſervile tranſlators, goes on thus:

"A new and nobler way thou doſt purſue
"To make tranſlations and tranſlators too.
"They but preſerve the aſhes, thou the flame,
"True to his ſenſe, but truer to his fame."

FAREL (WILLIAM), a learned miniſter of the church, and moſt intrepid reformer, was the ſon of a gentleman of Dauphine in France, and was born at Gap, in the year 1489. He ſtudied philoſophy and the Greek and Hebrew tongues at Paris with great ſucceſs, and was for ſome time a teacher in the college of cardinal le Moine. Briconnet biſhop of Meaux, being inclined to the reformed religion, invited him to preach in his dioceſe in the year 1521; but the perſecution, raiſed there againſt thoſe that were ſtiled heretics, in the year 1523, obliged him to provide for his ſecurity out of France. He retired to Straſburg, where Bucer and Capito admitted him as a brother; and was afterwards received as ſuch by Zwinglius at Zurich, by Haller at Berne, and by Oecolampadius at Baſil. As he was thought a very proper man to make proſelytes, he was adviſed to undertake the reformation of religion at Montbeliard, in which deſign he was ſupported by the duke of Wittenberg, who was lord of that place; and he ſucceeded in it moſt happily. He was a man of moſt firey zeal, which however he tempered a little, according to Oecolampadius's advice. Once on a proceſſion-day, he pulled out of the prieſt's hand the image of St. Anthony, and threw it from a bridge into the river: it is a wonder, he was not torn to pieces by the mob. Eraſmus did by no means like

Bayle's Dict.

like Farel's temper, as appears from what he wrote of him to the official of Berancon. "You have, ſays he, in your "neighbourhood, the new evangeliſt Farel; than whom I "never ſaw a man more falſe, more virulent, more ſedi- "tious." He has given a frightful character of him elſe- where: but he thought Farel had abuſed him in ſome of his writings, and therefore, is not to be altogether believed in every thing he ſays of him. Eraſm. Epiſt. p. 798. edit. Lond.

In the year 1528, he had the ſame ſucceſs in promoting the reformation in the city of Aigle, and ſoon after in the Bailiwick of Morat. He went afterwards to Neufchatel, in the year 1529, and diſputed againſt the Roman Catholic party with ſo much ſtrength, that this city embraced the reformed religion, and eſtabliſhed it intirely on the 4th of November, 1530. He was ſent a deputy to the ſynod of Waldenſis, held in the valley of Angrogne. Hence he went to Geneva, where he laboured againſt popery: but the grand vicar, and the other clergy reſiſted him with ſo much fury, that he was obliged to retire. He was called back in 1534, by the inhabitants, who had renounced the Roman Catholic religion: and he was the chief perſon, that procured the perfect abolition of popery the next year. He was baniſhed from Geneva with Calvin in the year 1538, and retired to Baſil, and afterwards to Neufchatel, where there was great probability of a large evangelical harveſt. From thence he went to Mets, but had a thouſand difficulties to ſtruggle with, and was obliged to retire into the abbey of Gorze, where the count of Furſtemberg protected him and the new converts. But they could not continue there long; for they were beſieged in the abbey, and obliged at laſt to ſurrender, after a capitulation. Farel very happily eſcaped, though ſtrict ſearch was made after him, having been put in a cart among the ſick and infirm. He took upon him his former functions of a miniſter at Neufchatel, whence he took now and then a journey to Geneva. When he went thither in the year 1553, he was preſent at Servetus's execution. He went again to Geneva in the year 1564, to take his laſt leave of Calvin, who was dangerouſly ill. He took a ſecond journey to Mets in the year 1565, being invited by his ancient flock, to come and ſee the fruits of the ſeed, which he had ſown in their hearts. He returned to Neufchatel, and died there the 13th of September in the ſame year.

He married a wife at the age of ſixty-nine, and left a ſon, who was but one year old, and who ſurvived him but three years.

years. Though he was far better qualified to preach, than to write books, yet he was the author of ſome few pieces. The difficulties this miniſter underwent in promoting the reformation, and the courage he ſhewed in ſurmounting them all, are almoſt incredible. He was often ſurrounded with drawn ſwords; bells were rung to prevent his being heard; but in vain: they could neither interrupt nor terrify the preacher. His marriage was thought very ſtrange, and out of ſeaſon, by his friends: but he was not at a loſs for arguments, to make them approve of it. He married, as is ſaid, for the ſake of an help-mate in his old age: he married to ſhew, that a ſtate of celibacy is neither meritorious nor ſatisfactory, as they of the romiſh church aſſert; and he married to prove, that the grace of a perpetual continency is neither given to all, nor for ever. Theſe reaſons have been urged by his friends and party: the laſt of which muſt needs appear a very ſtrange one. "Men will hardly imagine," ſays Mr. Bayle, "that the "gift of continence, which has been kept till the age of "ſixty-nine, ſhould on a ſudden diſappear and vaniſh away. "The moſt ſenſual and voluptuous perſons generally loſe "their incontinency at that age, and even ſooner. Even "they, who have not abuſed a hot conſtitution, find that "their ſtrength is intirely decayed, before they come to their "ſixty-ninth year: and here is a man, who at that age be-"gins to find, that he cannot be continent any longer."

FARIA (EMMANUEL) de Souſa, a Portugueze knight, was born in the year 1590, of a noble family; and being educated in a manner ſuitable to his quality, made a great progreſs in the belles lettres, and in the knowledge of languages. He accompanied the marquis de Caſtel Rodrigo, who went embaſſador to Rome in the time of Urban VIII. and gained the eſteem of all the learned, who frequented the court of that pontiff. Leo Allatius has mentioned him with honour. He died at Madrid in the year 1650, and like many others, who have devoted their lives to the proſecution of letters, is ſaid to have been ſo negligent of his fortune, as to have died extremely poor. He is the author of ſeveral works in poetry and proſe: and is remarkable, for having preferred the Caſtilian to the Portugueze, though the latter was his native tongue. His Poems have been collected into ſeven volumes, ſome of which were not publiſhed till after his death. His ſtile is manly, vigorous, nervous; and he every where ſhews much genius and judgment. He wrote, Moral and political Diſcourſes; Commentaries upon the Luſiadas,

Baillet Jugemens des Savans.

Nicol. Anton. Bibl. Script. Hiſpan.

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of Camoens; ſeveral things in the hiſtorical way; and he made tranſlations. After his death was publiſhed the Europe, Aſia, Africa, and Portugueſe America of the ſame author.

FARINATO (PAUL), an eminent Italian painter, was born at Verona in the year 1522; and was cut, it is ſaid, out of his mother's belly, who was juſt dead in labour. He was a diſciple of Nicolo Golfino, and an admirable deſigner, but not altogether ſo happy in his colouring: though there is a piece of his painting in St. George's church at Verona, ſo well performed in both parts, that it does not ſeem inferior to one of Paul Veroneſe's hand, which is placed next to it. He was famous alſo for being an excellent ſwordſman, and a very good orator. He was conſiderable likewiſe for his knowledge in ſculpture and architecture, eſpecially that part of it, which relates to fortifications. His laſt moments are ſaid to have been as remarkable as his firſt, on account of the death of his neareſt relation. He lay upon his death-bed in the year 1606: and his wife, who was ſick in the ſame room, hearing him cry out, "He was going," told him, "She would bear him company:" and was as good as her word, they both expiring the very ſame minute. Farinato lived longer than is uſual with painters, being no leſs than eighty-four years of age.

FARINGDON (ANTHONY), a learned and worthy Engliſh divine, was born at Sunning in the county of Berks, in the year 1596. He was admitted ſcholar of Trinity-college in Oxford, in 1612, and was elected fellow thereof in 1617. Three years after he took a Maſter of Arts degree; about which time entering into holy orders, he became a noted preacher in thoſe parts, an eminent tutor in the college, and, as Mr. Wood ſays, an example fit to be followed by all. In the year 1634, being then bachelor of divinity, he was made vicar of Bray near Maidenhead in Berks, and ſoon after divinity-reader in the king's chappel at Windſor. He continued at the firſt of theſe places, though not without ſome trouble, till after the civil commotions broke out; and then he was ejected, and reduced with his wife and family to ſuch extremities, as to be very near ſtarving. At length ſir John Robinſon, alderman of the city of London, and kinſman to archbiſhop Laud, and ſome of the good pariſhioners of Milk-ſtreet, in London, invited him to be paſtor of St. Mary Magdalen there; which he gladly accepted, and preached to the great liking of the loyal party. In the year 1657, he

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he publiſhed a folio volume of theſe ſermons, and dedicated them to his kind patron Robinſon, "as a witneſſe or manifeſto," ſays he to him, "of my deep apprehenſion of "your many noble favours, and great charity to me and "mine, when the ſharpneſſe of the weather, and the roughneſſe of the times, had blown all from us, and well-neer "left us naked."

After his death, which happened at his houſe in Milk-ſtreet, in September, 1658, his executors publiſhed in 1663, a ſecond folio volume of his ſermons containing forty, and a third in 1673, containing fifty. He left alſo behind him in manuſcript, ſeveral memorials of the life of the famous John Hales of Eton, his moſt intimate friend and fellow-ſufferer: but theſe memorials have never come to light.

FARNABY (THOMAS), a very eminent grammarian and ſchool-maſter, was ſon of Thomas Farnaby of London, carpenter, and grandſon of Mr. Farnaby, ſometime mayor of Truro in Cornwall; and was born at London about the year 1575. He became a ſervitor of Merton-college in Oxford, in the beginning of the year 1590, but continued there a ſhort time only: for, being ſeduced to abandon his religion and country, he went into Spain, and was for ſome time educated there in a certain college belonging to the Jeſuits. He was originally of foreign extraction: for his great grandfather, the father of him who was the mayor of Truro, was an Italian muſician. Being weary, at length, of the ſevere diſcipline of the Jeſuits, he found a way to leave them; and went with ſir Francis Drake, and ſir John Hawkins, in their laſt voyage in 1595, being in ſome eſteem with the former. He afterwards ſerved as a ſoldier in the Low Countries; but being reduced to great neceſſity, he landed in Cornwall; at which time, ſays Mr. Wood, "his "diſtreſſes made him ſtoop ſo low, as to be an abcdarian, "and ſeveral were taught their horn-books by him." At length, he ſettled at Martock in Somerſetſhire, and taught a grammar-ſchool there with good ſucceſs. He afterwards removed to London, and applied himſelf to the education of noblemen and gentlemen's children, which procured him a handſome livelihood. The number of his ſcholars amounted at one time to above three hundred. While he taught this ſchool, he was made maſter of arts in the univerſity of Cambridge; and April the 24th, 1616, was incorporated in that of Oxford. He removed again about the year 1636, on account of frequent ſickneſſes in the city, to Sevenock in Kent,

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in the neighbourhood of which place he purchaſed an eſtate; and purſued his occupation of teaching, with ſuch ſucceſs and profit, that he afterwards purchaſed another eſtate at Horſham in Suſſex. Upon the breaking out of the commotions in 1641, he was reckoned to be ill affected to the parliament; becauſe, when the proteſtation was urged that year, he ſaid, "It was better to have one king than five hundred." Afterwards, being ſuſpected to have favoured the riſing of the country for the king about Tunbridge, in 1643, he was impriſoned in Newgate, and thence carried on ſhip-board. It was likewiſe debated in the houſe of commons, whether he ſhould be ſent to America; but this motion being rejected, he was removed to Ely-houſe in Holbourn, where he remained till about a year before his death. He died upon the 12th of June, 1647, aged 72; and was buried in the chancel of Sevenock, where, ſome time after, this inſcription was fixed over his grave. P. M. Viri Ornatiſſimi Thomæ Farnabii Armigeri, cauſæ olim Regiæ Reique Publicæ ſed Literariæ vindicis acerrimi. He was twice married, and had children by both his wives. His firſt wife was a gentleman's daughter in Cornwall, by whom he had a ſon, who was a captain in king Charles I.'s army, and inherited his eſtate in Suſſex; where he lived in good eſteem, and died about the year 1673. His ſecond, was the daughter of Howſon biſhop of Durham, by whom he had ſeveral children: one named Francis, who inherited his eſtate in Kent, and from whom Mr. Wood received theſe memoirs of his life.

Mr. Farnaby's works are, 1. Notæ ad Juvenalis et Perſii Satyras. Lond. 1612. He dedicated this to prince Henry, James the Iſt's eldeſt ſon; and, when he preſented it, was very kindly received by the prince, who did even in ſome meaſure command him to write ſuch commentaries on all the Latin poets. He was ſo vexed at the cenſures of ſome critics, that he reſolved, though againſt his own inclination, to diſcontinue that kind of labour. However, he afterwards altered his reſolution, and wrote, 2. Notæ ad Senecæ Tragœdias. Lond. 1613. Ben Johnſon had written epigrams, by way of panegyric, upon his notes on Juvenal and Perſius: and his Seneca was uſhered in with commendatory verſes by Daniel Heinſius, and others. 3. Notæ ad Martialis Epigrammata. Lond. 1615. 4. Lucani Pharſalia cum Notis T. Farnabii. Lond. 1618. To which is prefixed, commendatory verſes in Latin by Mr. Selden. 5. Index Rhetoricus Scholis et Inſtitutioni tenerioris ætatis accommodatus. Lond. 1625. Afterwards were added to it, Formulæ Ora-

toriæ et Index Poeticus. In the preface to this work he informs us, that he had publiſhed about twenty years before, without his name, his ſcheme "of Tropes;" which meeting with ſucceſs, and being claimed by a certain plagiary, put him upon compoſing his Index Rhetoricus. Monſieur Baillet has paſſed a favourable judgment upon it; and father Vavaſſor, though he reckons Farnaby's Latin to be ſometimes exceptionable, yet allows him to be a diligent and learned writer. 6. Florilegium Epigrammatum Græcorum, eorumque Latino verſu a variis redditorum. Lond. 1629. 7. Notæ ad Virgilium. Lond. 1634. 8. Syſtema Grammaticum. Lond. 1641. King Charles the Iſt ordered him to write a Latin grammar, for the uſe of all the ſchools, whin that which had been eſtabliſhed by law, and againſt whlch a great many complaints had been made, was to be reformed: and this we ſuppoſe to be it. 9. Notæ in Ovidii Metamorphoſes. 10. Phraſeologia Anglo-Latina. 11. Tabulæ Græcæ Linguæ. 12. Syntaxis. 13. Notæ in Terentium. He had finiſhed his notes upon Terence, as far as to the end of the fourth comedy only, when he died: but Dr. Meric Caſaubon compleated the two laſt, and publiſhed the whole at London in the year 1651.

Farnab. Epiſt. ad Voſſium, p. 303.

Mr. Farnaby was a very uſeful man in his generation: and many writers have ſpoken with great approbation of his labours. Mr. Bayle, in particular, ſays, that "his notes "upon moſt of the ancient Latin poets, have been of very "great uſe to young beginners; being ſhort, learned, and "deſigned chiefly to clear up the text."

Bayle's Dict.

FARQUHAR (GEORGE), an ingenious comic writer and poet, was the ſon of a clergyman in Ireland, and born at Londonderry in the year 1678. There he received the rudiments of education, and diſcovered a genius early devoted to the muſes. When he was very young, he gave ſpecimens of his poetry; and diſcovered a force of thinking, and turn of expreſſion, much beyond his years. His parents, having a numerous iſſue, could beſtow on him no other fortune, than a liberal and polite education: therefore, when he was qualified for the univerſity, he was ſent to Trinity-college, in Dublin. This was in the year 1694. He made great progreſs in his ſtudies, and acquired a conſiderable reputation: but his gay and volatile diſpoſition could not long reliſh the gravity and retirement of a college-life; and therefore, ſoon quitting it, he betook himſelf to the diverſions of the ſtage, and got admitted into the company of the Dublin theatre.

Memoirs of Mr. Farquhar, before his works.

Memoirs of Wilks, by Obrien, p. 13.

theatre. He had the advantage of a good perſon, and was well received as an actor, though his voice was ſomewhat weak: for which reaſon he was reſolved to continue on the ſtage, till ſomething better ſhould offer. But his reſolution was ſoon broken by an accident, whereby he was near turning a feigned tragedy into a real one: for being to play the part of Guyomar, who kills Vaſquez, in Mr. Dryden's "Indian Emperor," and forgetting to exchange his ſword for a foil, in the engagement he wounded his brother tragedian, who repreſented Vaſquez, very dangerouſly; and though the wound did not prove mortal, yet Mr. Farquhar was ſo ſhocked at it, that he determined never to appear on the ſtage any more. Memoirs of Farquhar.

Soon after this, Mr. Farquhar, who had now no inducement to remain at Dublin, went to London. After his arrival there, which was in the year 1696, the celebrated actor and his friend Mr. Wilks, ceaſed not to ſollicit him, till he had prevailed with him to write a play. Wilks, knowing his humour and abilities, aſſured him, that he was conſidered by all in a much higher light, than he had yet ſhewn himſelf in; and that he was much fitter to furniſh compoſitions for the ſtage, than to echo thoſe of other poets upon it. But he was more ſubſtantially invited yet by a genteel accommodation, which ſuffered him to exerciſe his genius at his leiſure: for the earl of Orrery, who was a patron as well as maſter of letters, conferred a lieutenant's commiſſion upon him in his own regiment in Ireland, which Mr. Farquhar held ſeveral years, and behaved himſelf well as an officer, giving ſeveral proofs both of courage and conduct. In the year 1698, his firſt comedy, called "Love and a Bottle," appeared on the ſtage; and for it's ſprightly dialogue and buſy ſcenes, was well received by the audience, though Wilks had no part in it. It may not be amiſs to remember, that the year after the celebrated Mrs. Oldfield was, partly upon his judgment and recommendation, admitted on the theatre: ſhe being then ſixteen years of age. Memoirs of Mrs. Oldfield, p. 55.

In the beginning of the year 1700, he brought his "Conſtant Couple, or, Trip to the Jubilee," upon the ſtage, it being then the Jubilee year at Rome, when Popiſh zealots of all countries made their trip thither, to buy pardons and trinkets for the convenience of their ſouls and bodies. In the character of ſir Harry Wildair, our author drew ſo gay and airy a figure, ſo ſuited to Wilks's talents, and ſo animated by his geſture and vivacity of ſpirit, that the player gained almoſt as much reputation as the poet. Towards the latter end of

this year, we meet with Mr. Farquhar in Holland, probably upon his military duty: from whence he has given a very facetious deſcription of thoſe places and people, in two of his letters dated from the Brill and from Leyden. And in a third dated from the Hague, he very humorouſly relates how merry he was there, at a treat made by the earl of Weſtmorland, while not only himſelf, but king William, and others of his ſubjects, were detained there by a violent ſtorm. There is alſo among his poems, an ingenious copy of verſes to his miſtreſs upon the ſame ſubject; which miſtreſs is ſuppoſed to have been Mrs. Oldfield: for that Lady was often heard to ſpeak afterwards of the many agreeable hours ſhe had ſpent in captain Farquhar's company. In the beginning of 1701, he was a ſpectator, if not a mourner, at Mr. Dryden's funeral: but the deſcription, he has made of it in one of his letters, is not much calculated to inſpire ſorrow.

Memoirs of Mrs. Oldfield, p. 50.

Mr. Farquhar, encouraged by the prodigious ſucceſs of his laſt play, made a continuation of it, in the ſame year 1701, in his comedy called, "Sir Harry Wildair, or, The Sequel "of the Trip to the Jubilee:" in which Mrs. Oldfield received as much reputation, and was as greatly admired in her part, as Wilks was in his. In 1702, he publiſhed his "Miſcellanies, or, Collection of Poems, Letters, and "Eſſays," which contain a variety of humorous and pleaſant ſallies of fancy. It is ſaid, that ſome of the letters were publiſhed from copies, returned him at his requeſt by Mrs. Oldfield. There is at the end of them an Eſſay, which is called, "A Diſcourſe upon Comedy, in reference to the Eng-"liſh Stage." There is one among the Letters, which he calls, "The Picture," containing a deſcription and character of himſelf, which begins thus: "My outſide is neither "better nor worſe, than my Creator made it; and the piece "being drawn by ſo great an artiſt, 'twere preſumption to "ſay there were many ſtrokes amiſs. I have a body qua-"lified to anſwer all the ends of its creation, and that's ſuffi-"cient. As to the mind, which in moſt men wears as many "changes as their body, ſo in me 'tis generally dreſſed like "my perſon, in black. In ſhort, my conſtitution is very "ſplenetic and very amorous; both which I endeavour to "hide, leſt the former ſhould offend others, and the latter "incommode myſelf: and my reaſon is ſo vigilant in re-"ſtraining theſe two failings, that I am taken for an eaſy-"natured man by my own ſex, and an ill natured clown by "yours.—I have very little eſtate, but what lies under the "circumference of my hat; and ſhould I by misfortune come

"to

"to loſe my head, I ſhould not be worth a groat. But I "ought to thank providence, that I can by three hours ſtudy "live one and twenty, with ſatisfaction to myſelf; and con- "tribute to the maintenance of more families, than ſome, "who have thouſands a year." This, though not all, is enough for a ſpecimen.

In the year 1703, came out another diverting comedy of his, called "The Inconſtant, or, The Way to win him:" but now plain Engliſh productions, with nothing but good ſenſe, natural humour, and wit to recommend them, began to give way to Italian and French operas; the airy entertainments of dancing and ſinging, which conveyed no inſtruction, awakened no generous paſſion, nor filled the breaſt with any thing great and manly: and therefore, this comedy was received more coldly than the former, though not at all inferior to them in merit. Mr. Farquhar was married this year, and, as was at firſt reported, to a great fortune; which indeed he expected, but was miſerably diſappointed. The lady had fallen in love with him, and ſo violent was her paſſion, that ſhe reſolved to have him at any rate: and as ſhe knew he was too much diſſipated in life to fall in love, or to think of matrimony, unleſs advantage was annexed to it, ſhe firſt cauſed a report to be ſpread of her being a great fortune, and then had him given to underſtand, that ſhe was in love with him. Farquhar married her: and what is pretty extraordinary, though he found himſelf deceived, his circumſtances embarraſſed, and his family increaſing, he never once upbraided her for the cheat, but behaved to her with all the delicacy and tenderneſs of an indulgent huſband.

Very early in the year 1704, a farce called, "The Stage- "Coach," in the compoſition of which he was jointly concerned with another, made its firſt appearance, and was well received. His next comedy, named "The Twin-Rivals," was played in 1705. In 1706, was acted his comedy, called "The Recruiting Officer." He dedicated it "to all friends "round the Wrekin," a noted hill near Shrewſbury, where he had been to recruit for his company; and where, from his obſervations on country-life, the manner that ſerjeants inveigle clowns to inliſt, and the behaviour of the officers towards the milk-maids and country-wenches, whom they ſeldom fail of debauching, he collected matter ſufficient to build a comedy upon: in which he was ſo ſucceſsful, that even now that comedy fails not to bring full houſes. His laſt comedy, was "The Beaux's Stratagem," of which he did not live to enjoy the full ſucceſs. He was unhappily oppreſſed

with ſome debts: and this obliged him to make application to a certain courtier, who had formerly given him many profeſſions of his friendſhip. His pretended patron adviſed him to convert his commiſſion into the money he wanted, and pledged his honour, that in a ſhort time he would provide him another. This circumſtance appearing favourable, and unable to bear the thoughts of want, he ſold his commiſſion: but when he renewed his application, and repreſented his diſtreſſed ſituation, his noble patron had forgot his promiſe, or rather, perhaps, had never reſolved to fulfil it. This diſtracting diſappointment ſo preyed upon our author, that it carried him off this worldly theatre, while his laſt play was acting in the height of its ſucceſs, at that of Drury-lane. His death happened in April, 1707, before he was thirty years of age. His friend, Mr. Wilks, was very kind to his two daughters; and propoſed to his brother managers, who readily came into it, to give each of them a benefit, to put them out to mantua-makers.

The author of the "Muſes Mercury, or, Monthly Miſcellany," for May, 1707, has the following paſſage. "All that love comedy, will be ſorry to hear of the death "of Mr. Farquhar, whoſe two laſt plays had ſomething in "them truly humorous and diverting. It is true, the critics "will not allow any part of them to be regular; but Mr. "Farquhar had a genius for comedy, of which one may "ſay, that it was rather above rules than below them. His "conduct, though not artful, was ſurprizing; his characters, though not great, were juſt; his humour, though "low, diverting; his dialogue, though looſe and incorrect, "gay and agreeable; and his wit, though not ſuperabundant, pleaſant. In ſhort, his plays have upon the whole "a certain air of novelty and mirth, every time they are re"preſented; and ſuch, as love to laugh at the theatre, will "probably miſs him more than they now imagine." He ſeems to have been a man of genius, rather ſprightly than great, rather flowery than ſolid. His comedies are diverting, becauſe his characters are natural, and ſuch as we frequently meet with; but he has uſed no art in drawing them, nor does there appear any force of thinking, or deep penetration into nature, in any of his performances; but rather a ſuperficial view, pleaſant enough to the eye, though capable of leaving no great impreſſion on the mind. He had, it muſt be allowed, a lively imagination; but then it was not capable of any great compaſs. He had wit too, but it was of ſuch a kind, that it rather loſt than gained upon being dwelt upon:

and

and it is certainly true, that his comedies, in general, owe their ſucceſs full as much to the player, as to any thing intrinſically excellent in themſelves.

However, if the ſale of books be any proof of their merit, there is reaſon enough to think well of Mr. Farquhar; for the eighth edition of his "Works, containing all his "Poems, Letters, Eſſays, and Comedies, publiſhed in his "life-time," was printed at London, in two volumes 12mo. in the year 1742.

FASTOLFF (JOHN) knight, and knight-banneret, a valiant and renowned general, and nobleman in France, during our conqueſts in that kingdom, under king Henry IV. V. and VI. of England; knight of the garter; and in all reſpects a moſt extraordinary perſon; was deſcended of an ancient and famous family in Norfolk, and is ſuppoſed to have been born at Yarmouth in that county, about the year 1377. There is no doubt, but a maſter of thoſe accompliſhments, which made him ſo uſeful afterwards in adminiſtrations of the greateſt conſequence, as well as ſuch a promoter and patron of learning, muſt have been very carefully educated, though we do not find any account of it. His father, John Faſtolff, Eſq; dying before he was of age, he became ward to ſome great nobleman: and it is ſaid, that he was trained up, according to the cuſtom of thoſe times, in the Norfolk family. About the year 1401, Thomas of Lancaſter, afterwards duke of Clarence, and ſecond ſon of king Henry IV. was ſent lord lieutenant into Ireland; and our Faſtolff probably attended him: for it is affirmed, that he was with him in 1405, and 1406. It is almoſt certain too, that Faſtolff was with him in 1408, becauſe at the end of that very year he was married in that kingdom to a rich young widow of quality. Soon after his marriage, receiving ſome conſiderable poſts of truſt under the Engliſh Regency in France, he betook himſelf to reſide in that kingdom. Here he paſſed through ſeveral offices of the higheſt importance, diſtinguiſhed himſelf moſt illuſtriouſly in all the arts of peace and war, and was ſucceſſively crowned with titles and honours.

He did not make his final return to England, till the year 1440; and loaden with the laurels he had gathered in France, he now laboured to raiſe a new plantation of them in his own country. At home he ſhone as bright in virtue, as he had in valour abroad; and became no leſs amiable in his domeſtic, than he had been admirable in his public character. All we

meet

meet with in this ſcene of his receſs is elegant, hoſpitable, generous, whether we conſider the places of his abode, or thoſe places and foundations on which he ſhowered his bounty. He was a benefactor to both the univerſities, bequeathing a conſiderable legacy to Cambridge, for building the ſchools of Philoſophy and Civil Law; and at Oxford, he was ſo bountiful to Magdalen-college, through the affection he had for his friend William Wainfleet, the founder, that his name is there commemorated in an anniverſary ſpeech. It would carry us too far, if we ſhould enumerate the many inſtances of his munificence: ſuffice it to ſay, that no retirement could obſcure his reputation, no infirmities weaken him in the exerciſe of his generous ſpirit, to the laſt. He died in 1459, upwards of fourſcore years of age, as we learn from his noted contemporary, William Caxton, our firſt printer: who ſays, in the preface to Cicero's Tract of Old Age, which he printed in Engliſh in 1481, that "it was tranſlated, and "thyſtoryes openly declared, by the ordenaunce and deſyre "of the noble auncyent Knyght, Syr Johan Faſtolff, of the "Countee of Norfolk, Banneret, lyvyng the age of four-"ſcore yere; exercyſing the warrys in the Royame of "Fraunce and other countrees, for the diffence and unyver-"ſal welfare of both Royames of England and Fraunce; "by fourty years endurying the fayte of armes hauntyng, and "in admynyſtryng juſtice and polytique governaunce, under "thre Kynges; that is, to wete, Henry the fourth, Henry "the fyfthe, Henry the ſyxthe; and was Governour of the "Duchye of Angeou, and the Countee of Mayne; Capy-"tayne of many Townys, Caſtellys, and Fortreſſys, in the "ſaid Royame of Fraunce; having the charge and ſauf-"garde of them dyverſe yeres; ocupyeng and rewlynge thre "hondred ſpeeres, and the bowes accuſtomed thenne; and "yeldyng good acompt of the forſaid Townes, Caſtellys, "and Fortreſſys, to the ſeyd Kynges," &c.

Shakeſpear has been extremely blamed by ſome writers, for perverting, they ſay, with an unaccountable licence, the character of this great and good man, under his ſir John Falſtaff; while others will not allow, that he had any view of drawing ſir John Falſtaff, from any part of ſir John Faſtolff's character. Theſe latter urge, as arguments in their behalf, the difference of names, a difference in their ages, and, above all, that this character of ſir John Falſtaff was written and acted originally under the name of ſir John Oldcaſtle. Without doubt, nothing can be more different than the characters. The poet's Falſtaff is an old, humorous, vapouring,

vapouring, cowardly, lewd, lying, drunken debauchee; while our Faſtolff was a young and grave, diſcreet and valiant, chaſte and ſober, commander abroad, and eminent for every act of virtue and goodneſs at home. And hence it is, that offence has been taken at Shakeſpear, although, according to the ſtrictneſs of the letter, the name of Falſtaff is not to be found in hiſtory. "The comedian, ſays one author, "is not excuſable by ſome alteration of his name, ſeeing "the vicinity of ſounds intrench on the memory of that "worthy knight; and few do heed the inconſiderable diffe- "rence in ſpelling their names." Then in regard to the ſubſtitution of one perſon for the other, he ſays elſewhere; "Stage poets have themſelves been very bold with, and "others been very merry at, the memory of ſir John Old- "caſtle, whom they have fancied a boon-companion, a "jovial royſter, and yet a coward to boot; contrary to the "credit of all chronicles, owning him a martial man of "merit. The beſt is, ſir John Falſtaff hath relieved the "memory of ſir John Oldcaſtle, and of late is ſubſtituted "buffoon in his place. But it matters as little, what petu- "lant poets, as what malicious Papiſts, have written a- "gainſt him." It muſt be remembered, that ſir John Old-caſtle was an early and eminent inſtrument of, and ſufferer for the Reformation; and that the offence, conceived againſt Shakeſpear for his freedom with ſo ſacred a name, obliged him to change it for Falſtaff. He tells us himſelf of the change, in the Epilogue to the ſecond part of Henry IV. "If, ſays he, you be not too much cloyed with fat meat, "our humble author will continue the ſtory with ſir John in "it, and make you merry with fair Catherine of France; "where, for any thing I know, Falſtaff ſhall die of a ſweat, "unleſs already he be killed with your hard opinions; for "Oldcaſtle died a martyr, and this is not the man.

Fuller's Worthies of England, in Norfolk.

Church Hiſt. Cent. xv. an. 1414.

But to proceed. In another place, the above cited author has theſe words of ſir John Faſtolff: "To avouch him by "many arguments valiant, is to maintain that the ſun is "bright; though ſince, the ſtage hath been over bold with "his memory, making him a thraſonical puff and emblem of "mock-valour. True it is, that ſir John Oldcaſtle was the "make-ſport in all plays for a coward. It is eaſily known, "out of what purſe this black penny came; the Papiſts "railing on him for a heretic, and therefore he muſt be "alſo a coward; though indeed, a man of arms every inch "of him, and as valiant as any in his age. Now, as I "am glad that ſir John Oldcaſtle is put out, ſo I am ſorry

"that

Fuller's Worthies, ibid.

" that ſir John Faſtolff is put in, to relieve his memory, in " this baſe ſervice to be the anvil for every dull wit to ſtrike " upon." Mr. Rowe, in his life of Shakeſpear, goes along with the opinion of thinking him to blame, in this his ſecond choice of perſonating our knight, " being a name of " diſtinguiſhed merit in the wars of France," &c. and a later author ſtill has ſaid, that " as of old the reputation of " Socrates was in his life-time ſullied by Ariſtophanes, in " perſonating him on the ſtage, ſo the memory of our hero," meaning Faſtolff, " had in this laſt age met with the ſame " hard fate by interludes in plays."

Mr. Anſtis, in his Memoirs of ſir John Faſtolff, in the Order of the Garter, p. 231.

Whether Shakeſpear intended a poetical, or hiſtorical character in his Falſtaff, whether he drew a mere fictitious perſonage, or meant to ſhadow out our Faſtolff under it, we will not abſolutely determine; but if the latter, which ſeems to be the prevailing opinion, it is neceſſary to ſuppoſe, either that Faſtolff's character appeared in a very different light to him from what it does to us, or that he carried the poetic licence very much too far.

FAUCHEUR (MICHAEL LE), a very celebrated miniſter among the Proteſtants of France in the 17th century, was prodigiouſly admired on account of his preaching, in which he greatly excelled. He did not only preach: he wrote books, a large and learned one particularly upon the Sacrament againſt cardinal Perron. His other works are ſeveral volumes of Sermons, and a treatiſe intitled, De l' action de l' Orateur, ou de la prononciation & du geſte: that is, " Concerning the action of an Orator, or of pronunciation " and geſture." In this treatiſe, which has been printed ſeveral times, mention is made of a certain preacher, who fixed a rule to himſelf of coughing very regularly and exactly, at ſuch and ſuch a period of his ſermon; and leſt he ſhould forget, he uſed to put marks in his manuſcript, where he deſigned to cough: for he wrote in thoſe paſſages, " hem, " hem." Le Faucheur died at Paris upon the 1ſt of April, 1657.

Bayle's Dict.

FAVORINUS, an ancient philoſopher and orator, was born at Arles in Gaul, flouriſhed under the emperor Adrian, and taught at both Athens and Rome with high reputation. Adrian had no kindneſs at all for Favorinus; for, it ſeems, ſuch was the nature and temper of this emperor, that, not content with being the firſt man of his time in dignity and power, he would needs be the firſt in every thing elſe.

elſe. This pedantic affectation led him, as Spartian relates, to deride, to contemn, to trample upon the profeſſors of all arts and ſciences, whom he took a pleaſure in contradicting upon all occaſions, right or wrong. Thus one day he reproved Favorinus, with an air of great ſuperiority, for uſing a certain word; which however was a good word, and frequently uſed by the beſt authors. Favorinus ſubmitted patiently to the emperor, without making any reply, though he knew himſelf to be perfectly in the right: which when his friends objected to, "ſhall not I eaſily ſuffer him, ſays he, "to be the moſt learned of all men, who has thirty legions "at his command?"

This philoſopher is ſaid to have wondered at three things: firſt, that being a Gaul he ſhould ſpeak Greek ſo well; ſecondly, that being an eunuch he ſhould be accuſed of adultery; and thirdly, that being envied and hated by the emperor he ſhould be permitted to live. Many works are attributed to him; among the reſt a Greek work of Miſcellaneous Hiſtory often quoted by Diogenes Laertius.

FEATLY (DANIEL), alias Fairclough, an eminent Engliſh divine, was the ſon of John Featly, ſometime cook to the preſident of Magdalen-college, Oxford, and born at Charlton upon Otmore in that county, in March, 1582. He was educated in the Grammar-ſchool joining to Magdalen-college, admitted Scholar of Corpus Chriſti in 1594, and Probationer-Fellow in 1602, being then Bachelor of Arts. He became a ſevere ſtudent in divinity: he read Fathers, Councils, and Schoolmen, and was deeply learned in every thing relating to them. His admirable way of preaching, his ſkill in diſputation, and his other rare accompliſhments, diſtinguiſhed him ſo much, that ſir Thomas Edmunds, being diſpatched by king James to be lieger-embaſſador in France, made choice of Featly for his chaplain. He lived three years there, and did great honour to the Engliſh nation, and the Proteſtant religion, by diſputing ſucceſsfully againſt the moſt learned Papiſts; inſomuch, that his antagoniſts could not forbear giving him the titles of acutiſſimus, and acerrimus. Wood's Athen. Oxon. vol. xi.

Upon his return to England, he repaired to his college, took a bachelor of divinity's degree in 1613, and ſoon after became rector of Northill in Cornwall. But before he was ſettled there, he was called to be chaplain to Abbot archbiſhop of Canterbury; and by him was preferred ſoon after to the rectory of Lambeth in Surry.

In

In 1617, he proceeded in divinity, and puzzled Prideaux the king's profeſſor ſo much with his arguments, that a quarrel commenced thereupon, which the archbiſhop himſelf was forced to compoſe. The famous archbiſhop of Spalato, Antony de Dominis, being alſo preſent at the diſputation, was ſo mightily taken with our author's manner, that he immediately gave him a brother's place in the Savoy-hoſpital, of which he was then maſter. About that time archbiſhop Abbot gave him the rectory of All-hallows, Breadſtreet, in London, which ſoon after he changed for the rectory of Acton, in Middleſex, and at length became the third and laſt provoſt of Chelſea college.

In 1625, being then married, he retired from the ſervice of his grace of Canterbury, to Kennington near Lambeth, where his wife had a houſe. In 1626, he publiſhed his Ancilla Pietatis, or, "The Handmaid to Private Devotion:" of which eight editions were printed off before the year 1676. With this was afterwards printed, "The Practice of Extra-"ordinary Devotion:" and Mr. Wood relates, that "in "one of theſe two, he makes the ſtory of St. George, the "tutelar ſaint of England, a mere figment, for which he "was forced to cry peccavi, and to fall upon his knees be-"fore Laud archbiſhop of Canterbury." From the year 1626, to the beginning of the civil war, he was chiefly employed in writing books, and in diſputing againſt perſons of a different way of thinking in matters of religion.

In 1642, after the king had encountered the parliament-army at Brentford, ſome of the ſoldiers took up their quarters at Acton. There they made ſearch for our author Featly, whom they took to be a Papiſt, at leaſt to have, as is ſaid, a Pope in his belly: but not finding him, they did him vaſt damage in deſtroying his houſe, ſtables, granaries, barns, &c. They ſought him afterwards at Lambeth, in order to put him to death; but he happily eſcaped upon timely notice. In 1643, he was appointed a member of the Aſſembly of Divines, and was afterwards a witneſs againſt archbiſhop Laud. He had diſcovered more Calviniſm, than he was ever ſuppoſed to have; but Dr. Heylin has ſaid, that he was always a Calviniſt in his heart, though he never ſhewed it openly till then. He was, however, a great oppoſer of the Covenant, and wrote a letter to archbiſhop Uſher, then at Oxford, containing his reaſons: which letter being intercepted, and carried firſt to the cloſe committee, and then to the houſe of commons, he was judged to be a ſpy and betrayer of the parliament's cauſe. He was ſeized on, and committed priſoner

priſoner to lord Petre's houſe in Alderſgate-ſtreet, on the 30th of September, 1643, his rectories being taken from him; and in this priſon he continued till March, 1644. Being dropſical, he was reduced to a low and weak ſtate; upon which he was removed for his health's ſake to Chelſea-college, of which he was then provoſt; where ſpending a ſhort time in devout exerciſes, he died upon the 17th of April, 1645. "He was eſteemed," ſays Mr. Wood, "by the "generality to be one of the moſt reſolute and victorious "champions of the reformed Proteſtant religion in his time, "a moſt ſmart ſcourge of the church of Rome, a compen-"dium of the learned tongues, and of all the liberal arts "and ſciences: and though of ſmall ſtature, yet he had a "great ſoul, and learning of all kinds compacted in him."

He was the author of near forty different works, chiefly of the polemic kind, and therefore of little uſe now, ſince the occaſions of them are forgotten. He alſo publiſhed, in 1629, king James's Cygnea Cantio; in which may be ſeen, a ſcholaſtic duel between that king and our author.

FECKENHAM (JOHN DE), ſo called, becauſe he was born of poor parents in a cottage, near the foreſt of Feckenham in Worceſterſhire, his right name being Howman, was the laſt abbot of Weſtminſter. Diſcovering in his youth very good parts, and a ſtrong propenſity to learning, the prieſt of the pariſh took him under his care, and inſtructed him ſome years, and then got him admitted into Eveſham monaſtery. At eighteen years of age, he was ſent by his abbot to Glouceſter-college, in Oxford; from whence, when he had ſufficiently improved himſelf in academical learning, he was recalled to his abbey; which being diſſolved in November, 1535, he had a yearly penſion of an hundred florins allowed him for his life. Upon this, he returned to Glouceſter-college, where he purſued his ſtudies ſome years; and in 1539, took the degree of bachelor of divinity, being then chaplain to Bell biſhop of Worceſter. That prelate reſigning his ſee in November, 1543, he became chaplain to Bonner biſhop of London; but Bonner being deprived of his biſhopric in 1549, by the Reformers, Feckenham was committed to the Tower of London, becauſe, as ſome ſay, he refuſed to adminiſter the Sacraments after the Proteſtant manner. Soon after, he was taken from thence, to diſpute on the chief points controverted between the Proteſtants and Papiſts; and he diſputed ſeveral times in public before, and with ſome great perſonages. Wood's Athen. Oxon. vol. i.

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He was afterwards remanded to the Tower, where he continued till queen Mary's acceſſion to the crown, in 1553: but was then releaſed, and made chaplain to the queen. He became alſo again chaplain to Bonner, prebendary of St. Paul's, then dean of St. Paul's, then rector of Finchley in Middleſex, which he held only a few months, and then rector of Greenford in the ſaid county. In April, 1554, he was one of the diſputants at Oxford againſt Cranmer, Ridley, and Latimer, before they ſuffered martyrdom; but he ſaid very little againſt them. During queen Mary's reign, he was conſtantly employed in doing good offices to the afflicted Proteſtants from the higheſt to the loweſt. Francis Ruſſel earl of Bedford, Ambroſe and Robert Dudley, afterwards earls of Warwick and Leiceſter, were benefitted by his kindneſs: as was alſo ſir John Cheke. Nay, he interceeded with queen Mary, for the lady Elizabeth's enlargement out of priſon, and that ſo earneſtly, that the queen was actually diſpleaſed with him for ſome time. In May, 1556, he was complimented by the univerſity of Oxford, with the degree of doctor in divinity; being then in univerſal eſteem for his learning, piety, charity, moderation, humility, and other virtues. The September following, he was made abbot of Weſtminſter-abbey, which was then reſtored by queen Mary; and fourteen Benedictine monks placed there under his government, with epiſcopal power.

Upon the death of queen Mary, in 1558, her ſucceſſor Elizabeth, not unmindful of her obligations to Dr. Feckenham, ſent for him before her coronation, to conſult and reward him; and, as it is ſaid, offered him the archbiſhopric of Canterbury, provided he would conform to the laws, but he refuſed. He appeared in her firſt parliament, taking the loweſt place on the biſhop's form; and was the laſt mitred abbot, that ſat in the houſe of peers. During his attendance there, he ſpoke and proteſted againſt every thing tending towards the Reformation; and the ſtrong oppoſition, which he could not be reſtrained from making, occaſioned his commitment to the Tower in 1560. He continued there till 1563, when he was taken from thence, and committed to the cuſtody of Horne biſhop of Wincheſter: but theſe two having written againſt each other about the oath of ſupremacy, could not agree to live together, ſo that Feckenham was remanded to the Tower, in 1564. Afterwards he was removed to the Marſhalſea, and then to a private houſe in Holborne. In 1571, he attended Dr. John Storie before his execution. In 1578, we find him in free cuſtody, with Cox biſhop of Ely, whom

whom the queen had put upon uſing his endeavours with Feckenham, that he would acknowledge her ſupremacy, and come over to the church: and he was at length induced to do the former, though he could never be brought to a thorough conformity. Soon after, the reſtleſs ſpirit of ſome Roman Catholics, and their frequent attempts upon the queen's life, obliged her to impriſon the moſt conſiderable among them; upon which our author was ſent to Wiſbich-caſtle in the iſle of Ely, where he continued a priſoner to the time of his death, which happened in the year 1585. As to his character, Mr. Camden calls him, "a learned and good man, that "lived long, did a great deal of good to the poor, and always "ſollicited the minds of his adverſaries to benevolence." Annals of Q. Elizabeth. Fuller ſtiles him, "a man cruel to none, courteous and cha- "ritable to all who needed his help or liberality." Dr. Burnet ſays, he was "a charitable and generous man, who "lived in great eſteem in England:" and Mr. Dart concludes his account of him in theſe words; "though I can- "not go ſo far as Reyner, to call him a martyr, yet I can- "not gather, but that he was a good, mild, modeſt, cha- "ritable man, and a devout chriſtian." Worthies in Weſtminſter, p. 240. Hiſt. of Reform. P. II. p. 397. Weſtmonaſterium, vol. ii.

Mr. Wood has given us the following catalogue of his works: 1. "A Conference Dialogue-wiſe held between the "Lady Jane Dudley, and Mr. John Feckenham, four days "before her death, touching her faith and belief of the Sa- "crament and her religion." Lond. 1554. On the 10th of April, 1554, he was ſent by the queen to this lady to commune with her, and to reduce her from the doctrine of Chriſt to queen Mary's religion, as Mr. Fox expreſſes it. The ſubſtance of this conference may be ſeen alſo in Fox's "Acts and Monuments of Martyrs." 2. Speech in the Houſe of Lords, 1553. 3. Two Homilies on the firſt, ſecond, and third articles of the Creed. 4. Oratio Funebris in exequiis Duciſſæ Parmæ, &c. that is, "A Funeral Oration "on the death of the ducheſs of Parma, daughter of Charles "V. and governeſs of the Netherlands." 5. Sermon at the Exequy of Joan Queen of Spain. Lond. 1555. 6. "The "declaration of ſuch ſcruples and ſtaies of conſcience, touch- "ing the Oath of Supremacy, delivered by writing to Dr. "Horne biſhop of Wincheſter." Lond. 1566. 7. "Ob- "jections or Aſſertions made againſt Mr. John Gough's Ser- "mon, preached in the Tower of London, Jan. 15, 1570." 8. Caveat Emptor: which ſeems to have been a caution againſt buying abbey lands. He had alſo written, "Com- "mentaries on the Pſalms," and a "Treatiſe on the Eu- Vol. iii. edit. 1684.

Stevens's addit. vols. to the Monaſticon, edit. 1722. vol. i. p. 290.

"chariſt," which were loſt among other things. Thus far Wood: but another author mentions, 9. A Sermon on the Funeral of Queen Mary, on Eccleſiaſtes iv. 2.

Bayle's Dict.

FEITHIUS (EVERARD), a learned German, was born at Elburg, in the province of Guelderland, in the 17th century. He ſtudied philoſophy for ſome time, and afterwards applied himſelf intirely to polite literature, in which he made a conſiderable progreſs. He was quite a maſter of the Greek tongue, and even of the Hebrew: of which the profeſſors of the Proteſtant univerſity of Bearn, gave him a large teſtimonial. Being returned to his own country, from which he had been long abſent, he was under great conſternation, on account of the expedition of the Spaniards commanded by Spinola. This determined him to leave his native country; and he went to ſettle in France, where he taught the Greek tongue, and was honoured with the friendſhip of Caſaubon, of meſſieurs du Puy, and of the preſident Thuanus. When he was walking one day at Rochelle attended by a ſervant, he was deſired to enter into the houſe of a citizen: and after that day, it could never be diſcovered what became of him, notwithſtanding all the ſtricteſt enquiries of the magiſtrates. He was but young, at the time of this moſt myſterious diſappearing, "which, ſays Mr. Bayle, is to be "lamented: for if he had lived to grow old, he would have "wonderfully explained moſt of the ſubjects relating to po-"lite letters." This judgment is grounded upon his manuſcript works, one of which was publiſhed at Leyden in the year 1677, by Henry Bruman, principal of the college at Swol, and the author's grand-nephew. It is a book in 12mo. intitled, Antiquitatum Homericarum libri quatuor, is very learned, and abounds with curious and inſtructive obſervations. There are other works of his in being, as, De Athenienſium Republica, De Antiquitatibus Atticis, &c. which the editor promiſed to collect and publiſh; but we do not know that it was done.

Ibid.

FELIBIEN (ANDREW), councellor and hiſtoriographer to the king of France, was born at Chartres, in the year 1619. He finiſhed his firſt ſtudies there at the age of fourteen years, and then was ſent to Paris to improve himſelf in the ſciences, and in the management of affairs: but his inclination ſoon made him devote himſelf intirely to the Muſes, and he gained a great reputation by his knowledge, in the fine arts. The marquis de Fontenay-Mareuil, being choſen for the

the ſecond time embaſſador extraordinary to the court of Rome, in 1647, monſieur Felibien was made ſecretary to the embaſſy, and perfectly anſwered the hopes, which that miniſter had conceived of him. During his ſtay at Rome, his fondneſs for the liberal arts made him ſpend all the time he could ſpare, in viſiting thoſe who excelled in them; and eſpecially the celebrated Pouſſin, by whoſe converſations he learned to underſtand all that is moſt beautiful in ſtatues and pictures: and it was according to the exalted notions, he then formed to himſelf of the excellency and perfection of painting, that he wrote ſince thoſe valuable works, which eſtabliſhed his reputation.

On his return from Italy, he went to Chartres; and, as he deſigned to ſettle himſelf, he married a lady of conſiderable family. His friends introduced him afterwards to monſieur Fouquet, who would have done ſomething for him, had he not ſoon after loſt the king's favour: but monſieur Colbert, who loved the arts and ſciences, did not ſuffer him to be uſeleſs. After he had deſired him to make ſome draughts for his majeſty, in order to engage him to compleat the works he had begun, he procured him a commiſſion of hiſtoriographer to the king, ſuperintendant of his buildings, and of the arts and manufactures in France: this commiſſion was delivered to him upon the 10th of March, 1666. The royal academy of Architecture having been eſtabliſhed in the year 1671, he was made ſecretary to it. The king made him afterwards keeper of his cabinet of antiques, and gave him an apartment in the palace of Brion. He was alſo one of the firſt members of the academy of Inſcriptions and Medals. He became afterwards deputy comptroller general of the bridges and dykes of the kingdom. He died upon the 11th of June, 1695, aged 76; and left five children.

His chief works are, 1. Entretiens ſur les Vies et ſur les Ouvrages des plus excellens Peintres anciens & modernes: that is, "Dialogues concerning the Lives and Works of the "moſt excellent Painters, both ancient and modern." 2. Les Principes de l'Architecture, de la Sculpture, & de la Peinture, avec un Dictionaire des termes propres de ces Arts: that is, "The Principles of Architecture, Sculpture, and "Painting, with a Dictionary of proper words relating to "thoſe arts." 3. De l'Origine de la Peinture, avec pluſieurs pieces detachées: that is, "Of the Origin of Paint-"ing, with ſeveral other pieces." 4. Several Deſcriptions, as that of Verſailles, of ſeveral entertainments given by the king, and of ſeveral pictures, collected into one volume

in 12mo. 5. The Conferences of the Royal Academy of Painting, in one volume in 4to. 6. The Deſcription of the Abbey de la Trappe, in 12mo. He alſo left ſome tranſlations: viz. "An Account of what paſſed in Spain, when "the Count Duke of Olivares fell under the King's Diſ-"pleaſure," tranſlated out of Italian; "The Caſtle of the "Soul," written by St. Tereſa, tranſlated from the Spaniſh; "The Life of Pope Pius the Vth," tranſlated from the Italian.

In all that he has written, there appears a ſound judgment, an exquiſite taſte, a great clearneſs and politeneſs: but his "Dialogues upon the lives of the Painters," is the work which has done him the greateſt honour. It is elegant and profound; and the moſt excellent taſte is every where ſhewn throughout the whole. But he ſays too little in too many words, and is abſolutely without method. This is Voltaire's criticiſm upon him; who informs us alſo, that he was the firſt, who gave Lewis the XIV. the ſur-name of GREAT, in the inſcriptions in the Hotel-de-Ville. It muſt be remembered alſo, that Felibien was a man of great virtues, not ambitious, or greedy of wealth, but moderate in his deſires and contented. He was a man of probity, of honour, of piety. Though he was naturally grave and ſerious, and of a haſty, and ſomewhat ſevere temper, yet his converſation was always agreable, and even merry, when there was occaſion for it. He was evermore an advocate for truth; and he uſed to encourage himſelf in it, by this motto, which he cauſed to be engraved on his ſeal, Bene facere et vera dicere, that is, "To do good and ſpeak the truth." He lived in a conſtant practice of theſe two duties, which form the character of an honeſt man and a perfect chriſtian.

Siecle de Louis XIV.

FELIX (MINUTIUS), a father of the primitive church, who flouriſhed in the beginning of the third century, about the year 220. He was an African by birth, which we collect from his ſtile, as well as from the uſe which he made of Tertullian's writings; and by profeſſion a lawyer, as we learn not only from Lactantius and Jerome, who have expreſsly aſſerted it, but alſo from himſelf. Ad vindemiam feriæ judiciariam curam relaxaverant; *the vacation of the vintage-time had releaſed him*, he ſays, *from the buſineſs of the bar:* where we perceive, that he was not only a lawyer, but that he practiced at the bar, after he became a convert to chriſtianity. He has written a very elegant dialogue in defence of the Chriſtian Religion, intitled *Octavius*, from the name of his Chriſtian

Octav. ſect. ii.

Chriſtian ſpeaker, who diſputes with Cæcilius, while himſelf ſuſtains the part of a moderator. Cæcilius opens the conference, and urges all the topics he could think of, in defence of Paganiſm and againſt Chriſtianity: Minutius Felix makes ſome obſervations upon what Cæcilius had advanced; after which, Octavius enters upon a particular refutation of the Pagan, and concludes with ſupporting and eſtabliſhing the Chriſtian religion: the reſult of all which is, that Cæcilius becomes a convert. The dialogue is ſprightly, elegant, and inſtructive; and ſhews us, as Lactantius ſays, what an admirable defender of the truth Minutius Felix would have been, had he applied himſelf intirely to the ſtudy of it. We will quote his words. *Minutius Felix non ignobilis inter conſtdicos loci fuit. Hujus liber, cui Octavio titulus eſt, declarat, quam idoneus veritatis aſſertor eſſe potuiſſet, ſi ſe totum ad id ſtudium contuliſſet.* We may obſerve by the way, that ſomething like this has been ſaid of Lactantius himſelf; and that, as elegant a writer as he is, he has been ranked by both ancients and moderns among the number of thoſe, who have undertaken to defend chriſtianity, before they underſtood it. Lib. v. c. 1.

This dialogue of Minutius Felix paſſed a long time for the eighth book of Arnobius's piece, *adverſus gentes*: for being found with the other ſeven, in an ancient manuſcript of the Vatican, it was printed four times under his name, before any body ſuſpected its true author. At length Balduinus, a celebrated lawyer, cauſed it to be printed ſeparately at Heidelberg, in the year 1560, and prefixed to it a very learned diſſertation of his own, in which he detected the common error, and aſcertained the book to it's genuine author: although Urſinus, whether he had not ſeen Balduinus's edition, or whether he envied him the honour of the diſcovery, printed it at Rome thirty years after, at the end of Arnobius, works again. However, it has ſince been conſidered by the critics, as the work of Minutius Felix, and accordingly printed ſeparately from Arnobius: as it is in the beſt edition that was given of it at Cambridge, by Dr. Davis, in the year 1712, to which the diſſertation of Balduin is prefixed.

St. Jerome tells us, that in his time another book, intitled, *De fato, vel contra Mathematicos*, went about under the name of Minutius Felix; and that, though it was well written, yet from the diſſimilarity of its ſtile with that of the Octavius, he concluded it to be ſpurious. De Script. c. lxviii.

FELL (Dr. JOHN), an eminently learned and pious divine, was the ſon of Dr. Samuel Fell, dean of Chriſt-church

Wood's Athen. Oxon.

in Oxford, and born at Longworth in Berkſhire, on the 23d of June, 1625. He was educated moſtly at the free-ſchool of Thame in Oxfordſhire; and in 1636, when he was only eleven years of age, admitted ſtudent of Chriſt-church in Oxford. In October 1640, he took the degree of bachelor of arts, and that of maſter in June 1643; about which time he was in arms for king Charles I. within the garriſon of Oxford, and afterwards became an enſign. In 1648, he was turned out of his place by the parliamentarian viſitors, being then in holy orders; and from that time till the reſtoration of Charles II. lived in a retired and ſtudious condition, partly in the lodgings of the famous phyſician Willis, who was his brother-in-law, and partly in his own houſe over againſt Merton-college, wherein he and others kept up the devotions and diſcipline of the church of England.

After the Reſtoration he was made prebendary of Chicheſter, and canon of Chriſt-church, into which laſt he was inſtalled on the 27th of July, 1660; and on the 30th of November following, he was made dean of the ſaid church, being then doctor of divinity, and one of his majeſty's chaplains in ordinary. As ſoon as he was fixed in that eminent ſtation, he earneſtly applied himſelf to purge the college of all remains of hypocriſy and nonſenſe, which had every where prevailed in the late times of confuſion, and to improve it in all ſorts of learning as well as true religion: laying thoſe foundations, that have rendered it ſo famous to poſterity, and will continue to make it ever flouriſh. Nor was he more diligent in reſtoring its diſcipline, than in adorning it with magniſicent buildings, towards which he contributed very great ſums. Amongſt other things, he built the ſtately tower over the principal gate of the college; into which, in 1683, he cauſed to be removed out of the ſteeple in the cathedral the bell, called "Great Tom of Chriſt-church," ſaid to have been brought thither with the other bells from Oſeney-abbey. He took care to have it recaſt with additional metal, ſo that it is now by far the biggeſt bell in England. Round it is this inſcription: Magnus Thomas Cuſius Oxonienſis, renatus April viii. MDCLXXX. regnante Carolo Secundo, Decano Johanne Oxon. Epiſcopo, Subdecano Gulielmo Jane S. S. Theol. Profeſſore, Theſaurario Henrico Smith S. S. Theol. Profeſſare, cura & arte Chriſtopheri Hodſon. The dimenſions of it are as follow: the diameter ſeven feet one inch; from the crown to the brim five feet nine inches; thickneſs of the ſtriking place ſix inches; weight near 17000 lb. weight of the clapper 342 lb. Six-

teen

teen men are required to ring it; and it was firſt rung out on the 29th of May, 1684. From that time to this, it has been tolled every night, as a ſignal to all ſcholars to repair to their reſpective colleges and halls; and ſo it uſed to be, before its removal.

In the years 1666, 1667, 1668, and 1669, Dr. Fell was vice-chancellor of the univerſity: during which time he uſed every poſſible means to reſtore the diſcipline and credit of the univerſity; and ſuch was his indefatigable ſpirit, that he ſucceeded to a miracle. In 1675-6, he was advanced to the biſhopric of Oxford, with leave at the ſame time to hold his deanery of Chriſt-church in commendam, that he might continue his ſervices to his college and the univerſity: and he was no ſooner ſettled in his ſee, but he ſet about re-building the epiſcopal palace of Cuddeſden in Oxfordſhire. In a word, he devoted his whole ſubſtance to works of piety and charity. Among his other benefactions to his college, it muſt not be forgot, that the beſt rectories belonging to it were bought with his money: and as he had been ſo bountiful a patron to it while he lived, and a ſecond founder as it were, ſo he left to it at his death an eſtate, for ten or more exhibitions for ever. It is ſaid, that he brought his body to an ill habit, and waſted his ſpirits, by too much zeal for the public, and by forming too many noble deſigns; and that all theſe things, together with the unhappy turn of religion, which he dreaded under king James II. contributed to ſhorten his life. Be this as it will, he died on the 10th of July, 1686, to the great loſs of learning, of the whole univerſity, and of the church of England: for he was, as Mr. Wood has obſerved of him, "the moſt zealous man of his time for the church "of England; a great encourager and promoter of learning "in the univerſity, and of all public works belonging there-"unto; of great reſolution and exemplary charity; of ſtrict "integrity; a learned divine; and excellently ſkilled in the "Latin and Greek languages." Mr. Wood relates one ſingularity of him, which is, that he was not at all well affected to the Royal Society; and that the noted Mr. Stubb attacked that illuſtrious body, under his ſanction and encouragement. He was buried in Chriſt-church cathedral; and over his tomb, which is a plain marble, is an elegant inſcription, compoſed by the learned and polite dean Aldrich, his ſucceſſor. He never was married.

It may eaſily be imagined, that ſo active and zealous a man as biſhop Fell, had not much time to write books: yet we find him the author and editor of the following works.

1. "The Life of the moſt reverend, learned, and pious Dr. "Henry Hammond, who died April 25, 1660." Lond. 1660. re-printed afterwards with additions at the head of Hammond's works. 2. Alcinoi in Platonicam Philoſophiam Introductio. Oxon. 1667. In laudem Muſices Carmen Sapphicum. Deſigned probably for ſome of the public exerciſes in the univerſity, as it was ſet to muſic. 4. Hiſtoria et Antiquitates Univerſitatis Oxonienſis, &c. Oxon. 1674. 2 vols. fol. This hiſtory and antiquities of the univerſity of Oxford, was written in Engliſh by Antony Wood, and tranſlated into Latin, at the charge of Dr. Fell, by Mr. Chriſtopher Waſe and Mr. Richard Peers, except what he did himſelf. He was alſo at the expence of printing it, with a good character on a good paper; but "taking to himſelf, ſays "Mr. Wood, the liberty of putting in and out ſeveral things "according to his own judgment, and thoſe that he employ-"ed being not careful enough to carry the whole deſign in "their head, as the author would have done, it is deſired "that the author may not be accountable for any thing "which was inſerted by him, or be cenſured for any uſeleſs "repetitions, or omiſſions of his agents under him." At the end of it, there is a Latin advertiſement to the reader, containing an anſwer to a letter of Mr. Thomas Hobbes; wherein that author had complained of Dr. Fell's having cauſed ſeveral things to be omitted or altered, which Antony Wood had written in that book in his praiſe. 5. "The Vanity of Scoffing: in a letter to a Gentleman." Lond. 1674. 6. St. Clement's two Epiſtles to the Corinthians in Greek and Latin, with notes at the end. Oxon. 1677. 7. "Account of Dr. Richard Alleſtree's life:" being the preface to the ſaid doctor's ſermons, publiſhed by our author. 8. "Of the Unity of the church:" tranſlated from the original of St. Cyprian. Oxf. 1681. 9. A beautiful edition of St. Cyprian's works, reviſed and illuſtrated with notes. Oxon. 1682. 10. Several Sermons. 11. The following pieces written by the author of the Whole Duty of Man, with prefaces, contents, and marginal abbreviations, viz. "The "Ladies Calling; The Government of the Tongue; The "Art of Contentment; The Lively Oracles," &c. He alſo wrote the general preface before the folio edition of that unknown author's works. There is another piece, which was aſcribed to him, with this title, "The Intereſt of England "ſtated: or, a faithful and juſt account of the aims of all "parties now pretending; diſtinctly treating of the deſign-"ments of the Roman Catholic, Royaliſt, Preſbyterian,

"Anabaptiſt,

" Anabaptiſt," &c. 1659. 4to. but it not being certainly known, whether he was the author or not, we will not place it among his works. One thing in the mean time, Mr. Wood mentions, relating to his literary character, which muſt not be omitted: that " from the year 1661, to the time of " his death, viz. while he was dean of Chriſt-church, he " publiſhed or re-printed every year a book, commonly a " claſſical author, againſt new-years tide, to diſtribute a- " mong the ſtudents of his houſe; to which books he either put an epiſtle, or running notes, or corrections. Theſe, ſays Mr. Wood, I have endeavoured to recover, that the " titles might be known and ſet down, but in vain."

We have juſt mentioned Dr. Samuel Fell, our author's father; but it ſeems neceſſary to ſay ſomething more of him. He was born in the pariſh of St. Clement's Danes, London, 1594; elected ſtudent of Chriſt church, from Weſtminſter-ſchool, in 1601; took a maſter of arts degree in 1608; admitted bachelor of divinity in 1616; and about that time became miniſter of Freſhwater in the iſle of Wight. In May, 1619, he was inſtalled canon of Chriſt-church, and the ſame year proceeded in divinity, being about that time domeſtic chaplain to king James I. In 1626, he was made Margaret profeſſor, and ſo conſequently had a prebend of Worceſter, which was about that time annexed to the profeſſorſhip. He was then a Calviniſt, but at length leaving his opinion, he was, through archbiſhop Laud's intereſt, made dean of Lichfield, in 1637; and the year following, dean of Chriſt-church. In 1647, he was ejected from his deanery and vice-chancellorſhip by the rebels, who were ſo exaſperated at him for his loyalty to the king, and zeal for the church, that they actually ſought his life: and being threatened to be murdered, he was forced to abſcond. He died broken-hearted on the 1ſt of February, 1648-9; that being the very day, he was made acquainted with the murder of his royal maſter king Charles. He was a public-ſpirited man, and had the character of a ſcholar. Mr. Wood, though he ſuppoſes there were more, only mentions theſe two ſmall productions of his, viz. Primitiæ; ſive Oratio habita Oxoniæ in Schola Theologiæ, 9. Nov. 1626. and, Concio Latina ad Baccalaureos die cinerum in Coloſs. ii. 8. They were both printed at Oxford, in 1627. Wood's Athen. Oxon.

FENELON (FRANCIS DE SALIGNAC DE LA MOTTE), archbiſhop of Cambray, and author of Telemachus, was of an ancient and illuſtrious family, and born at the caſtle of Fenelon,

Fenelon, in the province of Perigord, Auguſt the 6th, 1651. At twelve years of age he was ſent to the univerſity of Cahors; and afterwards went to finiſh his ſtudies at Paris, under the care of his uncle Anthony marquis of Fenelon, lieutenant-general of the king's armies. Francis de Fenelon ſoon made himſelf known at Paris, and at the age of nineteen years preached there with general applauſe: but the marquiſs, who was a very wiſe and good man, feared leſt his nephew's appearing ſo early in the world might make him proud and vain, and therefore perſuaded him to imitate for ſeveral years the ſilence of Jeſus Chriſt. At the age of twenty-four, he entered into holy orders; and three years after was choſen by the archbiſhop of Paris, to be ſuperior to the new convert women in that city. In the year 1686, which was the year after the edict of Nantz was revoked, the king named him to be at the head of thoſe miſſionaries, who were ſent along the coaſt of Saintonge, and the *Pais de Aunix*, to convert the Proteſtants: though indeed, there ſeems to have been but little for theſe miſſionaries to do, thoſe Proteſtants having all been converted by ſeven or eight hundred fuſiliers, ſupported by four or five companies of dragoons.

Ramſay, *Hiſt. de la Vie de Mr. de Fenelon*, page 9.

Having finiſhed his miſſion, he returned to Paris, and was preſented to the king; but lived two years afterwards without going to court, being intirely taken up with inſtructing again the new female converts. And that he might forward this good work by his writings, as well as his lectures, he publiſhed in 1688, a little treatiſe, intitled, *Education de Filles*, or, "The Education of Maidens:" which the author of the *Bibliotheque Univerſelle*, calls the beſt and moſt uſeful book, which had been written upon the ſubject in the French language. In 1688, he publiſhed a work, "concerning *the "functions of the Paſtors of the Church*;" written chiefly againſt the Proteſtants, with a view of ſhewing, that the firſt authors and promoters of the Reformation had no calling, and therefore were not true paſtors. In 1689, he was made tutor to the dukes of Burgundy and Anjou; and in 1693, choſen member of the French academy, in the room of Mr. Peliſſon deceaſed. All the time Mr. de Fenelon lived at court, he preſerved the diſintereſtedneſs of an Hermit, and never received, or aſked any thing either for himſelf or his friends. At laſt, the king gave him the abbey of St. Vallery, and ſome months after the archbiſhopric of Cambray, to which he was conſecrated by monſieur Boſſuet biſhop of Meaux, in the year 1695.

Tom. vi. p. 370.

But

But now a ſtorm aroſe againſt him, which obliged him to leave the court for ever; and was occaſioned by his book, entitled, "*An Explication of the maxims of the Saints, con-* "*cerning the interior life.*" This book was publiſhed in the year 1697, and the occaſion of his writing it was as follows. There was a certain lady, named madam Guyon, who pretended to a very high and exalted devotion. She explained it in ſome books which ſhe publiſhed, and wrote particularly a myſtical expoſition of Solomon's Song. In ſhort, ſhe was a downright *Quietiſt*; and Mr. de Fenelon was ſuſpected of favouring her extravagant notions. This occaſioned ſeveral conferences between the biſhop of Meaux, the biſhop of Chalons, afterwards cardinal de Noailles, and Mr. Tronſon, ſuperior-general to the congregation of St. Sulpicius. Mr. de Fenelon was admitted into theſe conferences, in which madam Guyon's books were examined; but in the mean time began to write very ſecretly, upon the ſubject that was under examination, and his writings tended to maintain or excuſe madam Guyon's books without naming her. This examination laſted ſeven or eight months, during which, Mr. de Fenelon wrote ſeveral letters to the examiners, which abounded with ſo many teſtimonies of ſubmiſſion, that they could not think God would deliver him over to a ſpirit of error. While the conferences laſted, the ſecret was inviolably kept with regard to Mr. de Fenelon: the two biſhops being as tender of his reputation, as they were zealous to reclaim him. He was ſoon after named archbiſhop of Cambray, and yet he continued with the ſame humility to preſs the two prelates to give a final ſentence. They drew up thirty-four articles at Iſſi, and preſented them to the new archbiſhop, who offered to ſign them immediately: but they thought it more proper to leave them with him for a time, that he might examine them leiſurely. He did ſo, and added to every one of the articles ſuch limitations, as enervated them intirely: however, he yielded at laſt, and ſigned the articles March the 10th, 1695. The biſhop of Meaux, wrote ſoon after an *Inſtruction* deſigned to explain the articles of Iſſi, and deſired the archbiſhop of Cambray to approve it; but the archbiſhop refuſed it, and let monſieur Boſſuet know by a friend, that he could not approve a book, which condemned madam Guyon, becauſe he himſelf did not condemn her. It was in order to explain the ſyſtem of the myſtics, that Mr. de Fenelon wrote his book of "*the Maxims of* "*the Saints,*" which, as we already obſerved, was publiſhed in the year 1637. There was a ſudden and general outcry

Boſſuet, *Relation du Quietiſme*, &c. p. 499.

cry againſt it; and the clamours coming to the king's ear, his majeſty expoſtulated with the prelates, for having kept ſecret from him what they alone knew. Upon this the biſhop of Meaux waited on the king, and aſked his majeſty's pardon for not acquainting him ſooner with his *brother's fanaticiſm*. The controverſy was for ſome time carried on between the archbiſhop of Cambray and the biſhop of Meaux. But as the latter inſiſted upon a poſitive recantation from the former, monſieur de Fenelon applied to the king, and repreſented to his majeſty, that there was no other means to remove the offence, which this controverſy occaſioned, than by appealing to the Pope: and therefore, he begged leave to go himſelf to Rome. But the king ſent him word, that it was ſufficient to carry his affair thither, without going himſelf: and accordingly, it was brought before the *Conſultators* of the Inquiſition to be examined. They were divided in their opinions: but at laſt the Pope condemned the book, with twenty-three propoſitions extracted from it, by a brief dated March the 12th, 1699.

Ramſay, *Vie, &c.* p. 50.

Some of the archbiſhop's friends have pretended, that there was in this affair more court-policy, than zeal for religion. They have obſerved, that this ſtorm was conjured up againſt him at a time, when the king thought of chuſing an almoner for the ducheſs of Burgundy: and that there was no way of preventing him, who had been tutor to the duke her huſband, and who had acquitted himſelf perfectly well in the functions of that poſt, from being made her almoner, but by raiſing ſuſpicions of hereſy againſt him. They think themſelves ſufficiently juſtified and confirmed in this opinion, by biſhop Boſſuet's being made almoner, after Mr. de Fenelon was diſgraced and removed.

Be this as it will, the archbiſhop ſubmitted patiently to the Pope's determination, and retired to his diocеſe of Cambray, where he led a moſt exemplary life, acquitting himſelf punctually in all the duties of his ſtation. Yet he was not ſo much taken up with them, nor ſo deeply engaged in his contemplative devotion, but he found time to enter into the controverſy with the Janſeniſts. He laboured not only to confute them by his writings, but alſo to oppreſs them by procuring a bull from Rome againſt a book, which cardinal de Noailles, their chief ſupport, had approved: the book was father Queſnel's "Reflections upon the New Teſtament." The Jeſuits, who were reſolved to humble that prelate, had formed a great party againſt him, and prevailed with the archbiſhop of Cambray to aſſiſt them in the affair. He engaged

gaged himſelf; wrote many pieces againſt the Janſeniſts, the chief of which is the "Four Paſtoral Letters," printed in 1704, at Valenciennes; and ſpared no pains to get the cardinal diſgraced, and the book condemned, both which were at length effected.

But the work, that has gained him the greateſt reputation, and for which he will be immortal, is his Telemachus. It was begun to be printed at Paris; but there were hardly 200 pages printed off, when the impreſſion was ſtopped by the king's command. We are told in the preface to the firſt correct edition of Telemachus, which was printed at the Hague in 1701, that a ſervant, whom he employed as an amanuenſis, took ſecretly a copy of his work, and ſold it to a bookſeller: and it is certain, that it was handed about in manuſcript. At laſt Moetjons, a bookſeller, got a copy of it, after it had been prohibited at Paris, and printed it in the year 1699. It has been reprinted ſeveral times ſince, in a great many places: and in 1717, after the author's death, his heirs gave a new edition of it, which they ſay is the only compleat edition. This book ſold prodigiouſly, and no work ever had a greater reputation. The ſtile of it is lively, natural, beautiful; the fictions well contrived; the moral ſublime; and the political maxims tending all to the happineſs of mankind. But, as monſieur Bayle ſays, "what contributed moſt to the ſucceſs of this work, is doubtleſs the "author's ſpeaking to the taſte of all nations; and eſpecially of thoſe, who, like the French, have felt the dreadful "effects of arbitrary power, which he has very well deſcribed and expoſed." Some perſons have imputed the archbiſhop's downfall to the maxims diſperſed through his Telemachus, and not to his *Maxims of the Saints concerning the interior life*. "It is a misfortune for France," ſays monſieur le Vaſſor, "that the archbiſhop of Cambray muſt have been a Quietiſt, whether he would or no. Poſterity will always do juſtice to this worthy prelate. His true hereſy was in politics, and not in divinity. Some maxims diſperſed through his *Avantures de Telemaque*, ſeemed to Lewis the XIVth more capable of corrupting the minds of his grandchildren, than *the maxims of the ſaints*, which monſieur Fenelon had collected." It might be objected, that Telemachus was not printed till the year 1699; whereas the affair againſt monſieur Fenelon about Quietiſm, was begun ſeveral years before. But it is enough to ſay, that while he was tutor to the young princes, he taught them the ſame principles, which he has aſſerted and exemplified in his *Telemachus*;

Lettres de Mr. Bayle, p. 785. Oeuvres, tom. iv.

Hiſt. de Louis XIII. tom. iii. p. 8.

lemachus, which, if it be true, as all the world ſeems to think it is, was a ſufficient cauſe for Lewis the XIVth, to contrive a quarrel with him, and to baniſh him as far as poſſible from the court.

In the year 1713, he publiſhed another conſiderable work, intitled, "*A Demonſtration of the Being of God, grounded on "the knowledge of Nature, and ſuited to the meaneſt capacity.*" This is one of the beſt books, that is written in French upon that ſubject. There goes another work under his name with this title, "*Dialogues of the great men in the Elyſian Fields, "applied to the manners of this age:*" but this is ſaid not to anſwer the reputation of its author. His *Dialogues ſur l' Eloquence*, or, "Dialogues upon Eloquence," though compoſed in his youth, was not publiſhed till after his death, in the year 1718. It contains many fine obſervations, expreſſed in an eaſy ſtile. He died in the beginning of January, 1715, aged ſixty-three years, and upwards.

He was certainly a man of great learning, great genius, of a fine taſte, and exemplary manners: yet many have ſuſpected, that he was not always ſincere, and intirely free from ambition. For his ſincerity, conſider him as the author of a book, compoſed, as his Maxims of the Saints was, with the utmoſt care, and which hardly contained any thing but extracts from the Fathers of the Church, whoſe writings he had diligently read and examined. This book was condemned at Rome, in ſpite of all his explications and vindications; he ſubmits immediately to the ſentence; he prohibits the reading of the book, ſuppoſing it erroneous, and yet never offered to ſhew where the error lay. Can it be ſuppoſed, that he condemned it from his heart? that he changed his opinion of it, as ſoon as he knew it was condemned? Yet we muſt either ſuppoſe this, or confeſs that Mr. de Fenelon diſſembled upon this occaſion. For his ambition, one can hardly aſcribe to any other motive his conduct towards the Janſeniſts and cardinal de Noailles. How could a man of his exalted devotion enter into a controverſy, plainly carried on upon worldly principles and deſigns? how ſet himſelf at the head of a party, in order to ruin a great and worthy prelate, if it were not with a view of re-ingratiating himſelf with thoſe in power? However, let us not be miſunderſtood, we only take notice of theſe marks of human frailty, to ſhew, that the greateſt and beſt of men are not exempt from it.

Beſides the works of our author, already mentioned, they have publiſhed ſince his death, Lettres ſur la Religion, "Letters upon Religion;" ſome of which were written to the

late duke of Orleans, who had a conſtant friendſhip with, and regard for our prelate. There has of late years been printed at Rotterdam, a collection of all his ſpiritual works, under the care of the marquiſs de Fenelon, his grand-nephew, and embaſſador from his moſt Chriſtian majeſty to the States-general; which collection contains ſeveral pieces, that had never been printed.

FENTON (Sir GEOFFREY), an eminent writer and ſtateſman, during the reigns of queen Elizabeth and king James I. was deſcended from an ancient family in Nottinghamſhire, and born about the middle of the ſixteenth century. He was certainly educated liberally, though we cannot tell where; ſince, while a young man, he gave many proofs of his acquaintance with ancient and modern learning, and of his being perfectly verſed in the French, Spaniſh, and Italian languages. He is well known for a tranſlation from the Italian of "The Hiſtory of the Wars of Italy, by "Guicciardini," the dedication of which to queen Elizabeth bears date January the 7th, 1579. This was however his laſt work, he having publiſhed before, 1. "An "Account of a diſpute at Paris, between two Doctors of "the Sorbonne, and two Miniſters of God's Word." Lond. 1571. 4to. A Tranſlation. 2. "An Epiſtle, or "Godly Admonition, ſent to the Paſtors of the Flemiſh "Church in Antwerp, exhorting them to concord with "other Miniſters: written by Antony de Carro." Lond. 1578. 8vo. A Tranſlation. 3. "Golden Epiſtles: con-"taining variety of diſcourſes both moral, philoſophical, "and divine, gathered as well out of the remainder of Gue-"vara's works as other authors, Latin, French, and Ita-"lian. Newly corrected and amended. Mon heur viendra." Lond. 1577. 4to. In order to underſtand this title-page clearly, it is neceſſary to inform the reader, that the familiar epiſtles of Antony Guevara, had been publiſhed in Engliſh by one Edward Helloes; ſo that this collection of Mr. Fenton's conſiſted of ſuch pieces of the ſame author, as were not contained in that work. The epiſtle dedicatory is to the right honourable and vertuous lady Anne, counteſs of Oxenford; and is dated from the author's chamber in the Black-friars, London, February the 4th, 1575. This lady was the daughter of ſir William Cecil, lord Burleigh: and it appears from the dedication, that that noble perſon was our author's beſt patron; and that one great purpoſe of Mr. Fenton, in tranſlating and publiſhing this work, was to teſtify

teſtify his warm zeal and abſolute attachment to that great miniſter.

What the inducements were, which engaged him to leave his own country, in order to ſerve the queen in Ireland, cannot eaſily be diſcovered: it is however certain, that he went thither well recommended, and that being in particular favour with Arthur lord Grey, then lord-deputy in that kingdom, he was ſworn of the privy council about the year 1581. It is more than probable, that his intereſt might be conſiderably ſtrengthened by his marriage with Alice, the daughter of Dr. Robert Weſton, ſometime lord chancellor of Ireland, and dean of the arches in England, a man of great parts, and who had no ſmall credit with the earl of Leiceſter, and other ſtateſmen in the court of queen Elizabeth: and when he was once fixed in his office of ſecretary, his own great abilities and ſuperior underſtanding, made him ſo uſeful to ſucceeding governors, that none of the changes, to which that government was too much ſubject in thoſe days, wrought any alteration in his fortune. One thing, indeed, might greatly contribute to this, which was the ſtrong intereſt he found means to raiſe, and never was at a loſs to maintain, in England; ſo that whoever was lord lieutenant in Ireland, ſir Geoffry Fenton continued queen Elizabeth's counſellor there, as a man upon whom ſhe depended, from whom ſhe took her notions of ſtate-affairs in that iſland, and whoſe credit with her was not to be ſhaken by the artifices of any faction whatever.

In 1603, ſir Geoffry married his only daughter Katherine to Mr. Boyle, afterwards the great earl of Corke; and died at his houſe in Dublin, October the 19th, 1608. He was interred with much funeral ſolemnity at the cathedral church of St. Patric, in the ſame tomb with his wife's father, the lord chancellor Weſton; leaving behind him the character of a polite writer, an accompliſhed courtier, an able ſtateſman, and a true friend to the Engliſh nation, and Proteſtant intereſt in Ireland.

FENTON (Elijah), an Engliſh poet, was deſcended from an ancient family, and born at Shelton, near Newcaſtle under the Line, in Staffordſhire: but we know not exactly when. He was the youngeſt of twelve children, and was intended by his parents for the miniſtry. He was ſent to the univerſity of Cambridge, where he embraced principles very oppoſite to the government, by which he became diſqualified for entering into holy orders. We find him, ſoon after his quitting

quitting the univerſity, ſecretary to the earl of Orrery: but how long he remained in that ſtation, we cannot aſcertain. After he quitted the ſervice of this noble peer, it was his cuſtom to pay a yearly viſit in the country to his brother, who poſſeſſed an eſtate of 1000l. per annum. He was a man of great tenderneſs and humanity, and carried the faireſt reputation. After a life of eaſe and tranquillity, he died at Eaſt-Hampſtead-Park, near Oakingham, on the 13th of July, 1730, much regretted by all men of taſte, as, what is very ſingular, having never been obnoxious to the reſentment of his brother-poets. He publiſhed a volume of Poems in the year 1717: and in the year 1723, he introduced upon the Stage his Tragedy of Mariamne, built upon the ſtory related of her in the third volume of the Spectator, which the ingenious author collected out of Joſephus. He publiſhed alſo, a very fine edition of the works of Mr. Edmund Waller, illuſtrated with full and uſeful notes of his own. Mr. Fenton was much beloved and eſteemed by Mr. Pope, who honoured him with the following beautiful Epitaph:

"This modeſt ſtone, what few vain marbles can,
"May truly ſay, Here lies an honeſt man:
"A Poet, bleſs'd beyond a Poet's fate,
"Whom Heaven kept ſacred from the proud and great:
"Foe to loud praiſe, and friend to learned eaſe,
"Content with ſcience in the vale of peace.
"Calmly he looked on either life, and here
"Saw nothing to regret, or there to fear:
"From Nature's temperate feaſt roſe ſatisfy'd,
"Thank'd Heaven, that he had liv'd, and that he dy'd.

FERNELIUS (JOHN), phyſician to Henry the II. king of France, was born in Picardy, at the latter end of the 15th, or the beginning of the 16th century: we cannot tell which, for there are diſputes about his age. He was not very young, when he was ſent to Paris to ſtudy Rhetoric and Philoſophy: but he made ſo quick a progreſs, that having been admitted maſter of arts after two years time, the principals of the colleges ſtrove, who ſhould have him to teach Logic; and offered him a conſiderable ſtipend. He would not accept their offers; but choſe to render himſelf worthy of a public profeſſor's chair by private ſtudies and lectures. He applied himſelf therefore in a moſt intenſe manner. All other pleaſure was inſipid to him. He cared neither for play, nor for walking, nor for entertainments, nor even for converſation. Bayle's Dict.

verſation. He read Cicero, Plato, and Ariſtotle. The reading of Cicero procured him this advantage, that the lectures he read on philoſophical ſubjects were as eloquent, as thoſe of the other maſters were barbarous at that time. He alſo applied himſelf very earneſtly to the Mathematics.

This continual ſtudy drew upon him a long fit of ſickneſs, which obliged him to leave Paris. On his recovery he returned thither with a deſign to ſtudy phyſic; but before he applied himſelf entirely to it, he taught Philoſophy in the college of St. Barbara. After this he ſpent four years in the ſtudy of Phyſic; and taking a doctor's degree, confined himſelf to his cloſet, in order to read the beſt authors, and to improve himſelf in the Mathematics; that is, as far as the buſineſs of his profeſſion would ſuffer him. Never was a man more diligent than Fernel. He uſed to riſe at four a clock in the morning, and ſtudied till it was time either to read lectures, or to viſit patients. He then examined the urine that was brought him, for this was the method of thoſe times, with regard to the poor people, who did not ſend for the phyſician. Coming home to dine, he ſhut himſelf up among his books, till they called him down to table. Riſing from table, he returned to his ſtudy, which he did not leave without neceſſary occaſions. Coming home at night, he did juſt as at noon: he ſtaid among his books, till they called him to ſupper; returned to them the moment he had ſupped; and did not leave them till eleven a clock, when he went to bed. So much pains do ſome men take to get ill health and the ſpleen, which however we do not find to have happened to Fernel.

In the courſe of theſe ſtudies, he contrived mathematical inſtruments, and was at great charges in making them. His wife, who ſeems to have been a ſpirited thrifty woman, did not like thoſe expences, by which even a part of her fortune was waſted. She murmured, ſhe cried, ſhe complained of it to her father, who was a counſellor at Paris. Fernel ſubmitted at laſt, ſent all his inſtrument-makers away, and applied himſelf in good earneſt to practiſe phyſic. But as viſiting patients did not employ his whole time, he reſumed the ſame office, in which he had been engaged already, of reading public lectures upon Hippocrates and Galen. This ſoon gained him a great reputation through France, and in foreign countries. His buſineſs increaſing, he left off reading lectures; but as nothing could make him ceaſe to ſtudy in private, he ſpent all the hours he could ſpare in compoſing a work of phyſic, intitled, Phyſiologia, which was ſoon after publiſhed.

publiſhed. He was prevailed with to read lectures upon this new work, which he did for three years: and undertaking another work, which he publiſhed, De venæ ſectione, he laid himſelf under a neceſſity of reading lectures ſome years longer; for it was paſſionately deſired, that he would alſo explain this new book to the youth.

While he was thus employed, he was ſent for to court, in order to try whether he could cure a lady, whoſe recovery was deſpaired of. He was ſo happy as to cure her, which was the firſt cauſe of that eſteem, which Henry the II. who was then but Dauphin, and was in love with that lady, conceived for him. This prince offered him even then the place of firſt phyſician to him; but Fernel, who infinitely perferred his ſtudies to the hurry of a court, would not accept the employment, and had even recourſe to artifice, in order to obtain the liberty of returning to Paris. He repreſented firſt, that he was not learned enough to deſerve to be entruſted with the health of the princes; but that, if he were permitted to return to Paris, he would zealouſly employ all means, to become more learned, and more capable of ſerving the Dauphin. This excuſe being not admitted, he pretended, in the next place, to be ſick, and ſent to the prince a chirurgeon, who was accuſtomed to ſpeak familiarly to him, and who told him, That Fernel had a pleuriſy, which grief would certainly render mortal; and that his grief was occaſioned by his being abſent from his books, and from his family, and by his being obliged to diſcontinue his lectures, and lead a tumultuous life. The prince, giving credit to this falſe ſtory, permitted Fernel to retire. A man, as Mr. Bayle obſerves, muſt be exceſſively in love with his ſtudies, and with a philoſophical life, when he employs ſuch tricks to avoid, what all others are deſirous to obtain?

When Henry came to the throne, he renewed his entreaties: but Fernel repreſented, that the honour which was offered to him was due, for ſeveral reaſons, and as an hereditary right, to the late king's phyſician; and that as for himſelf, he wanted ſome time to make experiments concerning ſeveral diſcoveries he had made relating to phyſic. The king admitted this: but as ſoon as Francis the Firſt's phyſician died, Fernel was obliged to go, and fill his place at Henry the IId's court. And here juſt the contrary to what he dreaded came to paſs: for he enjoyed more reſt and more leiſure at court, than he had done at Paris; and he might have conſidered the court as an agreeable retirement, had it not been for the journies, which the new civil war obliged the king to take. Be-

ing returned from the expedition of Calais, he made his wife come to Fontainbleau: but this good woman was ſo afflicted at being obliged to leave her relations, that ſhe fell ſick ſoon after, and died delirious; and her death grieved Fernel to ſuch a degree, that he died within a month after ſhe was buried. He was the author of a great many works, beſides what have been mentioned; as, *De abditis rerum cauſis*, ſeven books of Pathology, a book on Remedies, &c. They have been printed ſeveral times: and before all the editions of them is prefixed his life, written by William Plantius his diſciple, from which this account of him is taken.

It is a pretty general opinion, that Fernel cured Catherine de Medicis, conſort of Henry the II. of her barrenneſs. It is pretended, that Henry propoſed this affair to him in ſuch words, as probably ſurprized him: "Maſter phyſician," ſays he, "can you get my wife with child?" and it is aſſerted, that Fernel wiſely anſwered, "It belongs to God, Sir, to "give you children by his bleſſing: it is your office to get "them, and mine to afford what aſſiſtance phyſic can pro-"cure, which was eſtabliſhed by God as a remedy for hu-"man weakneſs." Nevertheleſs, Mr. Bayle is firmly perſuaded, and he gives reaſons to ſupport this perſuaſion, that this could not be ſo. He ſays, that Fernel was not made firſt phyſician to Henry, till after the death of Francis the I. and that Francis the II. Catherine's eldeſt ſon, was born four years before it. He inſiſts further upon the doubtfulneſs of the fact, from Plantius's not ſaying a word of it, though he mentions another, which we have already taken notice of, much leſs important. Mr. Bayle cannot think it probable, that ſo glorious a circumſtance of Fernel's life ſhould eſcape the notice of Plantius, who was his beloved diſciple, and lived ten years in his family: or that knowing it, he would have omitted it in the account of his maſter's life, whoſe glory he was extremely deſirous to promote.

Fernel got a vaſt eſtate by his buſineſs. Plantius tells us, that while he was with him, his gains amounted often to above 12000 livers a year, and ſeldom under 10000. Some account is given of his poſterity, in the following paſſage of Guy Patin. "There is in the convent of the Viſitation at "Lyons a daughter of M. de Riant counſellor of ſtate. "Her mother is niece to M. de Narbonne: her name is "Mary des Prez. This beautiful nun, who has not yet made "her vows, amongſt other eminent qualities ſhe poſſeſſes, "is

Lettr. 100. dated Sept. 25, 1655.

" is conſiderable by her birth, being deſcended from our " great Fernel, who was really an incomparable phyſician. " He left two daughters, the eldeſt of whom was married to " M. Barjot, preſident in the grand council, and maſter of " the requeſts.—The other was married to M. Giles de Ri- " ant, preſident au Mortier, who died in the year 1597. " Her name was Magdalen Fernel; and ſhe died in March, " 1642, aged 94 years; Et generatio rectorum benedicitur, " that is, And the generation of the upright ſhall be bleſſed. " I am very ſorry, that I did not go formerly to Villeroy, " in the earldom of Perch, where ſhe died, on purpoſe to " have the honour of ſeeing her, and kiſſing her hands. " They make us kiſs relicks, which are not worth theſe. " So that your beautiful nun may boaſt, that ſhe is deſcend- " ed from the greateſt man, that ever was of our profeſſion " ſince Galen, becauſe the great Fernel was her great-great- " grandfather."

FERRAND (JAMES), a French phyſician, and a native of Agen, wrote a book, De la Maladie d' Amour, that is, " Of the Diſtemper of Love," which was printed at Paris in the year 1622. Though his deſign was only to conſider Love, as it often turns into a bodily diſeaſe, and becomes a phrenzy, or a melancholy, yet he ſays a great many things, which relate to Love in general, and particularly ſets forth the uneaſineſſes and the bitterneſs, which attend the pleaſures of it. The dedication of this book abounds with learning, by which it appears, that there is nothing upon which the heathen poets had philoſophized ſo deeply, as they had upon Love. Mr. Bayle takes notice, that this book has not yet been mentioned in the Lindenius Renovatus, or, " Catalogue of Phyſicians and their writings," yet ſays, that it deſerves to have a place there, more than ſeveral that are in it: which is one reaſon, why we have juſt beſtowed a mention of it here. Bayle's Dict.

FERRARI (OCTAVIAN), a learned Italian author, was born of a noble family at Milan, upon the 23d of September, 1518. After he had ſtudied polite learning, Philoſophy, and Phyſic, in the moſt celebrated univerſities of Italy, he was choſen profeſſor of Ethics and Politics, in the college founded by Paul Canobio at his inſtigation; and held this place eighteen years. The Senate of Venice engaged him afterwards to remove to Padua, where he explained the philoſophy of Ariſtotle with ſo much ſkill and elegance, that

Francis Vimercat, who was profeſſor in the royal college at Paris, in the reign of Francis the I. returning to Italy upon the death of that king, fixed upon him, preferably to all other men, for the publication of his works. He continued at Padua four years, and then returned to Milan; where he continued to teach philoſophy till his death, which happened in the year 1586. Bartholomew Capra the civilian, his intimate friend, to whom he left his library, made his Funeral Oration. Though he was excellently ſkilled in polite literature, yet he was principally famous for Philoſophy, being eſteemed a ſecond Ariſtotle. He was no leſs illuſtrious for his probity, than for his learning.

He was the author of ſeveral works; as, 1. De Sermonibus Exotericis. Venet. 1575. in 4to. Ferrari treats here of that part of Ariſtotle's doctrine, which was intended for all ſorts of people, without meddling with the Acroamatics, which were only for the uſe of his ſcholars. This book was re-printed at Francfort, 1606. in 8vo. with a new diſſertation of Ferrari de diſciplina Encyclia, under the general title of Clavis Philoſophiæ Peripateticæ Ariſtotelicæ. 2. De Origine Romanorum. Milan, 1607. in 8vo. Though death prevented Ferrari from putting the laſt hand to this work, yet Grævius thought proper to inſert it in the firſt volume of his "Roman Antiquities," and added his own corrections to it. 3. He tranſlated Athenæus into Latin, and wrote ſome notes upon Ariſtotle.

FERRARI (Francisco Benardino), of the ſame family with the former, was a very learned man, and born at Milan about the year 1677. Being entered at firſt as a novice in the Congregation of St. Ambroſe and St. Charles, he applied himſelf with great ſucceſs to Philoſophy and Divinity, as well as to the Latin, Greek, Spaniſh and French languages, and was admitted a doctor of the Ambroſian-college. His vaſt knowledge of books, and abilities in all kinds of learning, induced Frederic Borromeo archbiſhop of Milan, to appoint him to travel into divers parts of Europe, in order to purchaſe the beſt books and manuſcripts, with a deſign to form a library at Milan. Ferrari paſſed over part of Italy and Spain, and collected a great number of books, which laid the foundation of the famous Ambroſian library. About the year 1638, he was appointed director of the College of the Nobles, lately erected at Padua: which office he diſcharged two years, and then on account of indiſpoſition returned to Milan.

Milan. He died the 30th of January, 1669, aged ninety-two years.

He wrote, 1. De Antiquo Eccleſiaſticarum Epiſtolarum Genere libri tres. Milan, 1613. in 8vo. 2. De Ritu Sacrarum Eccleſiæ Catholicæ concionum libri tres. Milan, 1620. in 4to. This work is very curious, and was afterwards printed in 8vo. at Utrecht, 1692, cum præfatione Joannis Georgii Grævii. 3. De Veterum acclamationibus & plauſu libri ſeptem. Milan, 1627. in 4to. It is likewiſe reprinted in the ſixth volume of Grævius's "Roman Antiquities." Ferrari began ſeveral other works upon various points of antiquity, both eccleſiaſtical and profane; and it is a little to be wondered at, that though he lived forty-two years after the publication of the laſt mentioned book, he ſhould not have publiſhed ſome other. All his writings are full of learning and curious reſearches into antiquity: and he wrote with great clearneſs and method, is very judicious in his conjectures, and exact in his quotations. This at leaſt is what the learned and impartial Du Pin ſays of him. Bibl. des Auteurs Eccles. tom. xvii. p. 109. Amſt. 1711. in 4to.

FERRARI (Octavio), of the ſame family with the former, was alſo a very learned man. and born at Milan upon the 20th of May, 1607. His father dying when he was very young, his uncle Franciſco Bernardino Ferrari, mentioned in the former article, took him home to his houſe, and educated him. He went through his ſtudies in the Ambroſian college: and after he had paſſed through his courſe of Philoſophy and Divinity, applied himſelf intirely to polite literature. He made ſo great a progreſs in it, that cardinal Frederic Borromeo entertained a great eſteem and affection for him, and procured him a profeſſorſhip of Rhetoric in that college, though he was then but one and twenty years old. Six years after, the Republic of Venice invited him to Padua, in order to teach Eloquence, Politics, and the Greek language, in the univerſity of that city. This univerſity was then extremely in its decline: but Ferrari reſtored it to its former flouriſhing ſtate. The Republic rewarded him by enlarging his penſion every ſix years, which from five hundred ducats was at laſt raiſed to two thouſand. After the death of Joſeph Ripamonte, hiſtoriographer of the city of Milan, Ferrari was appointed to write the hiſtory of that city, and a penſion of two hundred crowns was ſettled on him for that purpoſe. He began, and compoſed eight books; but finding that they would not communicate to him the neceſſary materials, which were repoſited in the archives

of Milan, he deſiſted, and left what he had done to his heir, on condition that he ſhould not publiſh it. His reputation procured him preſents and penſions from foreign princes. Chriſtina queen of Sweden, in whoſe honour he had made a public diſcourſe, upon her mounting the throne, preſented him with a golden chain, and honoured him with her letters. Lewis XIV. of France, gave him a penſion of five hundred crowns for ſeven years. He died upon the 7th of March, 1682, in the 75th of his age. He was remarkable for the ſweetneſs, ſincerity, and affability of his temper; and had ſo happy a way of mitigating perſons exaſperated againſt each other, that he acquired the title of the "Re-"conciler, or Pacificator."

His works are, 1. De Re Veſtiaria libri tres. Padua, 1642. In 1654, he added four books more to a ſecond edition. 2. Analecta de re veſtiaria, ſive exercitationes ad Alberti Rubenii Commentarium de re veſtiaria et lato clavo. Acceſſit Diſſertatio de veterum lucernis ſepulchralibus. Padua, 1670. This was afterwards, in 1685, ſubjoined to his book, De re veſtiaria. The ſeven books of Ferrari, De re veſtiaria, are inſerted in the ſixth book of Grævius's "Roman Anti-"quities," and that upon the ancient ſepulchral lamps in the twelfth. 3. Pallas Suecica: Panegyricus Suecorum Reginæ imperium auſpicanti dictus. 4. De laudibus Franciſci Putei. 5. Proluſiones xxvi.—Epiſtolæ.—Formulæ ad capienda Doctoris inſignia.—Inſcriptiones.—Panegyricus Ludovico Magno Francorum Regi dictus. All theſe little pieces, and ſeveral others which had been printed ſeparately, were collected and diſpoſed into proper order by John Fabricius, who publiſhed them at Helmſtad, in 1710, in two volumes 8vo. 6. Veneta Sapientia, ſeu de optimo civitatis ſtatu proluſio. 7. Electorum libri duo. In this work our author treats of ſeveral points of antiquity. 8. Origines Linguæ Italicæ. Padua, 1676. in folio. The author of the Journal des Sçavans, for April, 1677, gives the following judgment of this work. "Scaliger had before treated of this ſubject in twen-"ty-four books, which are unfortunately loſt. Though "Ferrari has not taken ſo great an extent, yet we find a "great deal of learning in him. But he appears ſo jealous "of the language of his country, that he thinks every other "origin, but what he gives it, as well as the French and "Spaniſh from the Latin tongue, would be injurious to it. "This hinders him from aſſenting to the opinion of cardinal "Bembo, who ſuppoſes, that the Italian owes many of its "words to the jargon of Languedoc and Provence." Me-

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nage has written a book upon the ſame ſubject, to correct the errors of Ferrari. 9. De Pantomimis & Mimis Diſſertatio. 10. Diſſertationes duæ; altera de balneis, de gladiatoribus altera. Theſe two works are poſthumous, and were publiſhed by John Fabricius, the former at Wolfenbuttle, 1714. in 8vo; the latter at Helmſtad, 1720. in 8vo.

FERRARS (GEORGE), a learned lawyer, a grave hiſtorian, a celebrated poet, and a moſt accompliſhed courtier, in the reigns of Henry VIII. Edward VI. queen Mary, and queen Elizabeth, was deſcended from an antient family in Hertfordſhire, and born there in a village not far from St. Albans, about the year 1510. He was bred at the univerſity of Oxford, and removed from thence to Lincolns-Inn; where he applied himſelf with ſo much ſucceſs to the ſtudy of the law, that he ſoon began to be taken notice of in Weſtminſter-hall as an advocate, at the ſame time that he was much admired at court for his wit and good-breeding. His firſt riſe in his profeſſion, and at court, was owing to the king's great miniſter, Cromwell earl of Eſſex; who was himſelf a man of great parts, and took a pleaſure in countenancing and advancing ſuch. Upon the fall of this patron, he quit the public exerciſe of his profeſſion as a lawyer; not however before he had given evident teſtimonies of his knowledge and learning, as appears from, 1. "The double tran- "ſlation of Magna Charta from French into Latin and Eng- "liſh. 2. Other Laws enacted in the times of Henry III. "and Edward I. tranſlated into Engliſh." Wood's Athen. Oxon.

Afterwards he became the king's menial ſervant, whom he attended in war as well as in peace; and ſerved not with his pen only, but with his ſword. In ſhort, he was a very gallant man in all ſenſes of the word, and ſo much in favour with king Henry, as to receive from that monarch, a very conſiderable grant in his own native country, out of his proper and private eſtate. This was in the year 1535; yet he managed ſo ill, that ſome years after, when he was member of parliament for Plymouth, he had the misfortune, during the ſeſſions, to be taken in execution by an officer belonging to the ſheriffs of London, and carried to the Compter. The news of this, however, being carried to the Houſe of Commons, occaſioned ſuch a diſturbance there, as not only produced his diſcharge, but a ſettled rule with reſpect to privilege. He continued in high favour with king Henry all his reign, and ſeems to have ſtood upon good terms with the lord protector Somerſet, in the beginning of king Edward's ; ſince Grafton's Chronicle, p. 1255. Lex Parliamentaria, p. 263. Hollingſhed's Chron. vol. ii. p. 955.

ſince he attended the Protector, as a commiſſioner of the army, into Scotland in the year 1548. King Edward alſo had a ſingular kindneſs for him, as appeared afterwards at a very critical juncture. For when the unfortunate duke of Somerſet lay under ſentence of death, the people murmuring on the one hand, and the king uneaſy and melancholy on the other, it was thought expedient to do ſomething, to quiet and amuſe the one, and if poſſible to entertain and divert the other. In order to this, at the entrance of Chriſtmas holidays, George Ferrars, Eſq; was proclaimed LORD OF MISRULE, that is, a kind of prince of ſports and paſtimes; which office he diſcharged for twelve days together at Greenwich with great magnificence and addreſs, and entirely to the king's ſatisfaction. In this character, attended by the politeſt part of the court, he made an excurſion to London; where he was very honourably received by officers created for that purpoſe, ſplendidly entertained by the lord mayor, and, when he took leave, had a handſome preſent made him in token of reſpect.

Stowe's Annals, p. 608.

But although he made ſo great a figure in the diverſions of a court, he preſerved at the ſame time his credit with all the learned world, and was no idle ſpectator of political affairs. This appears from the hiſtory of the reign of queen Mary, which though inſerted in the Chronicle, and publiſhed under the name of Richard Grafton, was actually written by our author; as Stowe expreſsly tells us. Our author was an hiſtorian, a lawyer, and a politician, even in his poetry; as appears from pieces of his, inſerted in a work intitled, "The Mirrour for Magiſtrates, wherein may be ſeen, by "examples paſſed in this Realm, with how grievous plagues "vices are puniſhed in great Princes and Magiſtrates, and "how frail and unſtable worldly proſperity is found, where "fortune ſeemeth moſt highly to favour." The firſt edition of this work was publiſhed in 1559, by William Baldwin, who prefixed an epiſtle before the ſecond part of it, wherein he ſignifies, that it was intended to reprint, "The Fall of "Princes," by Boccace, as tranſlated into Engliſh by Lidgate the monk; but that, upon communicating his deſign to ſeven of his friends, all of them ſons of the Muſes, they diſſuaded him from that, and propoſed to look over the Engliſh Chronicles, and to pick out and dreſs up in a poetic habit ſuch ſtories, as might tend to edification. Our author contributed to this collection the following pieces: 1. "The "Fall of Robert Treſilian, Chief Juſtice of England, and "other his fellows, for miſconſtruing the Laws, and ex-"pounding them to ſerve the Prince's affections. 2. The "Tragedy,

Ibid. p. 632.

" Tragedy, or unlawful murder, of Thomas of Woodſtock, " duke of Glouceſter. 3. Tragedy of king Richard II. " 4. The Story of dame Elianor Cobham, ducheſs of " Glouceſter:" much altered and augmented in the ſecond edition of 1587, in which are added, to the four already mentioned, 5. " The Story of Humphrey Plantagenet, " duke of Glouceſter, protector of England. 6. The Tra- " gedy of Edmund duke of Somerſet."

With regard to our author's religion, it is very probable, if not certain, that he was a fixed, perhaps a zealous Proteſtant. This may reaſonably be collected from his coming into the world under the protection of the lord Cromwell, who was undoubtedly of the Proteſtant religion; and from the high credit in which he ſtood with the protector Somerſet and king Edward, to which it is ſcarce poſſible he could have attained, if he had not been ſo. In his hiſtory alſo of the reign of queen Mary, though written with much caution and wonderful moderation, and wherein he ſpeaks highly of the perſonal virtues of that princeſs, yet he ſhews himſelf clearly of the reformed religion; more eſpecially in the large account he gives of the death of archbiſhop Cranmer, and of ſir Thomas Wiat's inſurrection. He died in the year 1579, at his houſe at Flamſtead in Hertfordſhire, and was buried in the pariſh-church. Grafton's Chronicle, P. 1350.

There flouriſhed alſo at the ſame time with him, one Mr. Edward Ferrars, a Warwickſhire gentleman of a good family, bred at Oxford, a celebrated poet likewiſe, and much in the good graces of Henry VIII. Wood calls him a very ingenious man; and ſays, that he wrote ſeveral tragedies and comedies. He died in 1564.

There was Henry Ferrars too of the ſame county and family, bred at Oxford, and afterwards famous for his knowledge and ſkill in heraldry, genealogies, and antiquities. Mr. Wood ſays, that out of the collections of this gentleman, ſir William Dugdale laid part of the foundation of his elaborate work, intitled, " The Antiquities of Warwick- " ſhire illuſtrated;" and that after ſir William's death, ſeveral of Mr. Ferrars's collections, that had come into his hands, were repoſited in the Aſhmolean Muſæum. Mr. Ferrars was well known to, and reſpected by the learned Camden, who, in his diſcourſe of the Antiquity of the city of Coventry, makes this honourable mention of him: " Thus much of " Coventry, yet have you not all this of me, but, willingly " to acknowledge by whom I have profited, of Henry Fer- " rars of Baldeſly, a man both for parentage and knowledge " of antiquity very commendable, and my ſpecial friend;

" who both in this place, and alſo elſewhere, hath at all " times courteouſly ſhewed me the right way when I was " out, and from his candle as it were hath lightened mine." Mr. Ferrars had alſo, in his younger days, a good talent at poetry, ſome of which, Mr. Wood tells us, he had ſeen ſcattered in divers books, printed in the reign of queen Elizabeth. He died the 10th of October, 1633, aged 84; " leaving behind him," ſays Mr. Wood, " the character of " a well-bred gentleman, a good neighbour, and an honeſt " man."

FERRI (PAUL), in Latin, Ferrius, was a moſt learned divine of Germany, and born of a conſiderable family at Mets, upon the 24th of February, 1591. He was ſent to ſtudy divinity at Montaban, and made ſo uncommon a progreſs, that he was admitted a miniſter at Mets, in the year 1610. Though he was but nineteen, he had then publiſhed a book of Poems; the advertiſement to which, he finiſhed in theſe words, ſat ludo nugiſque datum, that is, " we have now ſpent time enough in trifling amuſe- " ments." He had eminent talents for preaching, being the moſt eloquent man of his province. His noble preſence, his venerable countenance, and fine delivery, added great force to his eloquence, which was very moving. His enemies ſpread a falſe report of him, namely, that he was one of the miniſters, whom cardinal Richelieu had bribed to procure a coalition of the two religions: however, it is certain, that he was grieved at the diviſion of the Proteſtants, and hoped that he could contribute ſomewhat to forward a reunion; and it is ſuppoſed, that with this view he kept a correſpondence with Dury. His death happened on the 27th of December, 1669: and there was found above fourſcore ſtones in his bladder, which occaſioned it. He had a very fine library, which he increaſed by ſeveral works of his own. In 1616, he publiſhed Scholaſtici Orthodoxi Specimen, in which he ſhews, that the Proteſtant doctrine of Grace has been taught by the ſchoolmen. This treatiſe gained him the eſteem of the illuſtrious monſieur du Pleſſis Mornay, who wrote him a letter upon it, in which he adviſed him about another work he was upon, intitled, Le dernier deſeſpoir de la Tradition, &c. that is, " The laſt ſhift of Tradition a- " gainſt the Holy Scripture." In 1630, he publiſhed at Leyden, Vindiciæ pro Scholaſtico Orthodoxo, againſt Leonard Perinus, an eminent Jeſuit, who had publiſhed in 1619, a book, intitled, Thraſonica Pauli Ferrii Calviniſtæ. In 1654, he publiſhed, General Catechiſme de la Reformation,

Bayle's Dict.

See Art. DURY.

that is, "a General Catechiſm to prove the neceſſity of a "Reformation in the Church," which was anſwered by Boſſuet, afterwards biſhop of Condom and Meaux. We muſt not forget to obſerve, that this miniſter was pitched upon to preach the Funeral Sermon on the death of Lewis XIII. and that on the death of the queen mother, Anne of Auſtria: both which ſermons have been printed. He alſo made, on ſome occaſions, prayers for the recovery of their majeſties health; which prayers have alſo been publiſhed, and are, Mr. Bayle ſays, very beautiful.

FERRI (Ciro), a ſkilful painter, was deſcended of a good family, and born at Rome in the year 1634. Eaſy circumſtances did not hinder him from purſuing his inclination and taſte for painting. He was a true and faithful imitator of Peter Cortona, under whom he had been bred; and to whom he came ſo near in his ideas, his invention, and his manner of painting, that his ceilings particularly are often miſtaken for Cortona's. Though he ſet great prices on his works, he was in continual employ. Prince Borgheſe and Pope Alexander VII. had a great eſteem for him: and his three ſucceſſors were no leſs favourable to him. The Great Duke ſent for him to Florence, and aſſigned him a large penſion to finiſh the works, which Peter Cortona had left imperfect. He entered ſo well into the ſpirit of them, and acquitted himſelf ſo worthily, that the whole work ſeems to be of the ſame hand. The Great Duke nominated him chief of the School of Florence; and ſo he continued for a long time. Ferri returned to Rome, where he appeared a great architect, as well as a good painter. Several palaces and grand altars, as St. John of the Florentines, and that of the Chieſa Nuova, were raiſed from his deſigns. He diverted himſelf more with drawing than painting. He was much importuned for devices, figures for breviaries, and titles of books: ſeveral of which have been engraved by Spierre and Bloemart. The Pope employed him in making cartoons for the Vatican; and no man has worked in more different kinds, than he. The cupola of St. Agnes, in the palace of Navona, was his laſt work. The chagrin he felt in ſeeing the angles of Bacici, which were directly under it, the force of whoſe colouring made his appear too weak, is ſaid to have been the cauſe of his death. One day he told Lazaro Baldi, his companion, that his cupola appeared very different on the ſcaffold, from what it did from below, and that the angles of Bacici gave him great pain: and falling ſick ſoon after, he died in the year 1689, aged fifty-five. This is an inſtance to prove,

prove, that illneſs does not always ariſe from the body, but ſometimes from the mind; jealouſy, or rather envy having confeſſedly been the cauſe, not only of Ferri's illneſs, but of his death.

FERRIER (ARNOLD DE), one of the moſt eminent lawyers of his age, and called the Cato of France, was born at Toulouſe in the year 1506. He was admitted a doctor of law at Padua; and from a profeſſor in the univerſity of Toulouſe, was raiſed to be a counſellor in the Parliament of the ſame city. The circumſtance which makes him chiefly memorable now, is, that though he was a Proteſtant in his heart for a good part of his life, yet he did not profeſs himſelf ſuch, till a little before his death. He had indeed often diſcovered, that he was at the bottom no very good Papiſt: and he was ſo ſtrongly ſuſpected of hereſy, after the famous Mercuriale of the year 1559, that he would have been impriſoned, if he had not made his eſcape. He harangued in the year 1562, in the council of Trent, whither he was ſent embaſſador by the moſt Chriſtian King; and he expreſſed himſelf in ſo bold and free a manner, that ſome of the more zealous were highly offended at him. He went afterwards embaſſador to Venice, where he continued ſeveral years; and took occaſion to aſſiſt father Paul, in collecting materials for his hiſtory of the council of Trent. On his return from Venice, monſieur du Pleſſis Mornay, who knew his thoughts, preſſed him ſo earneſtly to declare the truth, that Ferrier openly profeſſed himſelf a Proteſtant: and the king of Navarre made him his chancellor. He was about 76 years old at the time of his renouncing Popery; and he only lived to be 79. It has been ſaid, that he conſpired with the chancellor de l'Hoſpital, to break the knot which united the moſt Chriſtian King with the Holy See; to aſſemble a national council, in which the king of France, after the example of the king of England, ſhould be declared Head of the Gallican Church; and to uſurp all the eſtates of the church of France. He was reckoned among the greateſt men in Europe. He was the author of ſome works in the literary way.

Bayle's Dict.

FERRIER (JEREMY), a miniſter and profeſſor of divinity at Nimes, is, contrary to his nameſake in the preceding article, memorable for becoming a Papiſt, even after having maintained in a public diſputation in 1602, that, "Pope "Clement the VIIIth was properly the Antichriſt." Who would have ſuſpected it? Yet he was the firſt who began to yield in the political aſſemblies of the reformed in France. Many

Ibid.

Many circumſtances in his behaviour had made him ſuſpected as a penſioner of the court, as a falſe brother, and a traitor to the churches. He did not however openly change his religion, till a popular tumult aroſe againſt him, in which his houſe was plundered, and himſelf ſo near being murdered, that for the ſake of eſcaping, he was obliged to lie three days concealed in a tomb: ſo that, as Mr. Bayle obſerves, though "many have been compelled to come in, yet he "may certainly be looked upon as one, who was compelled "to go out." After this he ſettled at Paris, where he endeavoured to make his fortune. He publiſhed in 1614, the year after his converſion, a book of controverſy upon the ſubject of Antichriſt. The king employed him in ſeveral important affairs; and in 1626, he was commanded to attend his majeſty in his journey to Britanny, where he was honoured with the title of ſtate and privy counſellor. Cardinal de Richlieu had a particular eſteem for him. He died of a hectic fever on the 26th of September, 1626. His family was numerous; yet there was but one daughter among them. He made all his children promiſe, that they would live and die in the Catholic Faith: "and you, my daughter, "ſays he, who have had the happineſs above your brothers, "that you were baptized in the church, do not you alſo "make me the ſame promiſe?" Monſieur Patin, in a letter dated Auguſt 25th, 1660, mentions this daughter in the following manner: "The lieutenant Criminal here is very ill. "His wife, who is a ſhrew, has beat him, and ſhut him up "in a cellar. She is a worſe devil, than Pilate's wife was. "She is daughter of Jeremy Ferrier, formerly a miniſter of "Nimes, but who abjured his religion." In another letter dated Auguſt the 25th, 1665, Patin ſpeaks alſo of this ſame woman: "Men talk here of nothing but the murder of Mr. "Fardieu Lieutenant Criminal and his wife. The two murderers were immediately apprehended.—The whole people "go, in proceſſion as it were, to pray for the ſouls of this unhappy pair. The woman was ſo prodigiouſly covetous, that "ſhe had neither a footman, nor coachman, nor maid-ſervant: "but choſe to wait on herſelf, in order to ſpare her bread. "Prayers have been ſaid in a ſolemn manner in St. Bartholomew's-church, for the ſaid Lieutenant Criminal and his "wife: but if ſhe had no ſoul, what will become of thoſe "prayers? for as to the wax-tapers, they are burnt and con"ſumed." It is remarkable, that a ſon alſo of Jeremy Ferrier was killed by ſome footmen, whom he would have prevented from ſtriking his own: ſo that, we ſee, here is a very unfortunate

Letter dated Sept. 10, 1665.

unfortunate family. Monſieur Boileau, in his 10th Satyr, has formed a very curious Epiſode from the marriage of Mr. Fardieu and its conſequences.

We muſt not forget to obſerve, that Ferrier was the reputed author of a famous political work, intitled, Catholique d' Etat; in anſwer to ſome libels, which the king of Spain's partizans had publiſhed againſt France, upon allying herſelf with the Proteſtant Powers, to the prejudice of the Catholic Religion.

FESTUS (Pompeius), a celebrated grammarian of antiquity, who abridged a work of Verrius Flaccus de ſignificatione verborum. Flaccus lived under the emperors Auguſtus and Tiberius; and his work has been greatly commended by Pliny, Aulus Gellius, Priſcian, and other ancient writers. Feſtus took the pains to abridge it; not however without taking great liberties: for he was not content with ſtriking out a vaſt number of words, but pretended to criticiſe the reſt, and in a manner, as Gerard Voſſius has obſerved, not favourable to the credit and reputation of Flaccus. He met however with one afterwards, who revenged, as it were, this treatment of Flaccus, by ſhewing the ſame to Feſtus. For in the eighth century Paul the deacon, undertaking to make a ſecond abridgment of the firſt, ſo maimed and diſfigured poor Feſtus, that it was ſcarce poſſible to know him. He lay in this miſerable ſtate, till a conſiderable fragment of him being found in the library of cardinal Farneſe, ſome pains was taken to put him again into a little order. Scaliger, Fulvius Urſinus, Aldus Minutius, and others, have publiſhed three fragments of Feſtus; but the moſt complete edition is that of Paris, 1681, in quarto, publiſhed by Mr. Dacier for the uſe of the Dauphin. This work is alſo to be found among the Auctores Latinæ Linguæ, collected together in a body by Dionyſius Gothofredus in 1585, and afterwards reprinted with emendations and additions at Geneva, in 1622. Scaliger ſays, that Feſtus is an author of great uſe to thoſe, who would attain the knowledge of the Latin tongue with accuracy.

Voſſ. de Philolog. c. v.

Baillet Jugemens des Savans.

FETTI (Domenico), an eminent painter, was born at Rome in the year 1589, and educated under Lodovico Civoli, a famous Florentine painter. As ſoon as he quitted the ſchool of Civoli, he went to Mantua; where the paintings of Julio Romano afforded him the means of becoming a great painter. From them he took his colouring, the boldneſs of

of his characters, and a beautiful manner of thinking: and it were to be wiſhed, that he had copied the nice correctneſs of that maſter. Cardinal Ferdinand Gouzaga, afterwards duke of Mantua, diſcovered the merit of Fetti, retained him at his court, furniſhed him with means of continuing his ſtudies, and at laſt employed him in adorning his palace. Fetti painted with great force, but ſometimes, as is ſaid, too darkly; was very delicate in his thoughts; had a grandeur of expreſſion, and a mellowneſs of pencil, that reliſhed with the connoiſſeurs. His pictures are ſcarce, and much ſought after. He painted very little for churches. Going to Venice, he abandoned himſelf to diſorderly courſes, which breaking his conſtitution put an end to his life in its very prime; for he was only in the 35th year of his age. The duke of Mantua regretted him exceedingly, and ſent for his father and ſiſter, whom he always took care of afterwards. The ſiſter painted well. She became a nun, and exerciſed her talent in the convent, which ſhe adorned with ſeveral of her works. Other religious houſes in Mantua were alſo decorated with her paintings.

FEVARDENTIUS (FRANCIS), a famous Franciſcan friar, and very learned man, was born at Conſtance in Lower Normandy in the year 1541: and might have inherited a large eſtate, had he not choſen to wear a monk's habit rather than a ſword. However, he ſeems to have judged rightly of himſelf and his talents; for he got, ſays Mr. Bayle, a much greater reputation under this dreſs, than he would have done in that of a gentleman. Mr. Daillè obſerves, that "he deſerved his name perfectly well: for "that he was ſo tranſported with anger, hatred, and fury, "as to be ſeldom in his right ſenſes." Fevardent in French ſignifies a briſk fire: and indeed, he was as fiery a zealot, and as bitter a perſecutor as the Proteſtants ever had. He was one of the moſt ſeditious preachers, who raiſed the diſturbances againſt Henry III. and Henry IV. of France; nor did he ſpare even the Chief of the Leaguers, when he thought him guilty of ſomething, that might prejudice the cauſe of the rebels. He wrote commentaries on ſome books of Scripture, and tranſlated ſome works of the Fathers into French. He publiſhed at Paris in 1576, "The five books of "Irenæus, reviſed and corrected in ſeveral places from an "ancient manuſcript, with an addition of five intire chap-"ters, which were in his manuſcript at the end of the fifth "book. He has added, at the end of each chapter, ſuch Bayle's Dict.

" notes as he thought neceſſary for the better underſtanding " of his author. They are for the moſt part uſeful and " learned: but there are ſome which go beyond the bounds, " that a commentator ought to ſet to himſelf; ſince his de- " ſign muſt not be to appear learned, or to treat controvert- " ed ſubjects, but only to explain his author. The ſecond " edition printed at Cologne, in 1596, and again in 1630, " and at Paris in 1639, is better than the firſt, becauſe it " contains the Greek paſſages of Irenæus, which were in " Epiphanius, and in ſome other ancient writers." Thus the impartial Dupin, in his account of Irenæus. Fevardent publiſhed alſo ſome books of controverſy, which the Catholics themſelves own to have been written with too much paſſion. He died at Paris upon the 1ſt of January in the year 1610.

FEVRET (CHARLES), an eminent French civilian, was born at Semur in Auxois, upon the 16th of December, 1583. In 1602, he attended into Germany the celebrated monſieur Bongars, who was ſent by Henry IV. reſident from France to the electors and princes of the empire: but ſoon left him to go and ſtudy the law at Heidelberg, a famous univerſity of Germany, where the well-known Godefroy was at that time law-profeſſor. Godefroy took great care of Fevret, who was recommended to him by ſeveral perſons of quality: he received him into his houſe, and cauſed him to hold public diſputations with great applauſe. In the year 1607, Fevret returned to Dijon, where he married Mrs. Anne Brunet of Beaulne, by whom he had nineteen children; fourteen of which they brought up together during eight years. After his wife's death, which happened in the year 1637, he cauſed his bed to be made one half narrower, and never would marry again. He gained great reputation at the bar at Dijon; and was choſen counſellor to the three eſtates of the province.

Bayle's Dict.

In the year 1629, Lewis the XIIIth being come to Dijon, in order to puniſh the authors of a popular inſurrection, Fevret was choſen to petition the king, that he would graciouſly be pleaſed to pardon the guilty. He ſpoke for all the corporations, and made ſo elegant a diſcourſe, that the king commanded him to print it, and to ſend it to him at Lyons. His majeſty pardoned the authors of the ſedition, and granted to Fevret the place of counſellor in the parliament of Dijon: but not being permitted to fill it by a deputy, he refuſed it, becauſe he would not quit his profeſſion of an advocate, and

contented

contented himſelf with the poſt of king's counſellor ſecretary to the court, with a penſion of 900 livres, which he obtained gratis. As he was frequently ſent a deputy to the court, he was known to monſieur de Morillac, keeper of the ſeals of France, who honoured him with his friendſhip. As early as the years 1626 and 1627, Monſieur, the king's brother, had choſen him for his counſellor in ordinary in all his affairs: and the prince of Condé had made him intendant of his houſe, and of his affairs in Burgundy. He was continued in the ſame poſt by his ſon Lewis de Bourbon prince of Condé; and during the life of theſe two princes, he was honoured with their favour in a diſtinguiſhing manner. Frederic Caſimir, prince palatine of the Rhine, and his conſort Amelia Antwerpia, born princeſs of Orange, did alſo chooſe him for their counſel and intendant for their affairs in Burgundy. He had a particular correſpondence with all the learned civilians in his time. He died at Dijon upon the 12th of Auguſt, 1661, in his 78th year.

He publiſhed in 1645, a ſmall Latin treatiſe, intitled, De Claris Fori Burgundici Oratoribus; and his Traite de l' Abus, or, "Treatiſe of Abuſes," in 1653. This laſt celebrated work was written at the ſollicitation of the ſecond Lewis de Bourbon prince of Condé. He enlarged it by one half, which occaſioned a ſecond edition of it, publiſhed after his death in 1667. It was reprinted a third time ten years after; but the beſt edition is that of Lyons, 1736, in two volumes folio. He made an excellent tranſlation of Pybrac's Quatrains, in Latin verſes, printed at Lyons 1667, with a commentary under this title, De officiis vitæ humanæ, ſive, in Pybraci Tetraſticha Commentarius. Several authors have mentioned him and his works in a very honourable manner.

FICINUS (Marsilius), a celebrated Italian, was born at Florence upon the 19th of October in the year 1433, and educated at the expence of Laurence de Medicis. He attained a perfect knowledge of the Greek and Latin tongues, and became a great philoſopher, a great phyſician, and a great divine. He was in the higheſt favour with Laurence and Coſmo de Medicis, who provided him plentifully with every thing he wanted, and made him a canon of the cathedral church of Florence. He applied himſelf intenſely to the ſtudy of philoſophy; and while others were ſtriving who ſhould be the deepeſt read in Ariſtotle, who was then the philoſopher in faſhion, he devoted himſelf wholly to Plato. He was indeed the firſt, who reſtored the Platonic

Philoſophy in the Weſt; for the better effecting of which, he tranſlated into Latin the whole works of Plato. There goes a ſtory, but we know not how true it is, that when he had finiſhed his tranſlation, he communicated it to his friend Marcus Muſurus, to have his approbation of it; but that Muſurus diſliking it, he did it all over again. He had no ſooner ended his tranſlation of Plato, but he was informed by John Picus earl of Mirandula, that Coſmo deſired to have Plotinus tranſlated. This taſk Ficinus undertook and finiſhed. He not only tranſlated Plotinus, but alſo made ſummaries and analyſes of each book. He tranſlated alſo the works, or part of them at leaſt, of Proclus, Iamblicus, Porphyrius, and other celebrated Platoniſts.

In his younger years, Ficinus lived like a philoſopher; and too much ſo, as is ſaid, to the neglect of piety. However, Savanorola coming to Florence, Ficinus went with every body elſe to hear his ſermons; and while he attended them for the ſake of the preacher's eloquence, he imbibed a ſtrong ſenſe of religion, and devoted himſelf henceforward more eſpecially to the duties of it. He died at Correggio in the year 1499, and, as Baronius aſſures us upon the teſtimony of what he calls credible authors, appeared immediately after his death to his friend Michael Mercatus: to whom, it ſeems, he had promiſed to appear, in order to confirm what he had taught concerning the immortality of the ſoul. His writings, ſacred and prophane, are very numerous. Among the former are his Treatiſe of the Chriſtian Religion, dedicated to Laurence de Medicis; eight books of the Immortality of the Soul and Eternal Happineſs; a Commentary upon St. Paul's Epiſtle to the Romans, &c: among the latter, De Sole liber Allegoricus et Anagogicus; De Lumine liber; De Vita; De Voluptate, &c. His works were all collected and printed at Venice in 1516, and at Baſil in 1561, and 1576, and at Paris 1641, in two volumes folio. Twelve books of his Epiſtles, among which are many Treatiſes, were printed ſeparately in folio at Venice, 1495, and at Nuremberg, 1497, in quarto.

FIDDES (Richard), an eminent Engliſh divine, and ingenious and polite writer, was born of reputable parents, at Hunmanby near Scarborough in Yorkſhire, in the year 1671. After reading the uſual claſſics at a private ſchool in that neighbourhood, he was admitted of Corpus Chriſti, and then of Univerſity-college, in Oxford; where by his parts and addreſs he gained many friends. However, he did not continue

continue there; but after taking his batchelor of arts degree in 1693, he returned to his relations, and married the ſame year a gentlewoman of good family and fortune. In 1694, he was ordained prieſt by Dr. Sharp archbiſhop of York; and not long after, was preſented to the rectory of Halſham in that county. Halſham being ſituated in a marſh, proved the occaſion of much ill health to Mr. Fiddes and his family; and he had the misfortune, while he was there, to be ſo deprived on a ſudden of his ſpeech, as never to be able to utter words very articulately after, unleſs, which is pretty extraordinary, he was elevated with two or three glaſſes of wine more than uſual. His dioceſan, however, diſpenſed with his reſidence upon his benefice for the future; upon which he removed to Wickam, and continued there ſome months.

Being no longer able to diſplay his preaching talents, which before were confeſſedly very great; and having a numerous family, he reſolved to devote himſelf entirely to writing. He was not the firſt, who had been forced to eke out an inſufficient maintenance, by applying to that way of life: Bayle and Le Clerc, much greater men, had been driven to it before him. For this purpoſe, he went to London in the year 1712; and by the favour of dean Swift, was introduced to the earl of Oxford, who received him kindly, and made him one of his chaplains. The dean, had a great eſteem for Fiddes; and recommended his cauſe with the warmth and ſincerity of a friend. The queen ſoon after appointed him chaplain to the garriſon at Hull, and would probably have provided handſomely for him and his family, if death had not prevented her. Loſing his patrons upon the change of the miniſtry in the year 1714, he loſt the abovementioned chaplainſhip; and the expences of his family increaſing, as his ability to ſupply them leſſened, he was obliged to apply himſelf to writing with greater aſſiduity than ever. Nevertheleſs, he continued in high eſteem with his contemporary writers, eſpecially thoſe of his own party; and was encouraged by ſome of the moſt noted men of thoſe times. By the generoſity of his friend and relation Dr. Ratcliff, he took the degree of batchelor of divinity; and was afterwards honoured by the univerſity of Oxford with his doctor's degree, partly in conſideration of his abilities as a writer, and partly, no doubt, on account of his party. He died in the year 1725, aged fifty-four years, at Putney, leaving behind him an unhappy family, conſiſting of a wife and ſix children; and was buried in Fulham church-yard, near the remains of biſhop Compton, to whom he had been much obliged.

We ſhall have occaſion to mention other particulars, relating to his life and character, in the catalogue of his works, which is now to follow. His firſt publication, as far as we can find, was, 1. "A Prefatory Epiſtle concerning ſome "Remarks to be publiſhed on Homer's Iliad: occa-"ſioned by the propoſals of Mr. Pope towards a new "Engliſh verſion of that Poem." Lond. 1714. 12mo. It is addreſſed to Dr. Swift, to whom in the following paſſage he makes a grateful acknowledgment of his obligations: "If this prefatory addreſs, ſays he, may be of "any uſe, which you are the beſt able to determine, I ſhall "be glad to ſee it made public; though from no other mo-"tive of vanity, except that of being thought to have a "ſhare in your friendſhip, and to have received the moſt in-"genious, the moſt ſenſible, and ſeaſonable proofs of it. "In particular, from your recommending me to that noble "Mecænas of the age, who diſpenſes his favours with a "magnificence," &c. Page 3, 4.

But the firſt work, by which he diſtinguiſhed himſelf in any conſiderable degree, was, 2. "Theologia Speculativa: "or the firſt part of a body of divinity under that title, "wherein are explained the principles of Natural and Re-"vealed Religion." Lond. 1718. folio. This work met with a favourable reception from the public: nevertheleſs, when Mr. Stackhouſe came afterwards to undertake a work of a ſimilar nature, he could not help ſpeaking lightly of it. "Dr. Fiddes, ſays he, was a polite rather than a learned "man: and his want of books, and other proper encou-"ragements, put him under the neceſſity of entertaining us "with a fine ſtile and manner of expreſſion, whereof he "was certainly a very great maſter, when he knew himſelf "inſufficient to go to the bottom of his argument. It is a "melancholy reflection, that a perſon of his genius ſhould "be ſo far neglected by the world, as to live in want of any "thing: but while we lament his misfortune in this reſpect, "we cannot but at the ſame time condole with his reader, "who in the latter part of his work more eſpecially, to his "great joy, will meet with an abundance of excellent words, "but to his great ſurprize and diſcontent will meet with "words only." Dr. Fiddes's ſecond part is intitled, "Theo-"logia Practica, wherein are explained the duties of Natu-"ral and Revealed Religion;" and was publiſhed in 1720, in folio. The ſame year alſo he publiſhed in folio; 3. "Fifty-"two practical Diſcourſes on ſeveral Subjects, ſix of which "were

Introduction to Stackhouſe's Body of Divinity, p. 2.

"were never before printed." These, as well as his "Body "of Divinity," were published by subscription.

But the work which made the most noise, which gained him the most friends, and certainly the most enemies, was, 4. "The Life of Cardinal Wolsey," printed at London in 1724, folio. It is dedicated to the chancellors, vice-chancellors, the doctors, with the other members of the two universities: and the subscription for it was large. This work was attacked with great severity in the London Journal, and the author charged with being a Papist: who thereupon published, 5. "An Answer to Britannicus, Compiler of the "London Journal." Lond. 1725. This answer consists of two Letters; in the first of which he endeavours to obviate the charge of Popery; in the second, to shew the impartiality with which he drew up the life of this cardinal. Nevertheless, Dr. Knight, in the Life of Erasmus, published a little after our author's death, attacked him in the severest terms, accusing him of speaking irreverently of Erasmus, "probably, says he, because he had by his writings favour-"ed the Reformation.—Dr. Fiddes censures the Reforma-"tion;—and to give it the more home strokes—goes to the "very root of it, and does all he can to evince the unjustifi-"able grounds it proceeded upon; ridicules the instruments "of it; and would insinuate, that there was a change made "for the worse, and therefore palliates some of the most ab-"surd doctrines of the church of Rome, which were hap-"pily thrown off at the Reformation." He afterwards goes much farther, asserting among other particulars, that our author "has most partially and indeed scandalously re-"flected upon the opening the Reformation, laying on the "grossest colours to hide the deformities of Popery." He then proceeds, "to give the true rise and occasion of writ-"ing this life of Wolsey," which he declares to have been at the sollicitation of the late bishop Atterbury, on occasion of the dispute, in which he was then engaged with archbishop Wake. Dr. Knight says, that "bishop Atterbury supplied "our author with his own collections, directed him to the "stock of others, procured him the whole party of sub-"scribers, entertained him at his deanery at Westminster, "suggested matter and method, turned him to authorities "and conjectures, and laid the whole plan for forming such "a life, as might blacken the Reformation, cast lighter "colours upon Popery, and even make way for a Popish "pretender." Dr. Fiddes indeed, had given occasion for part of this surmise, by saying, "a very learned prelate ge-

Knight's Life of Erasmus. Introduct. p. 15, 16.

Life, p. 381.

p. 382.

"nerously offered to let me compile the life of cardinal "Wolsey in his house. I should under such a direction not "only have had the benefit of many curious and deep re-"searches into ecclesiastical antiquity, but of the best and "most useful instructions, both in respect to the matter and "the conduct of my work. But I had not those assistances," &c. This suspicion was likewise heightened by the eulogium, he made on bishop Atrerbury, a little before his deprivation. "I shall not, says he, incur any censure for paying a debt of "gratitude to a learned prelate, under his present circum-"stances; or for celebrating those great talents, wherein, "as a person of capacity and letters, his most inveterate "enemies must allow him to excel. It is ignoble and un-"just, because men are charged with high crimes, either to "refuse them those grateful acknowledgments, which are "due to their beneficial actions, or to deny their extraor-"dinary and distinguishing abilities on other accounts."

Life of C. Wolsey. Introduct. p. 12.

Ibid. p. 13.

Though it may be difficult to determine, how far our author was at the bottom an enemy to the Reformation, yet all who have read it must allow, that this life of Wolsey was undertaken and written under the influence of a party-spirit: however, having cited so much against him, let us hear him a word or two for himself, in regard to the two main points mentioned above. First, says he, "as to your chimerical charge of "Popery, it may not be improper to declare, that I do not "think myself affected by any thing you have said, or can "say to my prejudice, if by Popery you mean the true pri-"mitive doctrine of the church of England, &c. but if you "intend, that every man is a Papist, or Popishly affected, "who asserts any of the following propositions, viz. that "God is the author of peace and not of confusion; that the "Christian Church is a regular and visible society, founded "by the Son of God; that there is a continual succession of "pastors in it, who derive their powers from Christ, and "which no human authority can either confer, or alter the "original method of conveying; that such pastors have cer-"tain inalienable, inherent, and therefore independent rights, "which the Civil Magistrates as such cannot exercise, and "of which the Civil Magistrate here in England has dis-"claimed all right of exercising: if this is your notion of "Popery, the wit of man cannot contrive any method in "order to introduce Popery so effectual, as by propagating "this notion." Secondly, as to his partiality for Wolsey, "though, says Fiddes, he had some great and generous "qualities, I was far, when I wrote his life, from designing

Answer to Britannicus, p. 6.

"a

"a perfect character. I charge him with ſeveral faults, but "was willing, conſidering ſome popular unjuſt prejudices, "under which he has all along ſuffered, to obviate them, ſo "far as they might be obviated, upon juſt and reaſonable "grounds: and after all the noiſe that has been made, con- "cerning my partiality to him, I have not yet been charged "upon ſufficient evidence with one falſe fact, or with one "falſe inference from any true fact or facts relating to him. "—However, had I really been under ſome favourable pre- "judices, in compiling the life of ſo great a Prelate and Mi- "niſter of State, who employed all his eccleſiaſtical revenues, "not in a ſacrilegious application of them to private uſes, "and all the revenues ariſing from his civil employments, "not to aggrandize his own family, but in acts of public "munificence, eſpecially towards the advancement of learn- "ing; which glorious deſign both our univerſities have ſo "often and ſo juſtly celebrated; though in this reſpect I had "not indeed written cardinal Wolſey's life according to the "ſtrict rules of hiſtorical juſtice, yet an error, which for "the ſake of ſo many beneficent actions had inclined me to "cover even a multitude of faults, would certainly have been "more pardonable, than the method according to which, "I perceive, his life would have been written under your "direction, with all bitterneſs, and wrath, and anger, and "clamour, and evil ſpeaking." Ibid. p. 39.

The great encouragement, which his Life of cardinal Wolſey met with, prompted him to undertake the Lives of ſir Thomas More, and Fiſher biſhop of Rocheſter: but when he had gone through a great part of this work, he loſt his manuſcript. He publiſhed, 6. "A General Treatiſe of "Morality, formed upon the principles of Natural Reaſon "only; with a preface, in anſwer to two Eſſays lately pub- "liſhed in the FABLE OF THE BEES, and ſome incidental "remarks upon an INQUIRY CONCERNING VIRTUE, by "the right honourable Anthony earl of Shafteſbury;" in 1724. 8vo. In the courſe of his preface, he defends ſome opinions of the noble author of "The Characteriſtics," in oppoſition to the author of the "Search into the Nature of "Society;" and afterwards attempts a vindication of Dr. Ratcliff from the aſperſions caſt upon him, on account of his beneſaction to the univerſity of Oxford. 7. "A Prepa- "rative to the Lord's Supper." 8. "A Letter in anſwer to "one from a Freethinker, occaſioned by the late duke of "Buckingham's epitaph: wherein certain paſſages in it, that "have been thought exceptionable are vindicated, and the doctrine

" doctrine of the ſoul's immortality aſſerted. To which is " prefixed a verſion of the Epitaph, agreeably to the expli- " cation given of it in the Anſwer;" in 1721. 8vo. Here follows the Epitaph and Verſion, by which the reader may know that our author miſunderſtood it, without being at the trouble to read his pamphlet.

Pro Rege ſæpe, pro Republica ſemper.
Dubius, non improbus vixi.
Incertus morior, ſed inturbatus.
Humanum eſt errare, & neſcire.
Chriſtum adveneror, Deo confido,
Omnipotenti, benevolentiſſimo.
En Entium, miſerere mei.

" Much for the prerogative, ever for my country.
" I lived irregular, not profligate.
" Though going to a ſtate unknown, I die reſigned.
" Frailty and Ignorance attend on human life.
" Religiouſly I worſhip Chriſt, in God confide.
" Almighty, and moſt merciful.
" O thou principle of all Beings, and firſt of
" Cauſes, have compaſſion on me."

To conclude with a ſhort character of our author. He was an ingenious, not a very learned, man. He had ſo happy a memory, that he retained every thing he read, and never made uſe of notes in preaching. He was far from being a nervous writer, abounding in matter: he was, on the contrary, wordy; more ſo, than probably he would have been, if his neceſſities would have allowed him time to contract his thoughts into a narrower compaſs. It is reaſonable to ſuppoſe, that he was ſincere in his profeſſions concerning the Hierarchy; and as reaſonable to ſuppoſe, that he had no affection for Popery. His misfortunes, in the latter part of his life, were chiefly owing to his ſtrong attachment to a party: nevertheleſs, his application to his ſtudies was ſo intenſe, that he would frequently paſs whole nights in writing, which together with his misfortunes, is ſuppoſed to have contributed not a little to haſten his death. He was reckoned upon the whole a good kind of man; but wanting ſomewhat in point of prudence, and by no means a manager of his money.

FIELD

FIELD (RICHARD), an eminent divine of the church of England, was born of a reputable family at Hempſtead in Hertfordſhire, on the 15th of October 1561; and at ſixteen years of age, admitted of Magdalen-college in the univerſity of Oxford: but after taking his firſt degree removed to Magdalen-hall. He continued ſeven years in this ſituation, diſtinguiſhed as a great divine, a great preacher, and a prodigious diſputant: and then in 1594, being batchelor of divinity, was choſen reader, in that faculty, to the honourable Society of Lincoln's-inn in London. He gave ſo much ſatisfaction here, that one of the members of the houſe became his patron, and gave him the living of Burrowclere in Hampſhire. Soon after he had the offer of St. Andrews in Holborn, London, a living of greater value and more in the way to preferment; but he choſe to continue where he was, liking a reſerved life, where he might, ſays Mr. Wood, ſerve God and follow his ſtudies. In 1598, being then doctor of divinity, he was made chaplain to queen Elizabeth; and about that time commenced a friendſhip with the famous Mr. Richard Hooker, whom he reſembled in his great learning and humility. Upon the acceſſion of king James, he was made chaplain in ordinary to him; and by his majeſty's own appointment, was ſent for to Hampton-Court. In the year 1604, he became canon of Windſor; and the ſame year, when the king was to be entertained at Oxford with all ſorts of ſcholaſtic exerciſes, he was ſent for out of the country to bear a part in the divinity-act. In the year 1609, he became dean of Glouceſter; and the year after publiſhed a ſecond edition, augmented with a fifth book and an appendix, of his "Four Books of the Church." This famous work is dedicated to ſir George Villiers, afterwards duke of Buckingham; and confirmed all men in the high notions they had conceived of his great parts and deep learning. He was eſteemed a perfect oracle in his way; and divines of even the firſt order ſcarce ever went to him, without loading themſelves with queſtions. When king James heard him preach the firſt time, he ſaid, "This is a FIELD "for God to dwell in:" an expreſſion like that of Thomas Fuller, who citing ſomething out of his books upon the church, ſtyleth him, "that learned divine, whoſe memory "ſmelleth like a FIELD which the Lord hath bleſſed." The king had once an intention to ſend him into Germany, with a view of compoſing the differences between the Lutherans and Calviniſts; but ſomething put him off. His majeſty

Wood's Athen. Oxon.

Holy War, b. iv. c. 5.

majeſty however retained the ſame good opinion of him to the laſt, and deſigned him for a biſhopric. Saliſbury was firſt fixed on, but the ſollicitation of great perſonages carrying that elſewhere, the king was reſolved to beſtow Oxford upon him; and ſir George Villiers, in a letter dated July the 11th, 1616, told him, that if he was minded to take that ſee upon him, he ſhould repair to the court, kiſs the king's hand, and hold his benefices in commendam with it. God, however, was pleaſed, as Mr. Wood ſays, to prefer him to a better place; for on the 21ſt of November following he died, aged fifty-five years. He was eſteemed, ſays the ſame author, "a principal maintainer of proteſtancy, a powerful "preacher, a profound ſchoolman, exact diſputant, and ſo "admirably well-knowing in the controverſies between the "Proteſtants and Papiſts, that few, or none, went beyond "him. He had a great memory; and any book he read he "was able to carry away the ſubſtance of. He was one "that much laboured to heal the breaches of Chriſtendom, "and was ready to embrace truth, whereſoever he found it. "His deſire, his prayers, his endeavours were for peace, to "make up the breaches of the church, not to widen diffe-"rences, but to compoſe them. He was a good and faith-"ful paſtor, and his care reached unto all churches. He "was a loving huſband, a tender father, a good maſter and "neighbour, and ready and willing to do good to all," &c. A very great and amiable character!

His books upon the Church were reprinted at Oxford in 1628, folio. Beſides theſe, he publiſhed a Sermon preached before the king at Whitehall, upon Jude ver. 3. in 1604; and a little before his death he had almoſt compoſed a book, intitled, "A View of the Controverſies in Religion, which "in theſe laſt times have cauſed the lamentable Diviſions of "the Chriſtian World." But this book not being finiſhed was never publiſhed, though a preface was written to it by its author.

FIENNES (WILLIAM), lord Say and Sele, a perſon of literary merit, but not ſo eminent for that, as for the part he bore in the Grand Rebellion. He was born at Broughton in Oxfordſhire, in the year 1582, being the eldeſt ſon of ſir Richard Fiennes, to whom king James I. had reſtored and confirmed the dignity and honour of baron Say and Sele: and after being properly inſtructed in Wickham-ſchool near Wincheſter, was ſent in 1596, to New-College in Oxford, of which, by virtue of his relationſhip to the founder,

Wood's Athen. Oxon.

founder, he was made fellow. After he had ſpent ſome years here in ſtudy, he travelled into foreign countries, and then returned home with the reputation of a wiſe and prudent man. When the war was carried on in the Palatinate, he contributed largely to it, according to the meaſure of his eſtate, which was highly pleaſing to king James; but indulging his neighbours by leaving it to themſelves to pay what they thought fit, he was, on notice given to his majeſty, committed to cuſtody in June 1622. He was however ſoon releaſed, and in July 1624, advanced from a baron, to be viſcount Say and Sele. At this time, ſays Mr. Wood, he ſtood up for the privileges of Magna Charta, but after the Rebellion broke out, treated it with the utmoſt contempt: and when the Long-parliament began in 1640, he ſhewed himſelf ſo active therein, that, as Wood ſays, he and Hampden and Pym, with one or two more, were eſteemed parliament-drivers, or ſwayers of all the parliaments in which they ſat. In order to reconcile him to the court, he had the place of maſterſhip of the Court of Wards given him in May 1641: but this availed nothing, for when arms were taken up, he acted openly againſt the king. In February 1642, his majeſty publiſhed two proclamations, commanding all the officers of the Court of Wards to attend him at Oxford; but lord Say refuſing to come, was outlawed and attainted of treaſon. In 1648, he oppoſed any perſonal treaty with his majeſty, yet the ſame year was one of the parliament-commiſſioners in the iſle of Wight, when they treated with the king about peace: at which time he is ſaid to have urged againſt the king this paſſage, out of the three laſt books of Mr. Hooker's Eccleſiaſtical Polity, which Mr. Wood calls corrupted, that "though the king was ſin-"gulis major, yet he was univerſis minor:" that is, greater than any individual, yet leſs than the whole community. After the king's death, he joined with the Independents, as he had done before with the Preſbyterians; and became great with Oliver, who made him one of his houſe of lords. "After the Reſtoration of king Charles II. when he had "acted, ſays Mr. Wood, as a grand rebel for his own ends "almoſt twenty years, he was rewarded forſooth with the "honourable offices of lord privy ſeal, and lord chamber-"lain of the houſhold; while others, that had ſuffered in "eſtate and body, and had been reduced to a bit of bread "for his majeſty's cauſe, had then little or nothing given to "relieve them: for which they were to thank a hungry and "great officer, who to fill his own coffers, was the occaſion

"of

" of the utter ruin of many." Mr. Wood relates alſo, with ſome degree of ſurprize, that this noble perſon, after he had ſpent eighty years moſtly in an unquiet and diſcontented condition, had been a grand promoter of the Rebellion, and had in ſome reſpect been acceſſary to the murder of king Charles I. ſhould die quietly in his bed, as he did, on the 14th of April 1662; and be buried, as he was, with his anceſtors at Broughton. Mr. Whitlock ſays, that " he " was a perſon of great parts, wiſdom, and integrity:" and lord Clarendon, though of a contrary party, does not deny him to have had theſe qualities, but only ſuppoſes them to have been wrongly directed, and greatly corrupted. The lord Say he calls, " a man of a cloſe and reſerved nature, " of great parts, and of the higheſt ambition; but whoſe " ambition would not be ſatisfied with offices and prefer- " ments, without ſome condeſcenſions and alterations in ec- " cleſiaſtical matters. He had for many years been the " oracle of thoſe, who were Puritans in the worſt ſenſe, " and had ſteered all their counſels and deſigns. He was a " notorious enemy to the church, and to moſt of the emi- " nent churchmen, with ſome of whom he had particular " conteſts. He had always oppoſed and contradicted all " acts of ſtate, and all taxes and impoſitions, which were " not exactly legal, &c.—In a word, he had very great " authority with all the diſcontented party throughout the " kingdom, and a good reputation with many who were " not diſcontented; who believed him to be a wiſe man, " and of a very uſeful temper in an age of licence, and one " who would ſtill adhere to the law." Afterwards he repreſents him as " a man, who had the deepeſt hand in the " original contrivance of all the calamities, which befell " this unhappy kingdom, though he had not the leaſt " thought of diſſolving the monarchy, and leſs of levelling " the ranks and diſtinctions of men. For, ſays the noble " hiſtorian, no man valued himſelf more upon his title, or " had more ambition to make it greater, and to raiſe his " fortune, which was but moderate for his title. He was of " a proud, moroſe, and ſullen nature; converſed much with " books, having been bred a ſcholar, &c. His parts were not " quick, but ſo much above many of his own rank, that " he had always great credit and authority in parliament; " and the more for taking all opportunities to oppoſe the " court: and he had with his milk ſucked in an implacable " malice againſt the government of the church. When the " duke of Buckingham propoſed to himſelf, after his return " with

Memorials of Engliſh Affairs, an. 1642.

Hiſt. of the Rebellion, book iii.

" with the prince from Spain, to make himſelf popular by
" breaking that match, and to be gracious with the parlia-
" ment, as for a ſhort time he was, he reſolved to embrace
" the friendſhip of the lord Say, who was as ſollicitous to
" climb by that ladder. But the duke quickly found him of
" too imperious and pedantical a ſpirit, and to affect too
" dangerous mutations, and ſo caſt him off: and from that
" time he gave over any purſuit at court, and lived narrowly
" in the country; having converſation with very few, but
" ſuch who had great malignity againſt the church and ſtate;
" and fomented their inclinations, and gave them inſtruc-
" tions how to behave themſelves with caution, and to do
" their buſineſs with moſt ſecurity; and was in truth the
" pilot, that ſteered all thoſe veſſels, which were freighted
" with ſedition to deſtroy the government.—Nevertheleſs,
" when he thought there was miſchief enough done, he
" would have ſtopped the current, and diverted farther fury:
" but then he found he had only authority and credit to do
" hurt, none to heal the wounds he had given; and fell into
" as much contempt with thoſe he had led, as he was with Ibid. b. vi.
" thoſe whom he had undone."

Beſides ſeveral ſpeeches in parliament, he publiſhed, 1. " The Scots deſign diſcovered: relating their dangerous at-
" tempts lately practiſed againſt the Engliſh nation, with the
" ſad conſequence of the ſame. Wherein divers matters of
" public concernment are diſcloſed; and the book called,
" Truths Manifeſt, is made apparent to be Lies Manifeſt."
Lond. 1653. 4to. 2. " Folly and Madneſs made manifeſt:
" or, ſome things written to ſhew, how contrary to the
" word of God, and practice of the Saints in the Old and
" New Teſtament, the doctrines and practices of the Qua-
" kers are." Oxf. 1659. 4to. 3. " The Quakers Reply
" manifeſted to be railing: or, a purſuance of thoſe by the
" light of the Scriptures, who through their dark imagina-
" tions would evade the Truth." Oxf. 1659. 4to. It ſeems, the Quakers were pretty numerous in his neighbour-hood of Broughton; and he either was, or pretended to be, much troubled with them.

FIENNES (NATHANIEL), ſecond ſon of lord Say juſt mentioned, was born at Broughton in Oxfordſhire in 1608; and, as his father before him, after a proper educa-tion at Wickham-ſchool near Winchester, was admitted of New College in Oxford, and made fellow in right of his kin to the founder. After ſpending ſome years there, he travelled abroad

abroad to Geneva, and among the Cantons of Switzerland, where he improved that diſaffection to the church, which had been infuſed into him with his milk. From his travels he returned through Scotland, at the time that the Rebellion was in the bud; and in 1640, was elected a burgeſs to ſit in parliament for Banbury, when it was quickly diſcovered, that as he was the darling of his father, ſo he was ready to join in all his meaſures. Afterwards he became colonel of a regiment of horſe under the earl of Eſſex, and was made governor of Briſtol, when firſt taken in for the uſe of the parliament; but, ſurrendering it too eaſily to prince Rupert, in July 1643, he was thereupon tried by a council of war, and ſentenced to loſe his head. He had afterwards, by the intereſt of his father, a pardon granted him for life, but he could not continue any longer an officer in the army; and the ſhame of it affected him ſo much, that he went for ſome time into foreign parts, "retaining ſtill, ſays lord Clarendon, the "ſame full diſaffection to the government of the church and "ſtate, and only grieved that he had a leſs capacity left to "do hurt to either." When the Preſbyterians were turned out of parliament, he became an Independent, took the engagement, was intimate with Oliver Cromwell; and when he declared himſelf Protector, was made one of his privy-council, lord privy-ſeal in June 1655, and a member of the then houſe of lords. And though he had ſufficiently ſhewn his averſion to monarchical government, yet when he ſaw what Oliver aimed at, he grew mighty fond of it: ſo that in the year 1660, he publiſhed a book with this title, "Monar-"chy aſſerted to be the beſt, moſt ancient, and legal form "of Government, in a conference held at Whitehall with "Oliver Lord Protector, and Committee of Parliament, "&c. in April 1657." He publiſhed alſo ſeveral ſpeeches and pamphlets, ſome of which were a defence of his own conduct at Briſtol. After the Reſtoration he retired to Newton Tony near Saliſbury in Wiltſhire, where he had an eſtate that came to him by his ſecond wife, and here continued to his death, which happened on the 16th of December, 1669. Lord Clarendon has ſpoken of his abilities in very high terms. "Colonel Fiennes, ſays he, beſides the credit "and reputation of his father, had a very good ſtock of "eſtimation in the houſe of commons upon his own ſcore: "for truly he had very good parts of learning and nature, "and was privy to, and a great manager in, the moſt ſecret "deſigns from the beginning: and if he had not incumbered "himſelf with command in the army, to which men thought "his

Hiſt. of the Rebellion, b. vii.

"his nature not so well disposed, he had sure been second to "none in those councils, after Mr. Hampden's death." Ibid.

FIENUS (THOMAS), a very ingenious and learned physician, was born at Antwerp in the year 1560, and went into Italy to study physic under Mercurialis and Aldroandus. Upon his return he distinguished himself so much in the university of Louvain, that he was chosen professor of physic there. Afterwards he was made physician to the duke of Bavaria. He died at Louvain in March, 1631, aged sixty-four years. He composed several works, among which were, De viribus imaginationis, and De formatione fœtus. In the former of these performances, he relates a story of an hypocondriac, whose delusions represented his body so large, that he thought it impossible for him to get out of his room. The physician fancying, there could be no better way of rectifying his imagination, than by letting him see that the thing could be done, ordered him to be carried out by force. Great was the struggle: and the patient no sooner saw himself at the outside of the door, than he fell into the same agonies of pain, as if his bones had been all broke by being forced through a passage too little for him; and died immediately after. Fienus does not relate this upon his own knowledge, but he does not seem in the least to question the reality of the fact.

FINÆUS (ORONTIUS), in French, Finé, professor of mathematics in the Royal-college at Paris, was the son of a physician, and born at Briançon in Dauphiné in the year 1494. Being very young when his father died, he went to Paris, where his friends procured him a place in the college of Navarre. He applied himself there to polite literature and philosophy; and though he diligently attended the lectures of the professors, yet he devoted himself more particularly to the mathematics, in which having a natural inclination he made a very considerable progress, though without the assistance of a master. He acquired a great knowledge in mechanics; and having both a genius to invent instruments, and a skilful hand to make them, he gained high reputation by the specimens he gave of his ingenuity. He first made himself known by correcting and publishing Siliceus's Arithmetic, and the Margareta Philosophica. He read afterwards private lectures in Mathematics, and then taught that science publicly in the college of Gervais: by which he became so famous, that he was recommended to Francis the First, Bayle's Dict.

as the moſt proper man to teach the mathematics in the New-college, which that prince had founded at Paris. He omitted nothing to ſupport the glory of his profeſſion; and though he inſtructed his ſcholars with great aſſiduity, yet he found time to publiſh a great many books upon almoſt every part of the Mathematics. In order to have a notion of his ſkill in Mechanics, we need only conſider the clock which he invented in the year 1553, and of which there is a deſcription in the Journal of Amſterdam for March the 29th, 1694. Nevertheleſs, his genius, his labours, his inventions, and the eſteem which an infinite number of perſons ſhewed him, could not ſecure him from that fate, which ſo often befalls men of letters. He was obliged to ſtruggle all his life-time with poverty; and when he died, he left a numerous family deeply in debt. However, as merit muſt always be eſteemed in ſecret, though it ſeldom has the luck to be rewarded openly, ſo Finæus's children found Mecænas's, who for their father's ſake aſſiſted his family. His death happened on the 6th of October, 1555, when he was ſixty-one years of age. Like all the other mathematicians and aſtronomers of thoſe times, he was greatly addicted to Aſtrology; and he had the misfortune to be confined a long time in priſon, becauſe he had foretold ſome things, which were not acceptable to the court of France. He was one of thoſe, who vainly boaſted of having found out the Quadrature of the Circle.

FINET (Sir JOHN), a man conſiderable enough to be remembered, was ſon of Robert Finet of Soulton near Dover in Kent, and born in the year 1571. His great grandfather was of Sienæ in Italy, where his family was antient; and coming into England a ſervant to cardinal Campegius, Legat-a-latere to the Pope, married a maid of honour to queen Catherine, conſort to Henry VIII. and ſettled here. He was bred up in the court, where by his wit, mirth, and uncommon ſkill in compoſing ſongs, he pleaſed king James I. very much. In 1614, he was ſent into France about matters of public concern; and the year after was knighted. About the ſame time he was made aſſiſtant to the maſter of the ceremonies, and had that office conferred upon him in 1626, being then in good eſteem with king Charles I. He died the 12th of July, 1641, aged 70 years; and was buried in the church of St. Martin's in the Fields by his wife Jane, who was the daughter of Henry lord Wentworth, of Nettleſtead in Suffolk, and ſiſter to the earl of Cleveland. He

Wood's Athen. Oxon.

wrote

wrote a book with this title, "Fineti Philoxenis: Some "choice obſervations touching the reception and precedency, "the treatment and audience, the punctilio's and conteſts "of foreign ambaſſadors in England." Lond. 1656. 8vo. Publiſhed by James Howel, and dedicated to lord L'Iſle. He tranſlated from French into Engliſh, "The Beginning, "Continuance, and Decay of Eſtates," &c. Lond. 1606. Written originally by R. de Luſing.

FIRMICUS MATERNUS (JULIUS), an ancient Chriſtian writer, and author of a piece, intitled, De Errore Profanarum Religionum, which he addreſſed to the emperors Conſtantius and Conſtans, the ſons of Conſtantine. It is ſuppoſed to have been writ after the death of Conſtantine, the eldeſt ſon of Conſtantine the Great, which happened in the year 340, and before that of Conſtans, who was ſlain by Magnentius in the year 350: for it being addreſſed to Conſtantius and Conſtans, there is reaſon to believe, that Conſtantine their eldeſt brother was already dead, and it is evident that Conſtans was then alive. It is remarkable, that no ancient writers have made any mention of Firmicus; ſo that we do not know what he was, of what country, or of what profeſſion. Some conjecture that he was by birth a Sicilian, and in the former part of his life an Heathen. His treatiſe, "Of the Errors of the Prophane Religions," ſhews great parts, great learning, and great zeal for Chriſtianity. It has been often printed, ſometimes ſeparately, ſometimes with other fathers. It was printed by itſelf at Straſbourg 1562, at Heidelberg 1599, at Paris 1610, all in 8vo; afterwards it was joined with Minutius Felix, and printed at Amſterdam 1645, at Leyden 1652, and again at Leyden at the end of the ſame father by James Gronovius, in 1709, 8vo. It is likewiſe to be found in the Bibliotheca Patrum: and at the end of Cyprian, printed at Paris in 1666. Dupin, Cave, &c.

There are, "Eight Books of Aſtronomy, or Mathema-"tics," which bear the name of this author, and which have been ſeveral times printed, particularly at Baſil in the year 1551, at the end of the aſtronomical pieces of Ptolemy and ſome Arabians. There is nothing in this work, that relates to the real ſcience of Aſtronomy, the author amuſing himſelf altogether with aſtrological calculations, after the manner of the Babylonians and Egyptians: on which account Baronius was of opinion, that it could not be written by ſo pious a man and good Chriſtian as our Firmicus, who no doubt, would have thought it very ſinful to have dealt in

ſuch profane and impious ſpeculations. But ſuppoſe, ſays Cave, that he wrote theſe books in his unconverted ſtate, which might eaſily be the caſe: for though Baronius will have them to have been written about the year 355, yet Labbæus, as he tells us, affirms them to lie between 334 and 337. There is not light enough however to determine, who is in the right.

FIRMIN (THOMAS), a perſon memorable for public benefactions and charities, was born at Ipſwich in Suffolk, in June, 1632. His parents were Puritans, but very reputable and ſubſtantial people; and at a proper age put out their ſon to an apprenticeſhip in London. His maſter was an Arminian, a hearer of Mr. John Goodwyn; to whoſe ſermons young Firmin reſorting, "exchanged, as we are told, the "harſh opinions of Calvin, in which he had been educated, "for thoſe more reaſonable ones of Arminius and the Re- "monſtrants." He was a free enquirer into religious matters from the beginning; and he was afterwards carried by this ſpirit and temper to eſpouſe ſome opinions, not agreeable to the Orthodox Faith. He became perſuaded, for inſtance, that "the Unity of God is an Unity of Perſon as well as of "Nature; and that the Holy Spirit is indeed a Perſon, but "not God."

The Life of Mr. Tho. Firmin, late Citizen of London, p. 5. Lond. 1698.

Ibid. p. 7.

Ibid. p. 10.

As ſoon as he was made free, he began to trade for himſelf, with a ſtock not exceeding 100 l. which however he improved ſo far, as to marry, in 1660, a citizen's daughter with 500 l. to her portion. This wife did not live many years, but after bringing him two children died, while he was managing ſome affairs of trade at Cambridge: and what is very remarkable, Mr. Firmin dreamed at the ſame time at Cambridge, that his wife was breathing her laſt. Afterwards he ſettled in Lombard-ſtreet, and grew ſo famous for his public-ſpiritedneſs and benevolence, that he was taken notice of by all perſons of note, and eſpecially by the clergy. He became upon intimate terms with Dr. Whitchcot, Dr. Wilkins, Dr. Tillotſon, &c; ſo particularly ſo with the laſt, that when he was obliged to be out of town, at Canterbury perhaps where he was dean, he left it to Mr. Firmin, to provide a ſupply of preachers for his Tueſday's-lecture at St. Laurence. Mr. Firmin, in ſhort, was afterwards ſo publicly known, as to fall under the cognizance of majeſty itſelf. Queen Mary herſelf heard of his uſefulneſs in all public deſigns, thoſe of Charity eſpecially. She heard too, that he was heterodox in the Articles of the Trinity, the Divinity of

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our Saviour, and the Satisfaction. She ſpoke to Tillotſon therefore, to ſet him right in thoſe weighty and neceſſary points: who anſwered, that he had often endeavoured it, but that Mr. Firmin had now ſo long imbibed the Socinian doctrine, as not to be capable of renouncing it. However, his grace, for he was then archbiſhop of Canterbury, publiſhed his ſermons, formerly preached at St. Laurence's, concerning thoſe queſtions, and ſent Mr. Firmin one of the firſt copies from the preſs. Mr. Firmin, not convinced, cauſed a reſpectful anſwer to be drawn up and publiſhed with this title, "Conſiderations on the explications and defences of "the doctrine of the Trinity," himſelf giving a copy to his grace: to which the archbiſhop, after he had read it, only anſwered, "My lord of Sarum," meaning Dr. Burnet, "ſhall humble your writers;" ſtill retaining, however, his uſual kindneſs for Mr. Firmin. But to return: Ibid. p. 15, 16, 17.

In 1664, he married a ſecond wife, who brought him ſeveral children: nevertheleſs, his benevolent ſpirit did not ſlacken, but he went about doing good as uſual. The PLAGUE in 1665, and the FIRE in 1666, furniſhed him with variety of objects. He went on with his trade in Lombard-ſtreet, till the year 1676: at which time his biographer ſuppoſes him to have been worth 9000l. though he had diſpoſed of incredible ſums in charities. This year he erected his warehouſe in Little-Britain, for the employment of the poor in the linnen-manufacture: of which Dr. Tillotſon has ſpoke in this honourable manner, in his Funeral Sermon on Mr. Gouge, in the year 1681. "Mr. Gouge, ſays he, ſet the "poor of St. Sepulchre's pariſh, where he was Miniſter, to "work at his own charge. He bought flax and hemp for "them to ſpin: when ſpun he paid them for their work, "and cauſed it to be wrought into cloth, which he ſold as "he could, himſelf bearing the whole loſs. This was a "very wiſe and well choſen way of charity; and in the good "effect of it a much greater charity, than if he had given "to thoſe very perſons, freely and for nothing, ſo much as "he made them to earn by their work: becauſe by this "means he reſcued them from two moſt dangerous temptations, Idleneſs and Poverty. This courſe, ſo happily deviſed and begun by Mr. Gouge, gave, it may be, the firſt "hint to that uſeful and worthy citizen, Mr. Thomas Firmin, of a much larger deſign: which has been managed "by him, ſome years in this city, with that vigour and good "ſucceſs, that many hundreds of poor children, and others "who lived idle before, unprofitable both to themſelves and

" the public, now maintain themſelves, and are alſo ſome " advantage to the community. By the aſſiſtance and chari- " ty of many excellent and well-diſpoſed perſons, Mr. Fir- " min is enabled to bear the unavoidable loſs and charge " of ſo vaſt an undertaking; and by his own forward incli- " nation to charity, and unwearied diligence and activity, " is fitted to ſuſtain and go through the incredible pains " of it."

In the years 1680 and 1681, came over the French Proteſtants, who furniſhed new work for Mr. Firmin's zeal and charity: and in 1682, he ſet up a linnen manufacture for them at Ipſwich. During the laſt twenty years of his life, he was one of the governours of Chriſt-Church Hoſpital in London; to which he procured many conſiderable donations. Every body knows the great number of Iriſh nobility, clergy, gentry, and others, who fled into England from the perſecution and proſcription of king James. Briefs and other means were ſet on foot for their relief, in all which Mr. Firmin was ſo active, that he received a letter of thanks for his diligence and kindneſs, ſigned by the archbiſhop of Tuam, and ſeven biſhops: which letter is inſerted in his life, but need not be tranſcribed. In April, 1693, Mr. Firmin became a governour of St. Thomas's Hoſpital in Southwark: and indeed, there was hardly any public truſt or charity, in which he either was not, or might not have been, concerned. He was buried, according to his deſire, in the cloyſters of Chriſt-Church Hoſpital; and there is placed in the wall near his grave an inſcription, which we will here tranſcribe, becauſe, though expreſſed in terms of the higheſt panegyric, it is not thought to lie or flatter, as inſcriptions generally do.

Ibid. p. 67.

" Under this ſtone, near this place, lieth the body of " Thomas Firmin, late citizen of London, a Governour of " this and Saint Thomas's Hoſpital; who by the Grace of " God was created in Chriſt Jeſus unto good works, where- " in he was indefatigably induſtrious, and ſucceſsfully pro- " voked many others thereto; becoming alſo their Almoner, " viſiting and relieving the poor at their houſes; and in pri- " ſons, whence alſo he redeemed many. He ſet many hun- " dreds of them to work, to the expending of great ſtocks. " He rebuilt, repaired, and added conveniencies to Hoſpi- " tals, weekly overſeeing the orphans. The Refugees from " France, and from Ireland, have partaken largely the effects " of his charity, pains, and earneſt ſollicitation for them. " He was wonderfully zealous in every good work, beyond " the example of any in our age. Thus ſhewed he his faith

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" by his works, and cannot reaſonably be reproached for " that, which brought forth ſuch plenty of good fruits. He " died December the 20th, 1697, and in the 66th year of " his age."

FISH (SIMON), a man who deſerves to be recorded in a few lines, on account of his zeal for the Reformation. He was born in Kent, and after an education in the univerſity of Oxford, he went to Gray's-Inn to ſtudy the law. A play was then written by one Roe, in which cardinal Wolſey was ſeverely reflected on; and this play Fiſh undertook to act, after every body elſe had refuſed to venture upon it. This obliged him to fly his country; and he went into Germany, where he found out, and aſſociated himſelf with, William Tyndale. In 1527, he wrote a little piece, called, " The " Supplication of Beggars:" which is nothing but a ſatyr upon biſhops, abbots, priors, monks, friars, and indeed the clergy in general. A copy of this was ſent to Anne Boleyne, and by her given to king Henry VIII. who was not diſpleaſed with it: and afterwards, when Wolſey, againſt whom it was levelled, was diſgraced, Fiſh was recalled home, and graciouſly countenanced by the king for what he had done. He died of the plague in 1571. He tranſlated from Dutch into Engliſh a book, intitled, " The Summ of the Scrip- " tures," which, Mr. Wood ſays, was well approved. Wood's Athen. Oxon.

FISHER (JOHN), the celebrated biſhop of Rocheſter, and martyr to Popery, was born at Beverley in Yorkſhire, in the year 1459. His father, a merchant, left him an orphan very young: but by the good care of his mother, he was taught ſchool-learning at Beverley, and afterwards admitted in the univerſity of Cambridge of Michael Houſe, ſince incorporated into Trinity College. He took the degrees in arts, in 1488 and 1491: and being elected fellow of his houſe, was a proctor of the univerſity in 1495. The ſame year he was elected maſter of Michael-Houſe: and having for ſome time before applied himſelf to the ſtudy of divinity, he took holy orders, and became eminent in that way. The fame of his learning and exemplary virtues reaching the ears of Margaret counteſs of Richmond, mother of king Henry VII. ſhe choſe him her chaplain and confeſſor; in which high ſtation he behaved himſelf with ſo much wiſdom and goodneſs, that ſhe committed herſelf entirely to his government and direction. It was by his counſel, that this princeſs undertook thoſe magnificent foundations of St. John's and Chriſt's

Colleges at Cambridge; eſtabliſhed the divinity-profeſſorſhips in both univerſities; and did a thouſand other acts of generoſity, for the propagation of learning and piety.

In 1501, he took the degree of doctor of divinity, and the ſame year was choſen chancellor of the univerſity: during the exerciſe of which office, he encouraged learning and good manners, and is ſaid by ſome to have had prince Henry, afterwards king Henry VIII. under his tuition in that univerſity. In 1502, he was appointed by charter the lady Margaret's firſt divinity-profeſſor in Cambridge: and in 1504, was made biſhop of Rocheſter, at the recommendation of Fox biſhop of Wincheſter. It is remarkable, that he never would exchange this biſhopric, though then the leaſt in England, for a better: for he called his church his wife, and was won't to ſay, "He would not change his little old wife, to "whom he had been ſo long wedded, for a wealthier." In 1505, he accepted the headſhip of Queen's-College in Cambridge, which he held for little more than three years. The foundation of Chriſt's-College was perfected, under his care and ſuperintendancy, in the year 1506; and himſelf was appointed by the ſtatutes, viſitor for life, after the death of the munificent foundreſs. The king's licence for founding St. John's was obtained ſoon after: but before it was paſſed in due form, the king dies April the 1ſt, 1509, as does the lady Margaret herſelf the 29th of June following. The care of the new foundation now devolved upon her executors, of whom the moſt faithful and moſt active, nay, the ſole and principal agent, was biſhop Fiſher: and he carried it on with the utmoſt vigour. In 1512, he was appointed to go to the council of Lateran at Rome, but never went, as appears from procuratorial powers, and letters recommending him to great men there, ſtill extant in the archives of St. John's-College. This college being finiſhed in 1516, he went to Cambridge, and opened it with due ſolemnity; and was alſo commiſſioned to make ſtatutes for the ſame. He became a great benefactor afterwards to this college.

Upon Luther's firſt appearance in 1517, and ſtout oppoſition to the errors and innovations of Popery, biſhop Fiſher, like a zealous champion for the church of Rome, was one of the firſt to enter the liſts againſt him. He not only endeavoured to prevent the propagation of his doctrine in his own dioceſe, and in the univerſity of Cambridge, over which as chancellor he had a very great influence; but alſo preached and wrote with great vehemence and earneſtneſs againſt him. Nay, he had even reſolved to go to Rome,

but was diverted by cardinal Wolſey's calling together a ſynod of the whole clergy; wherein the biſhop delivered himſelf with great freedom, on occaſion of the cardinal's ſtatelineſs and pride. Hitherto, Fiſher had continued in great favour with Henry VIII. but the buſineſs of the divorce being ſet on foot in 1527, he adhered ſo firmly to the Queen's cauſe and the Pope's ſupremacy, that it brought him into great troubles, and in the end proved his ruin. For the king, who had a great eſteem for him, both on account of his honeſty and learning, having deſired his opinion concerning his marriage with queen Catherine of Arragon, the biſhop declared, that there was no reaſon at all to queſtion the validity of it; and from this opinion nothing afterwards could ever make him recede.

In the parliament, which met November the 3d, 1529, a motion being made for ſuppreſſing the leſſer monaſteries, the biſhop oppoſed it in a very warm ſpeech: at which ſome lords were pleaſed, others diſpleaſed. The duke of Norfolk, addreſſing himſelf to the biſhop, ſaid, "My lord of Ro-"cheſter, many of theſe words might have been well ſpared: "but it is often ſeen, that the greateſt clerks are not al-"ways the wiſeſt men." To which the biſhop replied, "My lord, I do not remember any fools in my time, that "ever proved great clerks." Complaint was made by the commons of this ſpeech to the king, who contented himſelf with gently rebuking Fiſher, and bidding him "uſe his "words more temperately." In 1530, he eſcaped two very great dangers, namely, of being firſt poiſoned, and then ſhot, in his houſe at Lambeth-Marſh: upon which he retired to Rocheſter. One Rouſe, coming into his kitchen, took occaſion, in the cook's abſence, to throw poiſon into gruel, which was prepared for the biſhop's dinner. He could eat nothing that day, and ſo eſcaped; but of ſeventeen perſons, who eat of it, two died, and the reſt never perfectly recovered their healths. Upon this occaſion an act was made, which declared poiſoning to be high-treaſon, and adjudged the offender to be boiled to death: which ſevere puniſhment was inflicted upon Rouſe in Smithfield ſoon after. The other danger proceeded from a cannon bullet, which being ſhot from the other ſide of the Thames, pierced through his houſe, and came very near his ſtudy, where he uſed to ſpend moſt of his time.

When the queſtion of giving king Henry the VIIIth, the title of the Supreme Head of the Church of England, was debated in convocation in 1531, the biſhop oppoſed it with all

his

his might; which only ſerved the more to incenſe the court againſt him, and to make them watch all opportunities of getting rid of ſo troubleſome a perſon. He ſoon gave them the opportunity they ſought for, by tampering with, and hearkening too much to the viſions and impoſtures of Elizabeth Barton, the Holy Maid of Kent: who, among other things pretended a Revelation from God, that "if the king "went forwards with the purpoſe he intended, he ſhould not "be king of England ſeven months after." The court having againſt him the advantage they wanted, ſoon made uſe of it, by adjudging him guilty of miſpriſion of treaſon, for concealing the maid's ſpeeches that related to the king, and by condemning him with five others in loſs of goods, and impriſonment during the king's pleaſure: but he was releaſed upon paying 300 l. for his majeſty's uſe. Afterwards an act was made, which abſolutely annulled king Henry's marriage with Catherine of Arragon; confirmed his marriage with Anne Boleyn; entailed the crown upon her iſſue, and nominally upon the lady Elizabeth; and made it high-treaſon to ſlander, or do any thing to the derogation of this laſt marriage. In purſuance of this, an oath was taken by both houſes, March the 30th, 1534, whereby they ſwore, "to "bear faith, truth, and obedience to the king's majeſty, "and to the heirs of his body by his moſt dear and entirely "beloved lawful wife queen Anne, begotten and to be begotten," &c. Inſtead of taking this oath, biſhop Fiſher withdrew to his houſe at Rocheſter: but he had not been there above four days, when he received orders from the archbiſhop of Canterbury and other commiſſioners, authoriſed under the great ſeal to tender the oath, to appear before them at Lambeth. He appeared accordingly, and the oath being preſented to him, he peruſed it a while, and then deſired time to conſider of it; ſo that five days were allowed him. Upon the whole, he refuſed to take the oath, and was immediately committed to the tower, it being the 26th of April, 1534.

Nevertheleſs, in reſpect of his great reputation for learning and piety, earneſt endeavours were uſed to bring him to a compliance. Some biſhops waited on him for that purpoſe, as did afterwards the lord chancellor Audeley, and others of the privy-council; but they found him immoveable. Secretary Cromwell was alſo with him, to try to perſuade and convince him. Cromwell found, that what ſtuck moſt with the biſhop was, that the marriage was to be reckoned contrary to the Levitical Law, which forbids a man's taking his brother's wife, Catherine having been eſpouſed to Henry's eldeſt brother

ther Arthur: and therefore ſent Lee, biſhop of Lichfield and Coventry, to talk with him upon that point. The iſſue was, biſhop Fiſher declared, that he would, "ſwear to the "ſucceſſion; never diſpute more about the marriage; and "promiſed allegiance to the king: but his conſcience could "not be convinced, that the marriage was againſt the Law "of God." Theſe conceſſions did not ſatisfy the king; who was reſolved to let all his ſubjects ſee, that there was no mercy to be expected from him by any one who oppoſed his will. Therefore, in the parliament which met the 3d of November 1534, he was attainted for refuſing the oath of ſucceſſion; and his biſhopric declared void from the 2d of January following. During his confinement, the poor old biſhop was but hardly and unkindly uſed, and ſcarce allowed neceſſaries. He continued above a year priſoner in the tower, and might have continued there, till releaſed by a natural death, which could not be far off conſidering his age, if an unſeaſonable honour, paid him by pope Paul III. had not haſtened his deſtruction; which was, the creating of him, on the 21ſt of May 1535, cardinal, by the title of Cardinal Prieſt of St. Vitalis. When the king heard of it, he gave ſtrict orders, that none ſhould bring the hat into his dominions: moreover, he ſent lord Cromwell to examine the biſhop about that affair, who after ſome conference between them aſked him, "My lord of Rocheſter, what would you "ſay, if the pope ſhould ſend you a cardinal's hat; would "you accept of it?" The biſhop replied, "Sir, I know "myſelf to be ſo far unworthy any ſuch dignity, that I think "of nothing leſs; but if any ſuch thing ſhould happen, "aſſure yourſelf that I ſhould improve that favour to the "beſt advantage that I could, in aſſiſting the Holy Catholic "Church of Chriſt; and in that reſpect I would receive it "upon my knees." When this anſwer was brought to the king by ſecretary Cromwell, Henry ſaid in a great paſſion, "Yea, is he yet ſo luſty? Well, let the pope ſend him a "hat when he will, Mother of God, he ſhall wear it on his "ſhoulders then, for I will leave him never a head to ſet it "on." The biſhop's anſwer has been differently repreſented by our hiſtorians, as if it had been, that "if a cardinal's "hat was laid at his feet, he would not ſtoop to take it up:" but that was ſir Thomas More's anſwer to his daughter, Mrs. Roper, when ſhe acquainted him, that the biſhop was created a cardinal.

From this time the biſhop's ruin was abſolutely determined: but as no legal advantage could be taken againſt him, Richard Rich,

Rich, esq; sollicitor-general, a busy and officious man, went to him; and in a fawning treacherous manner, under pretence of consulting him, as from the king, about a case of conscience, gradually drew him into a discourse about the tender point of Supremacy, which he declared to be "unlawful, and what his majesty could not take upon him, "without endangering his soul." The bishop being thus caught in the snare, purposely laid for him, a special commission was drawn up for trying him, dated June the 1st, 1535; and on the 17th, upon a short trial, he was found guilty of high-treason, and condemned to suffer death. He objected greatly against sollicitor Rich's evidence, on which he was chiefly convicted; and therefore told him, that "he "could not but marvel to hear him bear witness against him "on these words, knowing in what secret manner he came "to him." Then addressing himself to his judges, he related to him all the particulars of Rich's coming, and thus went on: "he told me, that the king for better satisfaction "of his own conscience, had sent unto me in this secret "manner, to know my full opinion in the matter of the "Supremacy, for the great affiance he had in me more than "any other; and farther, that the king willed to assure me "on his honour, and on the word of a king, that whatever "I should say unto him by this his secret messenger, I should "abide no danger nor peril for it, nor that any advantage "should be taken against me for the same. Now therefore, "my lords, concludes he, seeing it pleased the king's ma"jesty, to send to me thus secretly under the pretence of "plain and true meaning, to know my poor advice and "opinion in these his weighty and great affairs, which I "most gladly was, and ever will be, willing to send him; "methinks, it is very hard and unjust to hear the messen"ger's accusation, and to allow the same as a sufficient testi"mony against me in case of treason." Hard and unjust indeed! but the just and pious king Harry would needs have it so. On the 22d of June, early in the morning, he received the news of his execution that day; and when he was getting up, he caused himself to be dressed in a neater and finer manner than usual. At which his man expressing much wonder, seeing he must put it all off again within two hours, and lose it, "What of that, said the bishop, doest thou not "mark, that this is our marriage-day, and that it behoves "us therefore to use more cleanliness for solemnity of the "marriage sake?" He was beheaded about ten a clock, after he had arrived to the age of almost 77 years: and his

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head was ſet up over London-bridge the next day. Such was the tragical end of this unhappy biſhop, "which left "one of the greateſt blots upon this kingdom's proceedings," as biſhop Burnet, ſays in his hiſtory of the Reformation. He was a very tall well made man, ſtrong and robuſt, but at the latter end of his life extremely emaciated. As to his moral and intellectual attainments, nothing could well be greater. Eraſmus repreſents him as a man of the higheſt integrity, of deep learning, incredible ſweetneſs of temper, and greatneſs of ſoul. His words are remarkable, and deſerve to be tranſcribed.——Reverendus Epiſcopus Roffenſis, vir non ſolum mirabili integritate vitæ, verum etiam alta & recondita doctrina, tum morum quoque incredibili comitate commendatus maximis pariter ac minimis.—Aut egregie fallor, aut is vir eſt unus, cum quo nemo ſit hac tempeſtate conferendus, vel integritate vitæ, vel eruditione, vel animi magnitudine.

He was the author of ſeveral works: as, 1. Aſſertionum Martini Lutheri confutatio, that is, "A confutation of "Martin Luther's aſſertions." 2. Defenſio Aſſertionis Henrici Octavi de ſeptem ſacramentis, &c. that is, "A defence "of king Henry's book againſt Luther's, intitled, The "Captivity of Babylon." 3. Epiſtola Reſponſoria Epiſtolæ Lutheri, that is, "A Letter in anſwer to Luther's." 4. Sacerdotii Defenſio contra Lutherum, that is, "A Defence of "the Prieſthood againſt Luther." 5. Pro Damnatione Lutheri, that is, "For the condemnation of Luther." 6. De veritate corporis & ſanguinis Chriſti in Euchariſtia, adverſus Oecolampadium, that is, "Of the reality of the body and "blood of Chriſt in the Euchariſt, againſt Oecolampadius." 7. De unica Magdalena, that is, "That there was but one "Magdalen." 8. Petrum fuiſſe Romæ, that is, "That "Peter was at Rome." 9. Several Sermons, among which was one preached at the funeral of Henry VII. and one at the funeral of Margaret counteſs of Richmond. The latter was republiſhed in 1708, by Thomas Baker, B. D. with a learned preface. And one preached at London, on the day that Luther's writings were publicly burnt. 10. Several tracts of a ſmaller nature upon ſubjects of piety. 11. "His opinion "of king Henry the VIIIth's marriage, in a letter to T. "Wolſey." This is printed in the collection of Records at the end of the ſecond volume of Collier's Eccleſiaſtical Hiſtory. Moſt of the forementioned pieces, which were printed ſeparately in England, were collected and printed together in one volume folio at Wurtzburg, in 1595.

Dupin's Eccleſ. Hiſt. cent. xvi.

FITZ-

FITZHERBERT (Sir ANTHONY), a very learned lawyer in the reign of king Henry VIII. was deſcended from a very ancient family, and born at Norbury in the county of Derby; but it is not ſaid in what year. After he had been properly educated in the country, he was ſent to Oxford, and from thence to one of the inns of court; but we neither know what college, nor what inn, he was admitted of. His great parts, judgment, and diligence, ſoon diſtinguiſhed him in his profeſſion; and in proceſs of time, he became ſo eminent, that on the 18th of November, 1511, he was called to be a ſerjeant at law. In 1516, he received the honour of knighthood; and the year after, was appointed one of his majeſty's ſerjeants at law. He began now to preſent the world with the product of his ſtudies; and publiſhed from time to time ſeveral valuable works, which ſhall be mentioned juſt now. In 1523, which was the 15th year of Henry VIIIth's reign, he was made one of the juſtices of the court of Common Pleas, in which honourable ſtation he ſpent the remaining part of his life; diſcharging the duties of his office with ſuch ſufficiency and integrity, that he was held as the oracle of the law, and univerſally reſpected. Two remarkable things are related of his conduct: one, that he openly oppoſed cardinal Wolſey in the height of his power; the other, that, when he came to lie upon his death-bed, foreſeeing the changes that were likely to happen in the church as well as ſtate, he preſſed his children in very ſtrong terms to promiſe him ſolemnly, neither to accept grants, nor to make purchaſes of abbey-lands. He died upon the 27th of May, 1538, and was buried in his own pariſh church of Norbury. He left behind him a very numerous poſterity; and as he became by the death of his elder brother poſſeſſed of the family eſtate, ſo he was in a condition to provide very plentifully for them.

Wood's Athen. Oxon.

Our learned lawyer's works are, 1. "The Grand Abridgment collected by that moſt reverend judge, Mr. Anthony Fitzherbert, lately conferred with his own manuſcript corrected by himſelf, together with the references of the caſes to the books, by which they may be eaſily found; an improvement never before made. Alſo in this edition, the additions or ſupplements are placed at the end of their reſpective titles." Thus runs the title of the edition 1577: but the work was firſt publiſhed in 1519. To this edition of 1577, is added a moſt uſeful and accurate table, by the care of William Raſtall, ſerjeant at law, and alſo one of the juſtices of the Common Pleas in the reign of queen Mary:

Mary: which table, as well as the work, together with its author, is very highly commended by the lord chief juſtice Coke. 2. "The Office and Authority of Juſtices of Peace, "compiled and extracted out of the old books, as well of "the Common Law, as of the Statutes." Lond. 1538. 3. "The Office of Sheriffs, Bailiffs of Liberties, Eſcheators, "Conſtables, Coroners," &c. 1538. Though we give the titles in Engliſh, theſe three works are written in French: only part of the ſecond is in Engliſh. 4. "Of the Diverſity "of Courts;" 1529. in French; but tranſlated afterwards by W. H. of Gray's-Inn, and added by him to Andrew Horne's Mirrour of Juſtices. 5. "The New Natura Bre-"vium;" 1534. in French; but afterwards tranſlated, and always held in very high eſteem. 6. "Of the ſurveying of "Lands." 1539. 7. "The Book of Huſbandry, very pro-"fitable and neceſſary for all perſons;" 1534, and ſeveral times after in the reigns of Mary and Elizabeth. It is ſaid, in an advertiſement to the reader, that this book was written by one Anthony Fitzherbert, who had been forty years an huſbandman: from whence many have concluded, that this could not be our judge. But in the preface to his book "Of Meaſuring Lands," he mentions his book "of Agri-"culture;" and in the advertiſement prefixed to the ſame book, it is expreſsly ſaid, that the author of that treatiſe of Meaſuring, was the author likewiſe of the book "concern-"ing the office of a Juſtice of Peace." Whence it ſhould ſeem, that both thoſe books were written by our author; who perhaps in the ſeaſons, which allowed him leiſure to go into the country, might apply himſelf as vigorouſly to huſbandry in the country, as to the ſtudy of the law when in town; and throw his thoughts down upon paper, though with no view of ever having them publiſhed.

FITZHERBERT (THOMAS), grandſon of ſir Anthony, and a very ingenious and learned man, was born in the county of Stafford in the year 1552; and after having been grounded in ſchool-learning, was ſent to either Exeter or Lincoln-college in Oxford, in 1568. But having been moſtly before trained up in the Catholic Religion, the college was uneaſy to him; and though he would now and then hear a ſermon, which he was permitted to do by an old Roman prieſt, who lived privately in Oxford, and to whom he often recurred for inſtruction in matters of religion, yet he would ſeldom or never go to prayers, for which he was often admoniſhed by the ſub-rector of his houſe. At length, ſeeming Wood's Athen. Oxon.

ing to be wearied with the hereſy of the times, as he called it, he receded without a degree to his patrimony; where alſo refuſing to go to his pariſh-church, he was impriſoned about the year 1572: but being ſoon after ſet at liberty, he became ſtill more zealous in his religion, defending it againſt the proteſtant miniſters, and maintaining publicly, that catholics ought not to go to proteſtant churches; for which being like to ſuffer, he withdrew and lived obſcurely. In 1580, when the jeſuits Campian and Parſons came into England, he went to London, found them out, ſhewed himſelf exceedingly attached to, and ſupplied them liberally: by which, bringing himſelf into dangers and difficulties, he went a voluntary exile into France, in the year 1582, where he ſollicited the cauſe of Mary queen of Scots, but in vain.

After the death of that unfortunate princeſs, he left France, and went to Madrid, in order to implore the protection of Philip II. but upon the defeat of the Armada in 1588, he left Spain, and accompanied the duke of Feria to the city of Milan in Italy. This duke had formerly been in England with king Philip, had married an Engliſh lady, and was juſtly eſteemed a great patron of the Engliſh in Spain. Fitzherbert continued at Milan ſome time, and from thence went to Rome: where taking a lodging near the Engliſh-College, he attended prayers as regularly as the reſidents there, and ſpent the reſt of his time in writing books. He entered into the Society of Jeſus in 1614, and received prieſts orders much about the ſame time; after which he ſpeedily removed into Flanders to preſide over the miſſion there, and continued at Bruſſels about two years. His great parts, extenſive and polite learning, together with the high eſteem that he had gained by his prudent behaviour at Bruſſels, procured him the government, with the title of rector, of the Engliſh-college at Rome. This office he exerciſed for twenty-two years with unblemiſhed credit, during which time he is ſaid to have been often named for a cardinal's hat. He died there on the 27th of Auguſt 1640, in the 88th year of his age; and was interred in the chapel, belonging to the Engliſh college.

As to his writings, Mr. Wood has given us a liſt, containing ten different works: but theſe being chiefly of the controverſial kind, in defence of Popery, and directed againſt Barlow, Donne, Andrews, and other Engliſh authors, do not deſerve, methinks, a particular enumeration. There is however a treatiſe or two among our author's works, which were received with univerſal approbation both by Proteſtants and

and Papiſts; and did him great honour, as they ſhewed him to be a man of deep ſenſe, ſtrong parts, and of a generous diſpoſition, as well as of much reading and ſingular experience. Their titles are, 1. "Treatiſe concerning Polity and "Religion." Doway, 1606. 4to. wherein are confuted ſeveral principles of Machiavel. The ſecond part of the ſaid treatiſe was printed alſo at Doway, 1610; and both together in 1615, 4to. A third part was printed at London in 1652. 4to. "being then cried up, ſays Mr. Wood, for "a good book, as the other parts had been." 2. An ſit utilitas in ſcelere, vel de infelicitate Principis Machiavellani: that is, "Whether there be any utility in wickedneſs, or "concerning the unhappineſs of Machiavel's Prince." Romæ, 1610. 8vo. The language of theſe pieces is a little perplexed and obſcure, and the method, according to the manner of thoſe times, ſomewhat embaraſſed and pedantic; but they abound with good matter, and have ſerved as a fund to ſeveral authors, who have written ſince againſt Machiavel.

FITZHERBERT (NICHOLAS), grandſon alſo to ſir Anthony Fitzherbert, and couſin to Thomas, was born about the year 1550, and became a ſtudent of Exeter-College in Oxford. About 1572, he left his native country, parents, and patrimony, for religion; and went beyond the ſeas as a voluntary exile. At firſt he ſettled at Bononia in Italy, to obtain the knowledge of the civil law, and was there in 1580. Not long after he went to Rome, and in the year 1587, began to live in the family of William Alan, the cardinal of England. He continued with him till his death, being then eminent for his knowledge in the laws and in polite literature. He was unfortunately drowned, ſome time in the year 1612, in a journey he made from Rome. He publiſhed the following pieces: 1. Caſæ Galatæi de bonis moribus, that is, "Caſa Galatæus, of good manners." Romæ, 1595. A tranſlation from Italian. 2. Oxonienſis in Anglia Academiæ Deſcriptio, that is, "A Deſcription of the Univerſity of "Oxford in England." Romæ, 1602. 3. De Antiquitate & Continuatione Catholicæ Religionis in Anglia, that is, "Of the Antiquity and Continuance of the Catholic Reli-"gion in England." Romæ, 1608. 4. Vitæ Cardinalis Alani Epitome, that is, "An Epitome of the Life of Car-"dinal Alan." Romæ, 1608. He alſo wrote the Life of that Cardinal, who was his patron, more at large; which, for reaſons of ſtate, was never publiſhed. Wood's Athen. Oxon.

FLACCUS (CAIUS VALERIUS), an ancient Latin poet, of whom we have but very imperfect accounts remaining. There are many places that claim him, but Setia, now Sezzo, a town of Campania, ſeems to have the beſt title; and it is from thence, that he bears the ſirname Setinus. Martial, who was his contemporary and friend, intimates, that he lived at Padua, or at leaſt was born there; as may be collected from an epigram, wherein he adviſes him to quit the beggarly ſtudy of poetry, and to apply himſelf to the bar, as the more profitable profeſſion of the two. He died when he was about thirty years of age, and before he had put the finiſhing hand to the poem which he left.

Lib. i. Epig. 77.

Flaccus choſe the hiſtory of the Argonautic expedition for the ſubject of his poem; of which he lived to compoſe no more than ſeven books, and part of an eighth. It is addreſſed to the emperor Veſpaſian; and Flaccus takes occaſion at the ſame time to compliment Domitian on his poetry, and Titus on his conqueſt of Judæa. The learned world have been divided in their opinion of this author: ſome critics not having ſcrupled to exalt him above all the Latin poets, Virgil only excepted, while others have ſet him as much below them. This poem of the Argonautic expedition, is an imitation rather than a tranſlation of the Greek poet Apollonius, four books of whoſe poem upon the ſame ſubject are yet remaining: and it has generally been agreed, that the Latin poet has ſucceeded beſt in thoſe parts, where he had not the Greek in view. Apollonius has by no means ſuffered, where Flaccus has ſeemed to tranſlate him, none of his ſpirit having been loſt in the transfuſion: ſo far from it, that our author has the honour to be ranked among the few, whoſe copies have rivalled their originals. He had a true genius for poetry, which would have been more diſtinguiſhed, had he attained to riper years, and a more ſettled way of judging. He profeſſedly imitated Virgil, and often does it in a moſt happy manner. Upon the whole, he does not deſerve to be ſo neglected as he has been; eſpecially, while other poets of antiquity have been thought worthy of notice, who are not ſuperior to him either for their matter, ſtyle, or verſification. Quintilian ſeems to have entertained the higheſt opinion of his merit, by the ſhort eloge he has left of him. Speaking of the poets, he ſays, multum in Valerio Flacco nuper amiſimus: that is, "we have lately loſt much by the death of Valerius Flaccus." After ſeveral editions of this poet, with notes of the learned, Nicholas Heinſius publiſhed him at Amſterdam in 1680. 12mo. which edition was republiſhed in the ſame ſize

Inſt. Orat. L. x. c. i.

in

in 1702. But the beſt edition is that, cum notis integris Variorum & Petri Burmanni, printed at Leyden in 1724. 4to.

It may be proper juſt to mention, that John Baptiſta Pius an Italian poet, compleated the eighth book of the Argonautics, and added two more, by way of ſupplement, from the fourth of Apollonius; which ſupplement was firſt printed at the end of Flaccus, in Aldus's edition of 1523, and has been ſubjoined to all, or at leaſt moſt of the editions ſince. Fabric Bibl. Latin.

FLAMSTEED (JOHN), a moſt eminent Engliſh aſtronomer, was born of reputable parents at Denby in Derbyſhire, on the 19th of Auguſt, 1646. He was educated at the Free-ſchool of Derby, where his father lived; and at fourteen years of age was viſited with a ſevere fit of ſickneſs, which being followed by a conſumption and other diſtempers, prevented his going to the univerſity, as was deſigned. He was taken from ſchool in the year 1662, and within a month or two after had Sacroboſco's book De Sphæra put into his hand, which he ſet himſelf to read without any director. This accident, and the leiſure that attended it, laid the groundwork of all that mathematical and aſtronomical knowledge, for which he became afterwards ſo juſtly celebrated. He had already turned over a great deal of hiſtory, eccleſiaſtical, as well as civil; but this ſubject was intirely new to him, and he found a mighty pleaſure in it. Having tranſlated ſo much from Sacroboſco, as he thought neceſſary, into Engliſh, he proceeded to make dials by the direction of ſuch ordinary books as he could get together; and having changed a piece of Aſtrology, found among his father's books, for Mr. Street's Caroline Tables, he ſet himſelf to calculate the places of the planets. He ſpent ſome part of his time alſo in aſtrological ſtudies, yet ſo as to make them ſubſervient to Aſtronomy: for he never was in the leaſt captivated with the ſolemn pretenſions of that vain ſcience.

Having calculated by the Caroline Tables an Eclipſe of the Sun, which was to happen on the 22d of June, 1666, he imparted it to a relation, who ſhewed it to Mr. Emanuel Halton, of Wingfield manor in Derbyſhire. This Emanuel Halton was a very good mathematician, as appears from ſome pieces of his, in the appendix to Foſter's Mathematical Miſcellanies. He came to ſee Mr. Flamſteed ſoon after; and finding he was not acquainted with the aſtronomical performances of others, he ſent him Riccioli's Almageſtum Novum and Kepler's Tabulæ Rudolphinæ, to which he was before a ſtranger. He proſecuted his aſtronomical ſtudies from this

time with all imaginable vigour, and with all the ſucceſs he could wiſh. In 1669, he collected ſome remarkable eclipſes of the fixed ſtars by the Moon, which would happen in 1670, calculating them from the Caroline Tables; and directed them to the lord viſcount Brouncker, preſident of the Royal Society. This produced very good effects; for his piece, being read before that Society, was ſo highly approved, that it procured him letters of thanks, dated January the 14th, 1669-70, from Mr. Oldenburg their ſecretary, and from Mr. John Collins one of their members, with whom he correſponded ſeveral years.

From the time of the above-mentioned piece's being read to the Royal Society, he began to have accounts ſent him of all the mathematical books, which were publiſhed either at home, or abroad: and in June, 1670, his father, who had hitherto diſcountenanced his ſtudies, taking notice of his correſpondence with ſeveral ingenious men he had never ſeen, adviſed him to take a journey to London, that he might be perſonally acquainted with them. Mr. Flamſteed gladly embraced this offer, and viſited Mr. Oldenburg and Mr. Collins; and they introduced him to Sir Jonas Moore, who preſented him with Mr. Townley's Micrometer, and undertook to procure him glaſſes for a Teleſcope, at a moderate rate. At Cambridge, he viſited Dr. Barrow, Mr. Newton, and Dr. Wroe, then fellow of Jeſus-College, of which he alſo entered himſelf a ſtudent. In the ſpring of the year 1672, he excerped ſeveral obſervations from Mr. Gaſcoigne's and Mr. Crabtree's Letters, which had not been made public, and which he tranſlated into Latin. He finiſhed the tranſcript of Mr. Gaſcoigne's papers in May: and ſpent the remainder of the year in making obſervations, and in preparing advertiſements of the approaches of the Moon and Planets to the fixed Stars for the following year. Theſe were publiſhed by Mr. Oldenburg in the Philoſophical Tranſactions; with ſome obſervations on the Planets, which Mr. Flamſteed imparted to him. In 1673, he wrote a ſmall tract in Engliſh, concerning the true and apparent diameters of all the Planets, when at their neareſt or remoteſt diſtances from the earth; which tract he lent to Mr. Newton in 1685, who made uſe of it in the third book of his Principia Mathematica, &c.

In 1673-4, he wrote an Ephemeris to ſhew the falſity of Aſtrology, and the ignorance of thoſe that pretended to it; and gave a Table of the Moon's riſing and ſetting carefully calculated, together with the Eclipſes and Approaches of the Moon and Planets to the fixed Stars. This fell into the hands

of

of Sir Jonas Moore, for whom Mr. Flamſteed made a Table of the Moon's true Southings that year; from which, and Mr. Philips's Theory of the Tides, the High Waters being made, he found that they ſhewed the times of the turn of the Tides very near, whereas the common ſeaman's coarſe rules would err ſometimes two or three hours. In 1674, our author paſſing through London in the way to Cambridge, Sir Jonas Moore informed him, that a true account of the Tides would be highly acceptable to his majeſty; upon which he compoſed a ſmall Ephemeris for his majeſty's uſe. Sir Jonas had heard him often diſcourſe of the Weather-glaſs, or Barometer, and the certainty of judging of the weather by it, from a long ſeries of obſervations he had made upon it; and now requeſted of him to ſet him up a pair of theſe glaſſes, which Mr. Flamſteed did, and left him materials for making more. Sir Jonas valued theſe glaſſes extremely; and mentioning them as curioſities to the king and duke of York, he was ordered to exhibit them the next day, which he did, together with Mr. Flamſteed's directions for judging of the weather from their riſing or falling. Sir Jonas was a great friend to our author; had ſhewn the king and duke his Teleſcopes and Micrometer before: and, whenever he acquainted them with any thing, which he had gathered from Mr. Flamſteed's diſcourſe, he told them frankly from whom he had it, and recommended him to the nobility and gentry about the court.

Mr. Flamſteed, having taken his degree of maſter of arts at Cambridge, deſigned to enter into holy orders, and to ſettle in a ſmall living near Derby, which he had a promiſe of from a friend of his father's. In the mean time, Sir Jonas Moore having notice of his deſign, wrote to him to come to London, whither he returned in February 1674-5. He was entertained in the houſe of that gentleman, who had other views for ſerving him; but Mr. Flamſteed perſiſting in his reſolution to take orders, he did not diſſuade him from it. On the 4th of March following, Sir Jonas brought Mr. Flamſteed a warrant to be King's Aſtronomer, with a ſalary of 100 l. per annum, payable out of the Office of Ordnance, to commence from Michaelmas before. This, however, did not abate our author's inclinations for orders; ſo that the Eaſter following he was ordained at Ely-houſe by biſhop Gunning, who ever after converſed freely with him, and particularly upon the new philoſophy and opinions, though that prelate always maintained the old. On the 10th of Auguſt 1675, the foundation of the Royal Obſervatory at

Greenwich was laid; and during the building of it, Mr. Flamſteed lodged at Greenwich: and his Quadrant and Teleſcopes being kept in the queen's houſe there, he obſerved the Appulſes of the Moon and Planets to the fixed Stars. In 1681, his "Doctrine of the Sphere," was publiſhed in a poſthumous work of Sir Jonas Moore, intitled, "A new "Syſtem of the Mathematics," printed in quarto.

About the year 1684, he was preſented to the living of Burſtow in Surrey, which he held as long as he lived. He was, indeed, very moderately provided for, yet ſeems to have been quite contented, aſpiring after nothing but knowledge, and the promotion of the ſciences. This however, as it raiſed him to the notice of the world, and recommended him to royal favour and protection, ſo it likewiſe procured him the friendſhip and confidence of ſome of the moſt illuſtrious perſons in the way of ſcience; ſuch as the incomparable ſir Iſaac Newton, Dr. Edmund Halley, William Molineux of Dublin, eſq; Dr. John Wallis, the celebrated Caſſini, &c. He ſhewed the ſame aſſiduity in labouring for the improvement of Aſtronomy, after this moderate proviſion was made for him, as he did before; as the numberleſs papers addreſſed by him to the ſecretaries of the Royal Society, many of which are printed in the Philoſophical Tranſactions, do abundantly teſtify. He ſpent the latter, as he had done the former part of his life, in promoting true and uſeful knowledge; and died of a ſtrangury upon the laſt day of December 1719. Though he lived to above ſeventy-three years of age, yet it is remarkable, that he had from his infancy ſuch a natural tenderneſs of conſtitution, as he could never get the better of; and in a letter to Mr. John Collins, dated March the 20th 1670-71, he ſays, that "he "ſhall ſcarcely have time to tranſcribe, and fit his papers "for the preſs, partly, becauſe his occaſions, but more fre-"quently his diſtempers, withdraw and detain him from his "pen-endeavours. For the ſpring, ſays he, coming on, "my blood increaſes, which if I ſhould not exerciſe ſtrong-"ly, I ſhould ſpit up, or receive into my ſtomach, with "great detriment to my health." He was married, but had no children. His Hiſtoria Cæleſtis Britannica was publiſhed at London, 1725, in three volumes folio, and dedicated to the king by his widow, Mrs. Margaret Flamſteed and Mr. James Hodgſon. A great part of this work was printed off before his death; and the reſt compleated, except the Prolegomena prefixed to the third volume. In the preface we are informed, that in 1704, he having communicated

nicated by a friend an account of his collection of Obſervations to the Royal Society, they were ſo highly pleaſed with it, that they recommended the work to his royal highneſs prince George of Denmark, who ordered Francis Roberts, eſq; Sir Chriſtopher Wren, Sir Iſaac Newton, Dr. David Gregory, and Dr John Arbuthnot, to inſpect Mr. Flamſteed's papers. This being done, and a report made in their favour, ninety-ſeven ſheets were printed at the prince's expence before his death; after which the remainder was publiſhed at the charge of the author and his executors, and will be a noble and laſting monument to his memory.

By way of concluſion to this article, we will ſubjoin the teſtimony of ſome eminent perſons in favour of our author. Mr. Stephen Gray, in a letter dated from Canterbury, May the 5th, 1701, deſcribing a very ingenious inſtrument invented by him, for drawing a true meridian line by the Pole Star, and alſo for finding the hour of the day and night for the ſame, has the following paſſage. "That moſt learned, "accurate, and judicious Aſtronomer, Mr. John Flamſteed "has lately diſcovered, that there is a parallaxis of the "Earth's annual orbit at the Pole Star, of about forty or "forty-five ſeconds; whereby the diameter of the ſtar's parallel is greater in June than in December, by about one "minute, two ſeconds, which he has evinced from ſeven "years ſucceſſive obſervations, whereby the Earth's motion "is indubitably demonſtrated, as appears from his learned "letter to Dr. Wallis on that ſubject.' The learned Dr. Wotton, who was a perſon of univerſal knowledge, produces the labours and diſcoveries of Mr. Flamſteed to prove, that the ancient Aſtronomy was not at all comparable to the modern; or, which is the ſame thing, that modern Aſtronomers have far ſurpaſſed the ancient in point of accuracy, as well as extenſiveneſs in their obſervations. "Galileo Galilei, ſays he, "was the firſt, who diſcovered four Planets moving "conſtantly round Jupiter, from thence uſually called his "Satellites, which afterwards were obſerved to have a con-"ſtant, regular, and periodical motion. This motion is "now ſo exactly known, that Mr. Flamſteed, who is one "of the moſt accurate obſervers that ever was, has been "able to calculate Tables of the Eclipſes of the ſeveral "Satellites: according to which Aſtronomers, in different "quarters of the world, having notice of the preciſe time "when to look for them, have found them to anſwer to his "predictions, and publiſhed their obſervations accordingly." The great Mathematician, Dr. John Keill, has ſaid of Mr.

Phil. Tranſ. No. 270.

Reflections on ancient and modern Learning, p. 175.

Flamſteed, that "with indefatigable pains for more than forty years, he has watched the motions of the Stars; and has given us innumerable obſervations of the Sun, Moon, and Planets, which he made with very large inſtruments exactly divided by moſt exquiſite art, and fitted with teleſcopical ſights. Whence we are to rely, ſays he, more on the obſervations he hath made, than on thoſe that went before him, who made their obſervations with the naked eye, without the aſſiſtance of Teleſcopes. The ſaid Mr. Flamſteed has likewiſe compoſed the Britiſh Catalogue of the fixed Stars, containing about three thouſand Stars, which is twice the number that are in the Catalogue of Hevelius; to each of which he has annexed its longitude, latitude, right aſcenſion, and diſtance from the Pole, together with the variation of right aſcenſion and declination, while the longitude increaſes a degree. This Catalogue, together with moſt of his obſervations, is printed on a fine paper and character," partly, "at the expences of the late George prince of Denmark." Mr. Molineux, Dr. Halley, and other eminent mathematicians and aſtronomers, as well abroad as at home, have ſaid very high things of Mr. Flamſteed: but we have tranſcribed enough for the preſent purpoſe.

Introd. ad Ver. Aſtronom. in præfat.

FLATMAN (THOMAS), an Engliſh poet of ſome eminence, was born in Alderſgate-ſtreet, London, about the year 1633, and educated in grammar-learning at Wickam-ſchool, near Wincheſter. He went from thence to New-College in Oxford; but leaving the univerſity without a degree, he removed to the Inner-Temple at London, where in due time he became a barriſter at law. We do not find, that he ever followed the profeſſion of the law; but having a turn for the fine arts, he gave a looſe to his inclination that way, and became conſiderable both as a poet and a painter. He ſpeaks of himſelf as a painter in a poem, called, "The Review;" and it appears from thence, that he drew in miniature. The third edition of his Poems and Songs, with additions and amendments, was publiſhed by himſelf, with his picture before them in the year 1682, and dedicated to the duke of Ormond. The firſt poem in this collection is, "On the death of the Right Honourable Thomas Earl of Oſſory," and had been publiſhed ſeparately the year before. Soon after, it was read by the duke of Ormond his father, who was ſo extremely pleaſed with it, that he ſent Mr. Flatman a mourning ring, with a diamond in it worth

Wood's Athen. Oxon.

worth 100 l. for his pains and ingenuity. He publiſhed alſo in 1685, two Pindaric Odes: one on the death of prince Rupert, the other on the death of king Charles II.

In the year 1660, came out under the letters T. F. a collection of poems, intitled, "Virtus Rediviva: A panegyric on the late king Charles the Firſt, of ever bleſſed memory, &c;" but theſe not being reprinted in any edition of his "Poems and Songs," Mr. Wood will not affirm them to be Mr. Flatman's. In the year 1661, was publiſhed a piece in proſe, intitled, "Don Juan Lamberto, or a "Comical Hiſtory of the late times;" with a wooden cut before it, containing the pictures of giant Deſborough, with a great club in his right hand, and of Lambert, both leading, under the arms, the meek knight Richard Cromwell: and this taking mightily, a ſecond part was publiſhed the ſame year, with the giant Huſonio before it, and printed with the ſecond edition of the firſt. This very witty and ſatyrical work has to it the diſguiſed name of Montelion, knight of the oracle; but, Mr. Wood ſays, the acquaintance and contemporaries of Mr. Flatman, always confidently averred him to be the author of it. Montelion's Almanack came out in 1660, 1661, 1662. The Montelions of the two laſt years are ſuppoſed to be Mr. Flatman's, as that of the firſt was wrote by Mr. John Philips. It is remarkable, that our author in his younger days had a diſlike to marriage, and made a ſong deſcribing the incumbrances of it, with this beginning:

"Like a dog with a bottle tied cloſe to his tail,
"Like a tory in a bog, or a thief in a jail, &c."

but being afterwards ſmitten with a fair virgin, and more, according to Mr. Wood, with her fortune, he eſpouſed her on the 26th of November, 1672; upon which, ſays the ſame author, his ingenious comrades did ſerenade him that night, while he was in the embraces of his miſtreſs, with the ſaid ſong. He died at his houſe in Fleet-ſtreet, London, on the 8th of December 1688: his father, a clerk in Chancery, being then alive, and in his eightieth year, or more. The reader may ſee a ſpecimen of Mr. Flatman's poetry, in the article FAITHORN of this Dictionary. We can ſay nothing about his painting: but he ſeems to have been more of a wit than a poet.

FLECHIER (ESPRIT), an eminent French biſhop, celebrated for Poetry and Oratory, was born at Perne in Avignon,

Niceron, Memoires, &c. Tom. i.

vignon upon the 10th of June 1632. He was educated under an uncle, who was a man of note, and who cultivated in him that genuine eloquence, and love of polite literature, for which he was naturally formed, and became afterwards famous. He was firſt known at Paris, by a Deſcription of a Carrouſal in Latin verſe, and by ſome French poems, which gained him great reputation. His Carrouſal, intitled, Curſus Regius, was printed at Paris in 1669, by itſelf, and among his Miſcellaneous Works in 1612, 12mo. People wondered to ſee a thing of this nature, ſo little known to ancient Rome, expreſſed with ſuch eaſe and elegance in Latin. His firſt Sermons were taken great notice of, and his Funeral Orations were admired to the higheſt degree. He ſeems to have pitched upon an odd method of forming a true taſte, and of acquiring a beautiful and correct way of writing: and that was, it ſeems, by reading authors who had none of theſe qualities. If his judgment had not been naturally good, ſuch a practice muſt have corrupted, inſtead of confirming it. The duke de Montauſier was his great friend, and choſe him to make a Funeral Oration for his Lady in 1672; when he diſcovered for the firſt time his very uncommon talent for theſe ſort of works. He was received a member of the French Academy in 1673. One of the ſchemes contrived for the education of the dauphin was to write the Hiſtory of the Illuſtrious Chriſtian Princes. Flechier was appointed to write the Hiſtory of Theodoſius the Great, which he did with uncommon eloquence and exactneſs, and publiſhed it in 1679. He was nominated to the biſhopric of Lavaur in 1685, and tranſlated to that of Nimes in 1687. His affection for the Belles Lettres was not at all leſſened by his advancement. He founded an Academy at Niſmes, and took the preſidentſhip upon himſelf. His own palace was indeed a kind of Academy, where he applied himſelf to train up Orators and Writers, who might ſerve the church, and do honour to the nation. He died upon the 16th of February 1710, in the 78th year of his age. His works conſiſt of Panegyrics, Sermons, Funeral Orations, Paſtoral Letters, Latin and French Poetry, Letters, &c. He wrote the Hiſtory of Cardinal Ximenes, which was publiſhed at Paris, 1693, in 4to. and in two volumes 12mo. He alſo tranſlated ſome pieces of Antonius Maria Gratian.

FLECKNOE (Richard), an Engliſh poet and dramatic writer in the reign of Charles II. but more remarkable for having given a name to a ſatire of Mr. Dryden's, than for

for all his own works. He is ſaid to have been originally a Jeſuit, and to have had connexions in conſequence thereof, with ſome perſons of high diſtinction in London, who were of the Roman Catholic perſuaſion. When the Revolution was compleated, Mr. Dryden, having ſome time before turned Papiſt, became diſqualified for holding his place of Poet-Laureat. It was accordingly taken from him, and conferred on Flecknoe, a man to whom, it ſeems, he had already a confirmed averſion: and this occaſioned him to write a ſatire againſt him, named Mac Flecknoe, which is as ſevere and as well written a ſatire as any in our language. Flecknoe wrote ſome plays, but could never get more than one of them acted. His Comedy, called Damoiſelles a la-mode, was printed in 1667, and addreſſed to the duke and ducheſs of Newcaſtle, which the author deſigned for the theatre, and was not a little chagrined at the players for refuſing it. It is pleaſant to obſerve, what he ſaid upon this occaſion. "For the acting this comedy, thoſe who have "the government of the ſtage have their humours, and "would be intreated; and I have mine, and won't entreat "them: and were all dramatic writers of my mind, they "ſhould wear their old plays thread-bare, ere they ſhould "have any new, till they better underſtood their own inte-"reſt, and how to diſtinguiſh between good and bad." This anger of Mr. Flecknoe's at the players for refuſing his Comedy, is ſomething like that of Bayes, when the players went to dinner without his leave. "How! are the players "gone to dinner? if they are, I'll make 'em know what it "is to injure a perſon, who does them the honour to write "for them, and all that; a company of proud, conceited, "humorous, croſs-grained perſons, and all that; I'll make "'em the moſt contemptible, deſpicable, inconſiderable per-"ſons, and all that;" &c.

His other dramatic pieces are, "Ermina, or the Chaſte "Lady: Love's Dominion: and, The Marriage of Oceanus "and Britannia." The ſecond of theſe performances, viz. "Love's Dominion," was printed in 1654, and dedicated to the lady Elizabeth Claypole: to whom the author inſinuates the uſe of plays, and begs her mediation to gain a licence for acting them. He ſays, this play is full of excellent morality, and is written as a pattern of the reformed ſtage. This "Love's Dominion" was afterwards republiſhed in 1664, under the title of "Love's Kingdom," and dedicated to the marquiſs of Newcaſtle. The author with great pains got it then to be acted, but it had the misfortune to be damn-

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ed by the audience; which Mr. Flecknoe ſtiles the people, and calls them judges without judgment. He owns, that his play wants much of the ornaments of the ſtage; but that, he ſays, may be eaſily ſupplied by a lively imagination. Our author's other works conſiſt of Epigrams and Enigmas. There is a book of his writing, called, "The Diarium, or "Journal, divided into twelve jornades, in burleſque verſe." It is to be hoped, that the character Mr. Dryden gives of Mr. Flecknoe's works, in the two following lines, is ſomething beyond their proper deſert:

"In proſe and verſe was own'd without diſpute
"Thro' all the realms of nonſenſe abſolute."

We know not when Mr. Flecknoe died. Perhaps Dryden's ſatire had rendered him ſo contemptible, that no body gave themſelves the trouble to record any particulars either of his life or death. Pope ſeems to have taken the hint of his Dunciad from Dryden's Mac Flecknoe.

FLEETWOOD (WILLIAM), an eminent Engliſh lawyer, and recorder of London in the reign of queen Elizabeth, was deſcended from an ancient family in Lancaſhire, and a natural ſon, as Mr. Wood ſays, of Robert Fleetwood, eſq; of Heſketh in that county. He had a liberal education, and was for ſome time a member of the univerſity of Oxford; but whether of Brazen-noſe College, or Broadgate hall, Mr. Wood does not inform us. He went from thence to the Middle-Temple in London, to ſtudy the law; and having quick as well as ſtrong parts, became in a ſhort time a very diſtinguiſhed man in his profeſſion. His reputation was not confined to the Inns of Court; for it having been thought neceſſary to appoint Commiſſioners in the nature of a Royal Viſitation in the dioceſes of Oxford, Lincoln, Peterborough, Coventry and Lichfield, Mr. Fleetwood was of the number. In 1569, he became recorder of London. It does not appear, whether his intereſt with the earl of Leiceſter procured him that place or not; but it is certain, that he was conſidered as a perſon entirely addicted to that nobleman's ſervice, for he is ſtiled in one of the bittereſt libels of thoſe times, "Leiceſter's mad Recorder:" with an inſinuation, that he was placed in his office, to encourage thoſe of this lord's faction in the city. He was very zealous againſt the Papiſts, active in diſturbing their maſs-houſes, committing popiſh prieſts, and giving informations of their intrigues:

Athen. Oxon.

Strype's Annals, vol. i.

Leiceſter's Commonwealth.

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ſo zealous, that once ruſhing in upon maſs at the Portugueſe ambaſſador's houſe, he was, for breach of the ambaſſador's privilege, committed priſoner to the Fleet, though ſoon releaſed. In 1580, he was made ſerjeant at law, and in 1592, one of the queen's ſerjeants; in which poſt, however, he did not continue long, for he died about a year after, and was carried to Great Miſſenden in Buckinghamſhire, where he had purchaſed an eſtate, to be buried. He was married, and had children. Mr. Wood ſays, that "he was a learned "man, and a good antiquary, but of a marvellous, merry, "and pleaſant conceit." He was farther eſteemed a ſhrewd politician; and indeed, that character was moſt likely to recommend him to his patron Leiceſter. He was a good popular ſpeaker, and wrote well upon ſubjects of government. He made a great figure in his profeſſion, being equally celebrated for his eloquence as an advocate, and for his judgment as a lawyer.

His occupations hindered him from writing much, yet there are ſome ſmall pieces of his in being: as, 1. "An Oration "made at Guildhall before the Mayor, &c. concerning the "late attempts of the Queen's Majeſties ſeditious ſubjects, "October the 15th, 1571." 12mo. 2. Annalium tam Regum Edvardi V. Richard III. et Henrici VII. quam Henrici VIII. titulorum ordine alphabetico multo jam melius quam ante digeſtorum Elenchus: that is, "An Index of the Year "Books, as well during the reigns of Edward V. Richard "III. and Henry VII. as of Henry VIII. digeſted under "titles in an Alphabetical order, in a much better method "than before;" 1579 and 1597. 3. "A Table to the Re-"ports of Edmund Plowden;" 12mo. this is in French. 4. "The Office of a Juſtice of Peace: together with in-"ſtructions how and in what manner Statutes ſhall be ex-"pounded;" 1658. 8vo. this is poſthumous.

FLEETWOOD (WILLIAM), a very excellent Engliſh divine and biſhop, was deſcended from the ſame ancient family in Lancaſhire with the Fleetwood juſt mentioned, and born in the Tower of London on the 1ſt of January 1656. He had his ſchool learning at Eaton, from whence he was elected to King's-college in Cambridge. About the time of the Revolution, he entered into holy orders; and was conſidered as a celebrated preacher, from his firſt ſetting out. Having preached the Anniverſary Sermon on the Founder's day, before the Univerſity in his own College Chappel, March the 25th, 1689, it fell to his turn to preach before them on the

Account of his Life and Writings, prefixed to the Collection of his Sermons and Tracts in folio.

the Sunday following at St. Mary's; when the Vice-Chancellor and Heads of Colleges deſired him to print both Sermons: but he, declining one part of the honour, printed only the firſt. He was ſoon after made chaplain to king William and queen Mary; and by the intereſt of Dr. Godolphin, at that time vice provoſt of Eaton, and reſidentiary of St. Paul's, he was made fellow of that college, and rector of St. Auſtin's, London, which is in the gift of the dean and chapter of St. Paul's. Soon after, he obtained alſo the lecture of St. Dunſtans in the Weſt, probably by virtue of his great reputation and merit as a preacher.

In the year 1691, he gave a proof of his love for letters, and eſpecially for antiquities, by publiſhing, 1. Inſcriptionum Antiquarum Sylloge, &c. in 8vo. This collection of antient inſcriptions conſiſts of two parts; the firſt containing remarkable Pagan inſcriptions collected from Gruter, Reineſius, Spon, and other writers; the ſecond the ancient Chriſtian monuments: the whole illuſtrated with very ſhort notes for the uſe of the young antiquarian, in uſum juventutis, &c. In 1692, he tranſlated into Engliſh, reviſed, and prefixed a preface to, 2. "Mr. Jurieu's Plain Method of Chriſtian "Devotion, laid down in Diſcourſes, Meditations, and "Prayers, fitted to the various occaſions of a religious life:" the 27th edition of which was printed in 1750. In the mean time he was chiefly diſtinguiſhed by his great talents for the pulpit, which rendered him ſo much and ſo generally admired, that he was frequently called upon to preach in the moſt public places, and upon the moſt ſolemn occaſions; ſuch as, before the king, queen, lord mayor, &c. and before the year 1701, he had publiſhed no leſs than ten of theſe Occaſional Sermons, beſide the above ſermon preached at Cambridge. In 1701, he publiſhed, 3. "An Eſſay upon "Miracles," in 8vo. This work is written in the way of dialogue, and divided into two diſcourſes. Some ſingularities in it occaſioned it to be animadverted upon by ſeveral writers, particularly by Mr. Hoadly, now lord biſhop of Wincheſter, in "A Letter to Mr. Fleetwood," in 1702: which letter is reprinted in Mr. Hoadly's Tracts at London 1715, in 8vo. The author of biſhop Fleetwood's life obſerves, how "it has been often affirmed, and paſſes with "ſome for a certain truth, that the biſhop, in a letter to the "reverend Mr. Hoadly, had given up his ſcheme. But this "(ſays he) the reader may be aſſured is a report altogether "falſe. Nor is the biſhop's not replying any juſt ground for "ſuch a ſurmiſe: for it was almoſt a principle with him

"never

"never to enter into controverſy, for which he had an ex-
"treme averſion: the acrimony with which diſputes were
"carried on, being not at all agreeable to the calmneſs and
"meekneſs of his temper: for which reaſon, he would not
"be drawn to defend what he had written. I write my own
"ſenſe as well as I can, was his ſaying upon ſuch occaſions:
"if it be right, it will ſupport itſelf; if it be not, it is fit
"it ſhould ſink." This Eſſay upon Miracles is ſaid to con-
tain the ſubſtance of what he would have preached at Mr. Boyle's Lectures, in caſe his health would have permitted him to have undertaken that taſk, when it was offered him; which, it ſeems, it did not. Account, &c. p. 9.

About a week before king William's death, he was nominated to a canonry of Windſor; but the grant not having paſſed the ſeals in time, the houſe of commons addreſſed the queen to give that canonry to their chaplain. His patron, lord Godolphin, laid the matter before the queen, who ſaid, that if king William had given it to Mr. Fleetwood, he ſhould have it; and accordingly he was inſtalled in 1702. In 1704, he publiſhed without his name a piece, intitled, 4. "The Reaſonable Communicant; or, An Explanation "of the Doctrine of the Sacrament of the Lord's Supper." This book, of which there have been ſeveral editions, has, in the catalogue of the tracts diſtributed by the Society for propagating Chriſtian knowledge, been given to another perſon; but it is agreed, at length, to be Mr. Fleetwood's, who in his preface aſſigns this cauſe for writing it, viz. "That "he might not be obliged to repeat continually, the contents "of it to ſuch of his pariſhioners, as from time to time "came to be inſtructed how to become worthy partakers of "the ſacrament." In 1705, he publiſhed in two volumes, 8vo. 5. "Sixteen Practical Diſcourſes upon the relative "duties of Parents and Children, Huſbands and Wives, "Maſters and Servants; with three Sermons upon the caſe "of Self-murder." About this time he took a reſolution of retiring from the noiſe and hurry of the town; much to the concern of his friends and admirers there. His pariſhioners of St. Auſtin's were ſo deeply affected with it, that they offered to keep him a curate, among other temptations: but nothing could divert him from his reſolution; ſo that he gave up his preferments, and withdrew to Wexham, a ſmall rectory of about 60l. a year in Buckinghamſhire. Here he enjoyed the tranquillity and pleaſure of that privacy, which he had ſo much longed for, in a commodious houſe and gardens; and what made this retirement more agreeable, was its near-

neſs to his beloved Eton. Here he indulged himſelf in his natural inclination to the ſtudy of Britiſh hiſtory and antiquities, which no man underſtood better: and in 1707, he gave a ſpecimen of his great ſkill therein, in his, 6. "Chronicon Precioſum: or, an account of the Engliſh money, "the price of corn, and other commodities, for the laſt 600 "years. In a letter to a Student of the Univerſity of Ox-"ford;" without his name.

He did not remain long in this retirement: for in 1706, upon the death of biſhop Beveridge, he was nominated by the queen of her own accord to the ſee of St. Aſaph, without any ſollicitation, or even knowledge of his own; ſo that, as he aſſured a friend, the firſt intelligence he had of his promotion was from the Gazette. He was but juſt gone out from waiting as chaplain, when his predeceſſor died: upon which one of the ladies of the bedchamber aſking the queen, whom ſhe intended to make biſhop of St. Aſaph? her majeſty replied, "One whom you will be pleaſed with; whom "you have lately heard preach: I intend it for Dr. Fleet-"wood." It was this circumſtance, namely, the queen's doing it of herſelf, that helped to reconcile him to the world again; for, it ſeems, he thought he ſaw the hand of God in it, and ſo was conſecrated June the 6th, 1708. In this ſtation he acted in the moſt exemplary manner. The author of the account of his life tells us, that "he had a "very difficult part to act, coming into this dioceſe but juſt "before that ſpirit of rage and madneſs broke out in 1709, "which continued to the end of the queen's reign; when "party-rage ran higher, and the ſpirit of jacobitiſm was "more inſolent and barefaced, than in any former time, "ſince the Revolution, and more in that part of the king-"dom than in moſt others. Yet his great and clear repu-"tation, his uncommon abilities and unblemiſhed life, which "ſet off the epiſcopal character with ſo much luſtre, his "obliging and eaſy deportment, free from the leaſt tincture "of pride, or ſhew of ſuperiority, did not only place him "above all indecent treatment, which was a great point "gained in thoſe unequal times, but procured much reve-"rence and affection to his perſon from a clergy, that al-"moſt to a man differed from him in principle."

Account, &c. p. 4.

ibid.

In the mean time he preached often before the queen, and ſeveral of thoſe ſermons were printed. He attended the houſe of lords conſtantly, and acted there with dignity and ſpirit. He viſited his dioceſe; and his incomparable charge to his clergy, publiſhed in 1710, ſhews, that he was a zealous,

lous, but not a furious, churchman. Nevertheleſs, he was highly diſguſted with the change of the miniſtry that year, and withdrew from court. He could not be drawn to give any countenance to the meaſures of the new miniſtry, though endeavours had been uſed, and intimations given by the queen herſelf, who had a great value for him; how pleaſing his frequent coming to court would be to her. The ſame year, he publiſhed without his name a piece, intitled, 7. "The "Thirteenth Chapter to the Romans, vindicated from the "abuſive ſenſes put upon it. Written by a Curate of Salop, "and directed to the Clergy of that County, and the neigh-"bouring ones of North Wales, to whom the author wiſh-"eth patience, moderation, and a good underſtanding for "half an hour." Upon the pretended authority of this very chapter, the regal power had been magnified in ſuch a manner, that tyranny might ſeem the ordinance of God, and the moſt abject ſlavery to be founded in the principles of religion. The biſhop was highly offended with this doctrine; and in this pamphlet endeavours to ſhew, that "this chapter "of St. Paul requires of no people any more ſubmiſſion to "the higher powers, than the laws of their ſeveral coun-"tries require; that it exacts no other obedience, than the "laws exact; that it forbids no other reſiſtance, than the "laws of that country forbid; and that it damns no man "for making ſuch reſiſtance, as the laws of his country al-"low him to make, be it more or leſs;" or, as he expreſſes it at the concluſion of his tract, that "the word of God "obliges all ſubjects to ſuch obedience, and no other, as the "laws of their country have obliged them to, and forbids "ſuch reſiſtance and no other, as the laws of their country "have forbidden."

Notwithſtanding his difference with the preſent miniſtry, when a faſt was appointed to be kept on January the 16th, 1711-12, he was choſen by the houſe of lords to preach before them on that occaſion: but by ſome means or other getting intelligence, that he had drawn his pen againſt the peace, they contrived to have that houſe adjourned beyond that day. This put it indeed out of our prelate's power to deliver his ſentiments from the pulpit; yet he put the people in poſſeſſion of them, by ſending them from the preſs. Though without a name, yet from the ſpirit and language it was eaſily known, whoſe ſermon it was. It gave offence to ſome great miniſters of ſtate, who now only waited for an opportunity to be revenged on our prelate: and this opportunity he ſoon gave them, by publiſhing, 8. "Four Sermons, viz.

" on the death of queen Mary, 1694; on the death of the " duke of Glouceſter, 1700; on the death of king William, " 1701; on the Queen's acceſſion to the throne, 1702. " With a Preface." Lond. 1712. 8vo. This preface bearing very hard upon thoſe, that had the management of public affairs, hold was laid of it; and upon a motion made for that purpoſe in the houſe of commons, an order was made to burn it, which was accordingly done upon the 12th of May 1712. The biſhop knowing it to be the effect of party rage was very little affected with this treatment; but rather pleaſed to think, that the very means they had uſed to ſuppreſs his book was only a more effectual way of publiſhing, and exciting the whole nation to read it. It was owing to this certainly, that it was printed in the Spectator, and thereby diſperſed into ſeveral thouſand hands. This ſame year, and indeed before his ſermons, he publiſhed, but without his name, 9. " The Judgment of the Church of Eng- " land in the caſe of Lay-Baptiſm, and of Diſſenters Baptiſm: " by which it appears, that ſhe hath not, by any public act " of hers, made or declared Lay Baptiſm to be invalid. " The ſecond edition. With an additional letter from Dr. " John Coſin, afterwards biſhop of Durham, to Mr. Cor- " del, who ſcrupled to communicate with the French Pro- " teſtants upon ſome of the modern pretences." 8vo. This piece was occaſioned by the controverſy about Lay-Baptiſm, which then made a great noiſe.

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In 1713, he publiſhed without his name, 10. " The Life " and Miracles of St. Wenefrede, together with her litanies, " with ſome hiſtorical obſervations made thereon." In the preface, he declares the motives, which induced him to beſtow ſo much pains upon this life of St. Wenefrede: and theſe were, that the concourſe of people to the well which goes by her name was very great, that the Papiſts made uſe of this to influence weak minds, that they had lately reprinted a large life of this Saint in Engliſh, that theſe conſiderations might juſtly affect any Proteſtant Divine, and that for certain reaſons they affected him in particular. Upon the demiſe of the queen, and the Hanover Succeſſion taking place, our prelate had as much reaſon to expect, that his zeal and ſervices ſhould be rewarded, as any of his rank and function: but he did not make any diſplay of his merit, either to the king or his miniſters. However, upon the death of Dr. John Moore, biſhop of Ely, on the 31ſt of July 1714, Dr. Teniſon, then archbiſhop of Canterbury, ſtrenuouſly recommended biſhop Fleetwood to the vacant

ſee; and he was accordingly, without the leaſt application from himſelf directly or indirectly, nominated thereto, and tranſlated the 18th of December the ſame year. His new preferment had no other effect upon him, than to quicken his diligence in the diſcharge of his duty in all its branches: and in this way he continued to diſtinguiſh himſelf, as long as his ſtrength and ſpirits would permit him.

We have already mentioned ten publications of our author in the literary way, beſides occaſional ſermons, of which he publiſhed a great number of very excellent ones. There remains yet to be mentioned ſome pieces of a ſmaller kind; as, 11. "The Councellor's Plea for the Divorce of Sir G. D. "and Mrs. F." 1715. This relates to an affair, which was brought before the houſe of lords. 12. "Papiſts not "excluded from the Throne upon the account of Religion. "Being a vindication of the Right Reverend Lord Biſhop of "Bangor's Preſervative, &c. in that particular. In a ſhort "Dialogue." 1717. 13. "A Letter from Mr. T. Bur-"dett, who was executed at Tyburn for the murder of "Capt. Falkner, to ſome Attornies Clerks of his acquain-"tance: written ſix days before his execution." 1717. 14. "A Letter to an Inhabitant of the Pariſh of St. An-"drew's, Holbourne, about new ceremonies in the Church." 1717. 15. "A Defence of praying before Sermon, as di-"rected by the 55th Canon." All theſe were publiſhed without his name. The indefatigable labours of this prelate brought him at length into a bad ſtate of health, which made life troubleſome to him a good while before his death. He died at Tottenham in Middleſex, whither he had retired for the benefit of the air, upon the 4th of Auguſt 1723; and was interred in the cathedral church of Ely, where a monument was erected to him by his lady, who did not long ſurvive him. He left behind him an only ſon, Dr. Charles Fleetwood, who inherited his paternal eſtate in Lancaſhire; and had been preſented a few years before by his father, as biſhop of Ely, to the great rectory of Cottenham in Cambridgeſhire, which he did not enjoy long.

Biſhop Fleetwood's character was great in every reſpect. His virtue was not of the fanatical kind, nor was his piety the leaſt tinctured with ſuperſtition: yet he cultivated and practiſed both to perfection. As for his accompliſhments, he was inconteſtably the beſt preacher of his time; and for occaſional ſermons, may be conſidered as a model. He was alſo very learned, but chiefly diſtinguiſhed in the antiquarian way. Dr. Hickes acknowledges him as an encourager of his

great work, intitled, Linguarum Veterum Septentrionalium Theſaurus; and Mr. Hearne often confeſſes himſelf much obliged to biſhop Fleetwood, for many ſingular inſtances of his friendſhip. This ſhews our prelate to have been no party-zealot, ſince we find he was ready to entertain a free correſpondence with men of real merit, how different ſoever their political principles might be from his own; as in both theſe caſes it is well enough known they were. Mr. Whiſton, a man of great probity, and a free ſpeaker, admired our prelate as a preacher, when he was a young man at the univerſity; and he admired him too as a biſhop, as we learn from the following ſtory. After having mentioned ſeveral inſtances of the danger, which the beſt men run of being corrupted in courts, he proceeds thus: "It puts me in mind "of what that excellent preacher and liver biſhop Fleet-"wood, as I have been informed, ſaid upon the like occa-"ſion. This good biſhop once came to the houſe of lords "a little too early, and overheard certain perſons debating "this queſtion, Whether a Courtier could be a Chriſtian or "not? and when at length the company perceived he was "there, they would needs have his opinion. He replied, "he was no Courtier, nor would determine that queſtion; "but he acknowledged he had learned ſo much by their diſ-"courſe, that it was not very fit for a good Chriſtian to go "to Court."

Memoirs of his own Life, P. 305.

It has often created wonder, that biſhop Burnet is ſilent as to our author, in his hiſtory: but whether he had not a fair opportunity of mentioning him, or whatever was his reaſon, it is certain that he had the higheſt opinion of, and the greateſt eſteem for, him.

FLETCHER (JOHN), an eminent Engliſh dramatic writer, was born in Northamptonſhire in the year 1576; and was the ſon of Dr. Richard Fletcher, biſhop of London, of whom we ſhall ſay ſomething by and by. He was educated in the univerſity of Cambridge, and probably at Bennet-college, ſince his father, it ſeems, by his laſt will and teſtament was a benefactor to it. He wrote plays jointly with Mr. Beaumont; and Wood ſays, that he aſſiſted Ben Johnſon in a comedy, called, "The Widow." After Beaumont's death, which happened in 1615, he is ſaid to have conſulted Mr. James Shirley, in forming the plots of ſeveral of his plays; but which thoſe were, we have no means of diſcovering. Beaumont and Fletcher, however, wrote plays in concert, though it is not known what ſhare each bore

Fuller's Worthies, in Northamptonſhire.

in

in forming the plots, writing the ſcenes, &c. and the general opinion is, that Beaumont's judgment was uſually employed in correcting and retrenching the ſuperfluities of Fletcher's wit. Yet, if Winſtanley may be credited, the former had his ſhare likewiſe in the drama, in forming the plots, and writing the ſcenes: for that author relates, that our poets meeting once at a tavern, in order to form the rude draught of a tragedy, Fletcher undertook to kill the king; and that his words being overheard by a waiter, they were ſeized and charged with high-treaſon: till the miſtake ſoon appearing, and that the plot was only againſt a theatrical king, the affair ended in mirth. Fletcher died of the plague at London in 1625, and was interred in St. Mary Overy's Church in Southwark, on Auguſt the 29th of that year. Sir Aſton Cockaine among his poems has an epitaph on our author and Mr. Philip Maſſinger, who, as he tells us, lie both buried there in one grave; though Mr. Wood informs us, from the pariſh-regiſter of that church, that Maſſinger was buried not in the church, but in one of the four yards belonging to it. For a judgment upon our author, Mr. Edward Philips obſerves, that "he was one of the happy tri-"umvirate of the chief dramatic poets of our nation in the "laſt foregoing age, among whom there might be ſaid to be "a ſymmetry of perfection, while each excelled in his pe-"culiar way: Ben Johnſon in his elaborate pains and know-"ledge of authors; Shakeſpear in his pure vein of wit and "natural poetic height; and Fletcher in a courtly elegance "and gentile familiarity of ſtyle, and withal a wit and in-"vention ſo overflowing, that the luxuriant branches there-"of were frequently thought convenient to be lopped off by "his almoſt inſeparable companion Francis Beaumont." Mr. Dryden tells us, that Beaumont and Fletcher's plays in his time were the moſt pleaſing and frequent entertainments, two of theirs being acted through the year for one of Shakeſpear's, or Johnſon's; and the reaſon he aſſigns is, becauſe there is a certain gaiety in their comedies, and a pathos in their moſt ſerious plays, which ſuits generally with all mens humours. The caſe, however, is now reverſed; for Beaumont and Fletcher's plays are not acted above once a ſeaſon, while one of Shakeſpear is repreſented almoſt every third night. The works of our authors, though approved of in general, have not eſcaped cenſure. Mr. Rymer, the hiſtoriographer, has criticized them in a book, intitled, "The "Tragedies of the laſt age conſidered and examined by the "practice of the ancients, and by the common ſenſe of all "ages."

Lives of the Engliſh Poets.

Theatrum Poetarum p. 108.

Eſſay on Dramat. Poetry.

"ages;" 1678. 8vo. and being a critic devoid of good-nature, has laboured to expoſe their faults, without taking the leaſt notice of their beauties. Nevertheleſs, they have ever been allowed to have much merit; and it is ſufficient to ſay, that among their admirers are the illuſtrious names of Denham, Waller, Johnſon, Dryden, &c. Some of Beaumont and Fletcher's plays were printed in 4to. during the lives of their authors; and in 1645, twenty years after Fletcher's death, there was publiſhed a folio collection of them. The firſt edition of all their plays, amounting to upwards of fifty, was publiſhed in 1679, in folio. Another edition was publiſhed in 1711, in ſeven volumes 8vo. and another in 1751, in ten volumes 8vo.

We promiſed to ſay a word or two of our author's father, Dr. Richard Fletcher; not indeed, that he is memorable for wit, or learning, or in truth for any thing more than being a biſhop, which alone ought to render him little worthy of remembrance. However, out of pure reſpect to his ſon, we proceed to obſerve, upon the authority of Mr. Anthony Wood, that he was a Kentiſh man born, and educated at Bennet college in Cambridge, of which he was fellow. He became dean of Peterborough in 1583; and in 1586, attended Mary queen of Scots at Fotheringhay-caſtle, at the time of her execution. He preſſed her very importunately, certainly very unſeaſonably, to change her religion: but ſhe deſired him three or four times over, not to give himſelf or her any more trouble; "for, ſays ſhe, I was born in "this religion, I have lived in this religion, and am reſolved "to die in this religion." In 1589, he was made biſhop of Briſtol: and we are told, that he leaſed out the revenues of this biſhopric in ſo extravagant a manner, that he left little to his ſucceſſors; inſomuch, that after his removal from thence, it lay vacant ten years. Sir John Harrington mentions this; and ſays of him at the ſame time, that "he was "a well-ſpoken man, and one that the queen gave good "countenance to, and diſcovered her favour to him even in "her reprehenſions: for ſhe found fault with him once for "cutting his beard too ſhort; whereas, good lady, if ſhe "had known THAT, ſhe would have found fault with him "for cutting his biſhopric ſo ſhort." He was tranſlated to Worceſter in 1592, and to London in 1594; ſoon after which, being a widower, he took to his ſecond wife a very handſome woman, the lady Baker of Kent. Queen Elizabeth, who had an extreme averſion to the clergy's marrying, was highly offended at the biſhop. She thought it very indecent

Athen. Oxon.

Strype's Annals, vol. iii. p. 388.

Brief View of the State of the Church, &c. p. 25.

decent for an elderly clergyman, a biſhop, and one that had already had one wife, to marry a ſecond: and ſhe gave ſuch a looſe to her indignation, that not content with forbidding him to come into her preſence, ſhe ordered archbiſhop Whitgift to ſuſpend him from the exerciſe of his epiſcopal function, which was accordingly done. He was afterwards reſtored to his biſhopric, and in ſome meaſure to the queen's favour: nevertheleſs, the diſgrace ſat ſo heavy on his mind, that it is thought to have haſtened his end. He died ſuddenly in his chair, at his houſe in London, upon the 15th of June, 1596; being to all appearance well, ſick, and dead, in a quarter of an hour. He was an immoderate taker of tobacco; the qualities of which being then not well known, and ſuppoſed to have ſomething poiſonous in them, made Mr. Camden impute his death to it, as he does in his Annals of queen Elizabeth's reign. ad ann. 1596.

FLETCHER (GILES), brother to Fletcher biſhop of London juſt mentioned, was a very ingenious and able man, and born in Kent alſo. He received his education at Eaton ſchool; and in 1565, was elected from thence ſcholar of King's college in Cambridge, where he took a batchelor's of arts degree in 1569, a maſter's in 1573, and a doctor of laws in 1581. He was an excellent poet and a very accompliſhed man; and his abilities recommending him to queen Elizabeth, he was employed by her as a commiſſioner into Scotland, Germany, and the Low Countries. In the year 1588, he was ſent ambaſſador to Muſcovy; not only to conclude a league with the emperor of that country, but alſo to re-eſtabliſh and put into good order the decayed trade of our Ruſſia company. He met, at firſt, with a cold reception, and even with rough uſage: for the Dutch, it ſeems, envying the excluſive privilege which the Ruſſia company enjoyed of trading thither, had done them ill offices at that barbarous and arbitrary court. And a falſe rumour then ſpread, of our fleet's being totally deſtroyed by the Spaniſh armada, had created in the czar a contempt and diſlike for the Engliſh nation, and a preſumption that he might ſafely injure thoſe, who were not in a capacity of being revenged. But the embaſſador ſoon effaced thoſe ill impreſſions; and having obtained good and advantageous conditions, returned to England with ſafety and honour. Dr. Fuller ſays, that upon his arrival at London, "he ſent for an intimate friend, with "whom he heartily expreſſed his thankfulneſs to God for his "ſafe return from ſo great a danger. For the poets cannot Fuller's Worthies, in Kent. Wood's Athen. Oxon.

" fancy Ulyſſes more glad to be come out of the den of Poly-
" phemus, than he was to be rid of the power of ſuch a
" barbarous prince: who counting himſelf, by a proud and
" voluntary miſtake, Emperor of all Nations, cared not for
" the Law of all Nations; and who was ſo habited in blood,
" that had he cut off this embaſſador's head, he and his
Ibid. " friends might have ſought their own amends, but the queſ-
" tion is, where he would have found it." Shortly after his return, he was made ſecretary to the city of London, and a maſter of the Court of Requeſts: and in June 1597, conſtituted treaſurer of St. Paul's. This worthy perſon died in London in 1610, in the pariſh of St. Catherine, Coleman, and was probably buried in that church. From the obſervations he had made during his embaſſy into Ruſſia, he drew up a curious account, " Of the Ruſſe Commonwealth: or
" manner of Government by the Ruſſe Emperor, common-
" ly called the Emperor of Moſkovia, with the manners and
" faſhions of the people of that country." Lond. 1591. 8vo. This work was quickly ſuppreſſed, leſt it might give offence to a prince in amity with England: but it was reprinted at London in 1643, 12mo. and is inſerted in Hakluyt's Navigations, Voyages, &c. vol. i. only a little contracted. Mr. Camden ſpeaking of this book ſtyles it, libellum in quo plu-
Annal. ad ann. 1583. rima obſervanda; that is, " a book in which are many things
" worthy of obſervation."

He left two ſons, both learned men, Giles and Phineas. The latter wrote ſeveral books; particularly, De literatis antiquæ Britanniæ, præſertim qui doctrina claruerunt, quique Collegia Cantabrigiæ fundarunt: that is, " Of the learned
" men in Britain, thoſe eſpecially who have been more than
" ordinarily famous, and who have founded Colleges at
" Cambridge." Cant. 1633. 12mo.

FLEURY (CLAUDE), one of the beſt French critics and hiſtorians of his age, was the ſon of an advocate, and born at Paris upon the 6th of December, in the year 1640. He diſcovered in his infancy a ſtrong inclination for letters, and afterwards applied himſelf particularly to the law. He was made advocate for the parliament of Paris in the year 1658, and attended the bar nine years. Then he took holy orders; and in the year 1672, was made preceptor to the princes of Conti. In the year 1680, he had the care of the education of the count de Vermandois, admiral of France. After the death of this prince, which happened in about four years, the king preferred him to the abbey of Loc-Dieu, be-

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longing to the Ciſtercians, and in the dioceſe of Rhodes. In the year 1689, the king made him ſub-preceptor to the dukes of Burgundy, Anjou, and Berry. In the year 1696, he was admitted a member of the French academy. In the year 1706, when the education of the three princes was finiſhed, the king gave him the priory of Argenteville, belonging to the Benedictines in the dioceſe of Paris, upon which promotion he reſigned the abbey of Loc-Dieu. In the year 1716, he was choſen confeſſor to Lewis XV. and upon the 14th of July, 1723, he died, being full eighty-two years of age.

He was the author of a great number of excellent works, all in French, and very well written. In the year 1674, he printed a "Hiſtory of the French Law:" which was afterwards prefixed to the Inſtitutes of the French Law, written by Monſ. Argoud, advocate to the parliament. In the year 1681, he publiſhed his tract, intitled, "The Manners "of the Jews," which is a good introduction for underſtanding the Old Teſtament; and afterward, "The Manners of "the Chriſtians," in which he gives an account of the primitive Chriſtians way of living. In the year 1683, he publiſhed an "Hiſtorical Catechiſm," to inſtruct the leſs knowing of his communion in the principles of their religion. This book was tranſlated into Latin, and printed at Bruſſels. In the year 1684, he wrote the life of madam d'Arbouze, who reformed the abbé of Valde Grace. In the year 1686, he printed his tract for "The Method of Study;" and the year after, "The Inſtitutes of the Eccleſiaſtical, or Canon "Law," in which he explains the church regulations for diſcipline, with regard to the preſent uſages of France. In the year 1688, he publiſhed, "The Duty of Maſters and "Servants, &c." and laſtly, he undertook what is juſtly eſteemed not only his principal work, but a maſterpiece in its way, an "Eccleſiaſtical Hiſtory." This conſiſts of twenty volumes in 4to. and contains a hiſtory of the church, from the beginning of chriſtianity to the year 1414. Beſides a general preface, there are ſeven prefatory diſcourſes upon eccleſiaſtical hiſtory, in different parts of the work. Theſe, with it, were publiſhed in a ſeparate volume by themſelves at Paris, in 1708, and they breathe a ſpirit truly philoſophic.

For Fleury, though an eccleſiaſtic of the church of Rome, was very far from being affected with thoſe principles of bigotry and perſecution, which hold in ſubjection the generality of his order. He was indeed a philoſopher as well a divine, and, what very few are, a philoſopher in practice

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as well as ſpeculation. He is ſaid to have taken an extreme delight in reading Plato; and, after the example of this great ancient, would often have private conferences with ſocieties of the learned. He was a great lover of ſolitude, yet was not reſerved, but would ſpeak his mind freely upon the moſt important and even the moſt delicate ſubjects. Conſtantly attentive to, and punctual in the diſcharge of his duty, he took no ſteps to be rich or great, cheriſhed no principles of ambition, but preferred the glory of doing uſeful ſervices to his country to any honors, which his uncommon talents and merit might juſtly have claimed. A noble example to his brethren; and happy would it be both for themſelves and others, if it were followed more than it is.

FLORA, according to a general opinion founded upon the authority of Lactantius, was a lady of pleaſure; who having gained large ſums of money by proſtitution, made the Roman people her heir, and ordered, that the produce of a certain fund which ſhe eſtabliſhed ſhould be employed in ſolemnizing her birth-day. She deſigned, that that day ſhould be remarkable every year by the games, which ſhould be exhibited to the people, and which from her ſhould be called Floralia. They were celebrated in a very ſcandalous lewd manner, and were in ſome ſenſe the Feſtival of the Courteſans. The ſevere Cato being once at theſe games, the people were aſhamed to aſk the actreſſes to undreſs: of which Cato being informed by a friend who ſat near him, withdrew from the theatre, that he might not be a hinderance to the cuſtomary ſhews. This, no doubt, was paying a vaſt compliment to Cato; but, as Martial, who has ridiculed this conduct in Cato, very well aſks, "Why did he go to thoſe games, ſince "he knew what was practiſed there? Did he go only with "a deſign to come away?" It ſeems, indeed, that Cato ſhould either not have gone at all, or ſhould have ſtayed it out, that his preſence might reform ſo bad a cuſtom. Lactantius adds, that the ſenate endeavoured to hide from the people, how a feſtival, which had ſuch a ſhameful origin, came to be eſtabliſhed; ſaying, that Flora was the Goddeſs who preſided over Flowers, and that in order to have a good crop, it was neceſſary to honour the goddeſs every year, by way of rendering her propitious.

Divin. Inſt. l. i. c. 20.

Valer. Max. l. xi. c. 10.

Epig. 3. l. i.

FLORA, a famous Roman courteſan, was tenderly beloved by Pompey; and had ſo much regard for him, that ſhe never would yield to the importunities of another lover, till Pompey

Pompey himſelf deſired her to do it. Germinius was that lover, and deſired Pompey, who was his friend, to intercede for him to Flora. Pompey did ſo, and Flora conſented: nevertheleſs, Pompey was ſo much diſguſted with this compliance in Flora, that he never viſited her any more; and this threw her into ſuch a melancholic way, that ſhe did not recover of a long time. In her old age, ſhe took great delight in talking of the agreeable hours, ſhe had paſſed with Pompey; and even uſed to obſerve, that ſhe never retired from his embraces, without being bit by him. This ſhews the great Pompey not in a great light. It reminds us alſo, of thoſe fine lines in Lucretius, where ſpeaking of the rage of love, he ſays, "It makes men wound and bite thoſe they "love moſt," &c. The poets mention theſe bitings every where: nor are the poets the only authors who mention them. Cicero himſelf ſpeaks of them, even before the ſenate, in his fifth oration againſt Verres: and affirms, that if the criminal would ſhew his breaſt, they would not ſee upon it thoſe glorious marks of wounds, which men receive in battles, but of ſuch as laſcivious men get in their obſcene pleaſures. But to return, and to conclude with Flora. Plutarch ſays, ſhe was ſo beautiful, that Cecilius Metellus cauſed her picture to be drawn, and kept with ſeveral others, in the temple of Caſtor and Pollux. This, however, was neither the firſt nor the laſt time, that a courteſan's picture received that honour. All the Pagan Venuſes were drawn after mortal perſonages; and Pliny mentions one Arellius, a celebrated painter, who flouriſhed at Rome a little before Auguſtus, who, ſays he, "as he was always in love with ſome woman "or other, ſo he painted the goddeſſes after the likeneſs of "his miſtreſſes." The ſame prophane and wicked practices have been committed even under chriſtianity: for it is notorious, that many Madonna's in the church of Rome have been drawn from the ſame ſort of models. For inſtance, an image was made at Rome of the Holy Virgin, after the picture and likeneſs of pope Alexander the Sixth's ſiſter, who was indeed very beautiful, but, as all the world knows, not very virtuous.

Plutarch. in vit. Pompeii.

lib. iv.

lib. xxxv. c. 10.

FLORIO (JOHN), the Reſolute, as he uſed to ſtyle himſelf, was born in London at the latter end of the reign of king Henry VIII. and deſcended from the Florii of Sienna in Tuſcany. A little before that time his father and mother, who were Waldenſes, had fled from the Valtoline into England from the perſecutions of Popery: but when king Edward

Wood's Athen. Oxon.

ward the VIth died, and the Proteſtant Religion became oppreſſed under queen Mary, they left England, and went to ſome other country, where our John Florio received his juvenile literature. Upon the re-eſtabliſhment of proteſtancy by queen Elizabeth, they returned; and Florio for a time lived in the univerſity of Oxford. About the year 1576, Barnes, biſhop of Durham, ſending his ſon to Magdalen-college, Florio was appointed to attend him as tutor in the French and Italian tongues: at which time wearing a gown, he was admitted a member of that college, and became an inſtructor and teacher of thoſe languages in the univerſity. After king James came to the crown, he was appointed tutor to prince Henry in thoſe languages; and at length made one of the privy-chamber, and clerk of the cloſet to queen Anne, to whom he was alſo tutor. He was a very uſeful man in his profeſſion, zealous for the Proteſtant religion, and much devoted to the Engliſh nation. Retiring to Fulham in Middleſex, to avoid the plague which was then in London, he was overtaken and carried off by it in 1625, when he was about eighty years of age.

He was the author of ſeveral works, 1. "Firſt Fruits, "which yield familiar ſpeech, merry proverbs, witty ſen-"tences, and golden ſayings." Lond. 1578. 4to. and 1591. 8vo. 2. "Perfect Introduction to the Italian and Engliſh "Tongues." Printed with the former, and both dedicated to Robert earl of Leiceſter. 3. "Second Fruits to be gather-"ed of twelve trees, of divers but delightſome taſtes to the "tongues of Italian and Engliſh men." Lond. 1591. 8vo. 4. "Garden of Recreation, yielding ſix thouſand Italian "Proverbs." Printed with the former. 5. "Dictionary "Italian and Engliſh" Lond. 1597. fol. It was afterwards augmented by him, and publiſhed in 1611 in folio, by way of compliment to his royal miſtreſs, under this title, "Queen "Anna's New World of Words." This was a work of great merit, being at that time by far the moſt perfect work of the kind. Our author, however, laboured to make it ſtill more perfect, by collecting many thouſand words and phraſes, to be added to the next edition: but not living to do this, the care of it fell to one Gio Torriano an Italian, and profeſſor of the Italian tongue in London, who, after reviſing, correcting, and ſupplying many more materials out of the Dictionaries of the Academy della Cruſca, printed them in 1659, in folio, all in their proper places. 6. "The Eſſays "of Montaigne." Tranſlated into Engliſh, and dedicated to queen Anna. Lond. 1603. 1613. 1632. in fol. Prefixed to this

this work, we find a pretty long copy of verſes, addreſſed to him by Samuel Daniel, the poet and hiſtoriographer, whoſe ſiſter Florio had married. Mr. Wood ſays, our author wrote other things, but that he had not ſeen them.

FLORUS (Lucius Annæus), an ancient Latin hiſtorian of the ſame family with Seneca and Lucan, flouriſhed in the reigns of Trajan and Adrian, and wrote an abridgement of the Roman Hiſtory in four books. It is believed, that the poet Florus, whoſe verſes Spartian quotes in the life of the emperor Adrian, is the ſame with our hiſtorian. Florus ſays,

" Ego nolo Cæſar eſſe,
" Ambulare per Britannos,
" Scythicas pati pruinas:

To whom the Emperor pleaſantly replied,

" Ego nolo Florus eſſe,
" Ambulare per tabernas,
" Latitare per popinas,
" Calices pati rotundos.

What makes it more reaſonable to ſuppoſe them the ſame, is, that the phraſe of the hiſtorian ſavours ſtrongly of the poet, is full of flowers and exuberant, and not altogether free from the fabulous. Thus in the 17th chapter of the 2d book, where he relates the expedition of Decimus Brutus along the Celtic, Gaulic, and Portugueſe coaſts, he affirms, that Brutus never ſtopped his victorious courſe, till he beheld the ſun fall into the ocean, and with horror heard its fire extinguiſh in the waters. He is noted for having aſſumed another poetic licence, and that is in regard to Chronology; where he has obſerved ſo little accuracy, that it is not ſafe for any one, who would be truly informed, to take him for their guide in that matter.

Nevertheleſs, it is agreed on all hands, that whatever imperfections Florus may have, Sigonius went too far, when he called him an impertinent writer. He has given a very conciſe and elegant hiſtory of Rome, from its foundation, to its ſettlement under Auguſtus; has deſcribed it in a very agreeable and pictureſque manner, and has ſcattered up and down it a great many fine reflections of his own, which ſhew a force of parts and judgment, much ſuperior to the common run of writers. Some have doubted, whether Florus in this hiſtory did not mean to give an epitome of Livy: but there ſeems no juſt grounds for ſuch a ſuſpicion, the method followed

lowed by the hiſtorian being very different from that of an epitomizer. More ridiculous are they, who have accuſed Florus of contriving the loſs of Livy's Hiſtory, for the ſake of enhancing the value of his own abridgment: as if it could have been in the power of any ſingle man, or indeed any body of men whatever, to produce an effect of ſo extenſive a nature, had they been ever ſo willing.

Others again have made Seneca the author of this hiſtory of Florus upon the authority of Lactantius. This Father has aſcribed to Seneca as the inventor, a diviſion of the Roman Empire into the four different ſeaſons of Infancy, Youth, Manhood, and Old Age: and, becauſe a diviſion of the ſame nature is ſeen in Florus's preface, they concluded Seneca to have been the author, and Florus nothing more than a fictitious name. But Seneca and Florus have differed in this matter enough, one would think, to prevent their being confounded. Seneca makes the Youth of Rome, as he terms it, reach to the end of the laſt Punic war; while Florus continues it only to the firſt. Seneca begins its Old Age, when the civil wars broke out between Cæſar and Pompey; whereas Florus only reckons it from the eſtabliſhment of Auguſtus in abſolute monarchy. It is probable indeed, that Florus made uſe of Seneca's thought; but then, we ſee, he has altered it agreeably to his own judgment. Another circumſtance has given room to this conjecture; which is, that Florus and Seneca being of the ſame family of the Annæi, their names may have been confounded, and Florus be called Seneca, as it is ſaid that he is in ſome few copies: but this is not thought of any weight againſt the far greater part, who have given the name of Florus. It may not be amiſs to obſerve, that the very high praiſes, he has given in many places to Spain, have made ſome think, that the love of his country, for he is ſuppoſed to have been a Spaniard as well as Seneca, has ſometimes carried him to trangreſs the bounds of truth: particularly, when he treats of the warlike exploits of Sertorius.

Inſtitut. Divin. lib. vii. c. 15.

There have been ſeveral editions of this author. Madam Dacier, then madamoiſelle le Fevre, publiſhed him in 4to. for the uſe of the dauphin, at Paris 1674. Grævius gave another edition of him in 1680. 8vo. which was afterwards republiſhed at Amſterdam in 1702, with great improvements and ornaments, in two volumes 8vo.

FLUDD (Robert), a very famous philoſopher, was the ſon of Sir Thomas Fludd, knight, ſometime treaſurer of war

war to queen Elizabeth in France and the Low Countries; and was born at Milgate in the parish of Bearsted in Kent, in the year 1574. He was admitted of St. John's college in the university of Oxford in 1591; and, having taken both the degrees in arts, applied himself to the study of physic. Then he spent six years in travelling through France, Spain, Italy, and Germany: in most of which countries he not only became acquainted with several of the nobility, but even read lectures to them. After his return, being in high repute for his chymical knowledge, he accumulated the degrees of bachelor and doctor of physic. This was in the year 1605; about which time he practiced in London, and became fellow of the College of Physicians. He did not begin to publish books till the year 1616, but afterwards became a most voluminous writer, being the author of about twenty works. He was esteemed a prodigious philosopher, and certainly was possessed of both parts and learning: but then he was perfectly estranged from common sense, and owed the greatest part of his reputation to that passion in human nature, which is apt to make us admire most what we least understand. He was a zealous brother of the order of Rosa-Crusians, in whose defence he drew his pen. He doated so exceedingly upon the wonders of chymistry, that he derived every thing, not excepting even the miracles and mysteries of religion, originally from it: and in doing this, he so much prophaned and abused the word of God by ridiculous and senseless applications and explications, that he often drew upon himself the severest censure from others. His books are written mostly in Latin, and are as dark and mysterious in their language, as in their matter: on which account they were greatly admired and sought after, as they probably may be to this day, by Alchymists, Astrologers, searchers after the philosophers-stone, and, in short, by all the madmen in the Republic of Letters, both at home and abroad. Wood's Athen. Oxon.

Some of his pieces were levelled against Kepler and Mersennus; and he had the honour of replies from both those illustrious philosophers. He wrote two books against Mersennus, thus intitled: the first, Sophiæ cum Moria certamen, in quo lapis Lydius, a falso structore Patre Marino Mersenno Monacho reprobatus, celeberrima voluminis sui Babylonici in Genesim figmenta accurate examinat. Franc. 1629. fol. The second, Summum Bonorum, quod est verum Magiæ, Cabalæ, Alchymiæ, Fratrum Roseæ Crucis Verorum, subjectum: in dictarum scientiarum laudem, in insignis calumniatoris

luminatoris Fr. Mar. Merſenni dedecus publicatum, per Joachim. Frizium. 1629. folio. Merſennus deſiring Gaſſendus to give his judgment of theſe two books of Fludd againſt him, that great man drew up an anſwer divided into three parts: the firſt of which ſifts the principles of Fludd's whimſical philoſophy, as they lie ſcattered throughout his works; the ſecond is againſt Sophiæ cum Moria certamen, &c. and the third againſt Summum Bonorum, &c. This anſwer, called, Examen Fluddanæ Philoſophiæ, is dated February 4, 1629: and is printed in the third volume of Gaſſendus's works in folio. In the dedication to Merſennus, there is the following paſſage, which is very much to our preſent purpoſe: quanquam longe abſim, ut illum tuum antagoniſtam ex æquo tecum ſentiam, nihilominus negari non poteſt, quin ille revera multiſcius ſit; quin omnibus viris literatis hoc ſæculo innotuerit; quin Bibliothecæ celebres multis magniſque quæ ab ipſo prodeunt voluminibus brevi ſint complendæ. Hiſce accedit argumenti genus, de quo vos inter controverſia ſit. Cum Philoſophiam enim apertam et ſenſibilem ipſe proſequaris, ille tamen ſic philoſophatur, ut velit ſemper deliteſcere, atramentum offundendo, ſub quo hamum effugiat. The ſubſtance of which is this: "although I am far from "thinking your antagoniſt a match for you, yet it muſt be "owned, that he is really a man of various knowledge, "known to all the learned of the age, and whoſe voluminous "works will ſhortly have a place in moſt libraries. And in "the preſent diſpute, he will have one great advantage over "you: namely, that whereas your philoſophy is of a plain, "open, intelligible kind, his on the contrary is ſo very ob"ſcure and myſterious, that he can at any time conceal him"ſelf; and by diffuſing a darkneſs round him, hinder you "from diſcerning him ſo far, as to lay hold of him," much leſs to drag him forth to conviction.

This philoſopher, ſuch a one as he was, died at his houſe in Coleman-ſtreet, London, in the year 1637, and was ſent to Bearſted to be buried. The reader may ſee a catalogue of all his works in Mr. Anthony Wood, if he ſhall ſo chuſe; in the mean time, to gratify his preſent curioſity, without impoſing upon ourſelves the diſagreeable taſk of tranſcribing a great many tedious unentertaining unintelligible titles, we will ſubjoin the few following, by way of ſpecimen. Utriuſque Coſmi, Majoris & Minoris, Metaphyſica, Phyſica, et Technica Hiſtoria.—De Naturæ Simia, ſeu Technica Macrocoſmi Hiſtoria.—De Supernaturali, Naturali, Præternaturali, et Contranaturali Microcoſmi Hiſtoria.—Medicina Catholica,

lica, ſeu Myſterium Artis Medicandi Sacrarium.—Pulſus, ſeu nova et arcana pulſuum hiſtoria, e ſacro fonte radicaliter extracta, &c.

FOESIUS (ANUTIUS), a very learned and celebrated phyſician of the faculty of Paris, was born at Metz in the year 1528, and became extremely ſkilled in the Greek and Latin tongues. He tranſlated into Latin the whole works of Hippocrates, and judiciouſly corrected the Greek text, as he went along. Monſieur Huet, in his book, De claris interpretibus, places him among the better ſort of tranſlators; and affirms him far ſuperior to all, who had attempted to tranſlate Hippocrates. He joined to the works of Hippocrates, the Scholia of Palladius upon his treatiſe of Fractures, which was tranſlated by St. Albin, a phyſician of Metz. He compoſed a kind of Dictionary to Hippocrates, intitled, Oeconomia Hippocratis, in an alphabetical order; and was the author of ſome other works. He tranſlated, moreover, the Commentaries of Galen, upon the ſecond book of Hippocrates, "concerning vulgar maladies." Foeſius practiſed phyſic a long time at Lorrain, and in other places with high reputation and ſucceſs; and died in the year 1596.

FOHI, the firſt king of China, is ſaid to have founded this empire about two hundred years after the deluge. He was originally of the province of Xen Si, from whence he removed the ſeat of empire to Chin Cheu. He was the firſt, who taught the Chineſe the advantages of civil ſociety. He invented inſtruments of muſic, and eſtabliſhed laws and ordinances. He regulated the commerce between male and female, which before was promiſcuous; and ſuffered none of the ſame name and family to intermarry, which cuſtom is obſerved to this day. He inſtituted religious ſervices and ſacrifices, ſome of which were dedicated to the Sovereign Spirit, who governs Heaven and Earth, others to Inferior Spirits, whom he ſuppoſed to preſide over mountains, rivers, and particular countries. This prince is ſaid to have reigned no leſs than a hundred and fifteen years. The Chineſe impute to him the invention of ſeveral things, which at this day are much revered among them: but there is probably ſo much fable in the hiſtory of this Fohi, that it is not worth while to be particular about them. Couplet's Confuſius, &c.

FOLARD (CHARLES), an eminent Frenchman, famous for his ſkill and knowledge in the Art Military, was born at

Avignon, upon the 13th of February 1669, of a noble family, but not a rich one. He diſcovered early a happy turn for the ſciences, and a ſtrong paſſion for arms; which laſt, was ſo inflamed by his reading Cæſar's Commentaries, that he actually liſted at ſixteen years of age. His father got him off, and ſhut him up in a monaſtery: but he made his eſcape in about two years after, and entered himſelf a ſecond time in quality of cadet. His inclination for military affairs, and the great pains he took to accompliſh himſelf in that way, recommended him to notice; and he was admitted into the friendſhip of the firſt-rate officers. Monſieur de Vendome, who commanded in Italy in 1702, made him his aide-de-camp, having conceived the higheſt regard for him: and ſoon after ſent him with part of his forces into Lombardy. He was entirely truſted by the commander of that army; and no meaſures were concerted, or ſteps taken, without conſulting him. By purſuing his plans, many places were taken, and advantages gained; and ſuch, in ſhort, were his ſervices, that he had a penſion of four hundred livres ſettled upon him, and was honoured with the croſs of St. Lewis. He diſtinguiſhed himſelf greatly, on the 15th of Auguſt, 1705, at the battle of Caſſano; where he received ſuch a wound upon his left hand, as deprived him of the uſe of it ever after. Monſieur de Vendome, to make him ſome amends, tried to have him raiſed to be a colonel, but did not ſucceed. It was at this battle, that Folard conceived the firſt idea of that ſyſtem of columns, which he afterwards prefixed to his Commentaries upon Polybius.

The duke of Orleans ſending monſieur de Vendome again into Italy, in the year 1706, Folard had orders to throw himſelf into Modena, to defend it againſt prince Eugene: where, though he acquitted himſelf with his uſual ſkill, he was very near being aſſaſſinated. The deſcription, which he has given of the conduct and character of the governor of this town, may be found in his "Treatiſe of the Defence of Places," and deſerves to be read. He received a dangerous wound on the thigh at the battle of Malplaquet, and was ſome time after made priſoner by prince Eugene. Being exchanged in 1711, he was made governour of Bourbourg. In 1714, he went to Malta, to aſſiſt in defending that iſland againſt the Turks. Upon his return to France, he embarked for Sweden, having a paſſionate deſire to ſee Charles XII. He acquired the eſteem and confidence of that famous general, who ſent him to France to negociate the re-eſtabliſhment of James the Second upon the throne of England; but that project being dropped, he

he returned to Sweden, followed Charles XII. in his expedition to Norway, and ſerved under him at the ſiege of Frederickſhall, where that prince was killed on the 11th of December 1718. Folard then returned to France, and made his laſt campaign in 1719, under the duke of Berwick, in quality of colonel. From that time he applied himſelf intenſely to the ſtudy of the Art Military, as far as it could be ſtudied at home; and built his theories upon the ſolid foundation of his former experience and obſervations on facts. He contracted an intimacy with count Saxe, who, as he then declared, would one day prove a very great general. He was made a fellow of the Royal Society at London in 1749; and in 1751, he made a journey to Avignon, where he died upon the 23d of March 1752, aged 83 years.

He was the author of ſeveral works, the principal of which are, 1. Commentaries upon Polybius, in ſix volumes 4to. 2. A Book of new Diſcoveries in War. 3. A Treatiſe concerning the Defence of Places, &c. They are all written in French. Thoſe who would know more of this eminent ſoldier, may conſult a French piece, with this title, Memoires pour ſervir a l'Hiſtoire de M. de Chevalier de Folard. Ratiſbone, 1753, in 12mo.

FOLIETA (HUBERT), a moſt learned writer, was born of a noble family at Genoa in the year 1518: and was nephew of Auguſtin Folieta, who was in high favour with the popes Julius II. Leo X. and Clement VII. The troubles, which agitated his country at that time, induced him to undertake a work, with a view of appeaſing them; and that was, his book upon the diſtinction between the noble and the plebeian families. But happening here to paint the ambition of the nobility in too lively colours, he was baniſhed his country; which ill treatment made him take this for his motto, Officio mihi officio, that is, "by endeavouring to ſerve others, I injure myſelf." He retired to Rome, and ſpent the reſt of his life under the patronage of cardinal Hippolyte d'Eſt. He was, ſays Thuanus, vir in literario otio elati animi: he bore his exile with courage and firmneſs, and devoted himſelf to letters. Far from reſenting the ill uſage of his country, he meditated ſeveral works in its honour, and executed ſome. He died upon the 5th of September 1581, at the age of 63 years. His works are all in Latin. A collection of part of them was printed at Rome in 1579, in 4to. under this title, Uberti Folietæ Opera ſubſeciva, Opuſcula varia, De Linguæ Latinæ uſu & præſtantia, Claro-

Niceron, Memoires, &c.

Clarorum Ligurum Elogia. The piece, De linguæ Latinæ uſu & præſtantia, was publiſhed afterwards at Hamburg, 1723, in 8vo. by Laurence Moſheim, who added notes, a diſſertation upon the manner and neceſſity of cultivating the Latin tongue, and the life of Folieta. As to his Clarorum Ligurum Elogia, Maſcardi charges him with having been partial in his characters; but we know not how juſtly.

Beſides this collection, there remain the following works of Folieta: viz. 1. De cauſis magnitudinis Turcarum imperii, printed firſt in Italy, afterwards in Germany, 1594, in 8vo. under the care of the learned David Chytræus, who commends it highly. 2. De Sacro fœdere in Selimum libri iv. nec non variæ expeditiones in Africam cum Melitæ obſidione. Genuæ, 1587, in 4to. 3. Conjuratio Joannis Ludovici Fliſci; Tumultus Neapolitani; Cædes Petri Ludovici Farneſi, Placentiæ Ducis. Neap. 1571, in 8vo. Theſe two laſt works are but portions of that hiſtory of his own times, which he began, but did not finiſh. 4. Hiſtoriæ Genuenſium libri xii. Genuæ, 1585, in folio. All the foregoing pieces are inſerted by Grævius, in the firſt volume of his Theſaurus Italiæ. There is one more work, viz. 5. De Philoſophiæ & Juris Civilis inter ſe comparatione libri tres, which was printed at Rome, 1586, in 4to.

FONTAINE (John de la), a very celebrated French poet, and one of the fineſt genius's of his age, was born at Chatteau-Thierry upon the 8th of July 1621: juſt a year after the birth of the famous Moliere. He was liberally educated, and at the age of nineteen admitted among the fathers of the Oratory: but left them in a little time. His father, who was ſuperviſor of the water-courſes and foreſts in this duchy, put his ſon into the place, as ſoon as he appeared capable of managing it: but Fontaine had no reliſh for buſineſs, his talents lying altogether to poetry. It is very remarkable, however, that he did not make this diſcovery in himſelf, till he was got into his twenty-ſecond year: and then hearing accidentally an ode of Malherbe read, he found himſelf affected with ſurpriſe and tranſport; and the ſame poetic fire, which had lain concealed in him, was kindled into a blaze by that of Malherbe. He immediately applied himſelf to the reading this poet; he ſtudied, and at length imitated him. The firſt fruits of his pen he uſed to communicate to a near relation, who encouraged him, and frequently read with him the beſt Latin poets and critics, as Horace, Virgil, Terence, Quintilian, &c. He paſſed from thence

to

to acquaint himſelf with ſuch French and Italian writers, as excelled in that way, to which his genius led him; particularly Rabelais, Marot, Arioſto, Boccace, &c. Rabelais was ever after his favourite and idol. He had recourſe alſo to the Greek authors, and eſpecially to Plato and Plutarch; from whom he drew thoſe fine moral maxims, with which he has enriched his Fables.

Though his humour was exceedingly averſe to confinement, or reſtraint of any kind, yet, to oblige his parents, he ſuffered himſelf to be married: and though the moſt unfeeling and inſenſible of mortals, was yet ſo far captivated by the wit and beauty of his wife, that he never performed any conſiderable work without conſulting her. The ducheſs of Bouillon, niece to cardinal Mazarine, being baniſhed to Chatteau-Thierry, Fontaine was preſented to her, and had the happineſs to pleaſe her: and this, with a deſire of converſing with the wits, tempted him to follow her, when ſhe was recalled to Paris. Here the intendant Fouquet ſoon procured him a penſion, which he enjoyed very happily, without troubling himſelf at all about his wife, or, perhaps, even reflecting that he had one. Upon the diſgrace of this miniſter, he was admitted as gentleman to Henrietta of England; but the death of this princeſs put an end to all his court-hopes, if, indeed, he was ſuſceptible of hope. After this, among other favours from the moſt illuſtrious perſons in the kingdom, the generous and witty madam de la Sabliere furniſhed him with an apartment and all neceſſaries in her houſe; who, one day having turned away all her ſervants in a pet, declared that ſhe had kept but three animals in her houſe, which were her dog, her cat, and La Fontaine. In this ſituation he continued twenty years, during which time he became perfectly acquainted with all the wits of his time, with Moliere, Racine, Boileau, Chapelle, &c.

The delights of Paris, and the converſation of theſe gentlemen did not hinder him from paying Mrs. la Fontaine a viſit every September; but that theſe viſits might turn to ſome account, he never failed to ſell a houſe, or piece of land, ſo that, what with his wife's oeconomy and his own, a handſome family eſtate was well nigh conſumed. His Pariſian friends urged him frequently to go and live with Mrs. la Fontaine, ſaying, that it was a ſhame to ſeparate himſelf from a woman of her merit and accompliſhments: and accordingly, he ſet out with a purpoſe of reconciling himſelf to her, and arriving at the town, enquired at his houſe for her. The ſervant not knowing him ſaid, ſhe was gone to church: upon

which, he immediately returned to Paris, and when his friends enquired about his reconciliation, anſwered, that "he "had been to ſee his wife, but was told ſhe was at church." Upon the death of madam de la Sabliere, he was invited into England by the ducheſs of Mazarine, and the celebrated St. Evremond, who promiſed him all the comforts and ſweets of life: but the difficulty of learning the Engliſh language, together with the liberality of ſome great perſons at home, made him lay aſide all thoughts of ſuch a journey.

In the year 1692, he was ſeized with a dangerous illneſs: and when the prieſt came to talk to him about religion, concerning which he had lived in an extreme careleſsneſs, though he had never been either an infidel, or a libertine, Fontaine told him, that "he had lately beſtowed ſome hours in read-"ing the New Teſtament, which he thought a very good "book." Being brought to a clearer knowledge of religious truths, the prieſt repreſented to him, that he had intelligence of a certain dramatic piece of his, which was ſoon to be acted; but that he could not be admitted to the ſacraments of the church, unleſs he ſuppreſſed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the prieſt had ſaid, this ſincere penitent threw the piece into the fire, without keeping even a copy. The prieſt then laid before him the evil tendency of his "Tales," which are written in a very looſe and wanton manner: told him, that while the French language ſubſiſted, they would be a moſt dangerous ſeducement to vice; and further added, that he could not juſtify adminiſtering the ſacraments to him, unleſs he would promiſe to make a public acknowledgment of his fault at the time of receiving, a public acknowledgment before the academy, of which he was a member, in caſe he recovered, and to ſuppreſs the book to the utmoſt of his power. Fontaine thought theſe terms very hard, but at length yielded to them all. On theſe accounts ſome have compared him to the noted Peter Aretin, who, though the moſt libertine of all writers, became at laſt a very ſaint, and wrote nothing but books of piety. But it is certain, that Fontaine did not reſemble Aretin in writing pious books; and many, among whom is Baillet in particular, doubt the truth of thoſe ſtories, which are related concerning his repentance. It is true, he ſeems to repent a little, and to renounce his libertine manner, in a dedication to his patroneſs madam de la Sabliere: but notwithſtanding this, he ran riot again writing Tales with his uſual gaiety; and the excuſe he makes for this inconſtancy, when he calls himſelf, "The "Butterfly

Jugemens des Savans.

"Butterfly of Parnaſſus," ſavors more of the poet than the chriſtian. He did not die till the 13th of April 1695: when, if we believe ſome, he was found with an hair ſhirt on.

Beſide "Tales," he was the author of "Fables:" and in both he has merited the title of an original writer, who is, and is ever like to be, ſingle in his kind. Not ſo much an original in his ſentiments, for he has made great uſe of the Greek, and Latin, and French, and Italian authors; but an original in his manner, which is ſo eaſy, ſo natural, ſo ſimple, ſo delicate, that it does not ſeem poſſible to exceed it. His compoſitions have a great deal of nature without the leaſt affectation: his wit ſeems unſtudied, and ſo much pleaſantry is hardly to be met with. He never grows languid, or heavy, but is always new and ſurpriſing. His "Tales" are ſaid to have kept him a great while from being admitted a member of the French Academy; but at laſt upon his writing a letter to a prelate of that ſociety, wherein he declared his diſſatisfaction for the liberties he had taken, and his reſolution that his pen ſhould never relapſe, he was received into that body with marks of eſteem. His firſt "Fables" are more valued than his laſt: he ſeems to have thrown the beſt of his fire and force into them; and both the one and the other are thought to have more ſobriety and correctneſs than his "Tales." An edition of theſe was publiſhed at Paris in 1743, with ſhort notes by Mr. Coſte: and four volumes of his "Miſcellaneous Works" were printed there in 1744.

Fontaine's life had as little affectation in it as his writings: he was all nature, without a grain of art. He had a ſon, it ſeems, whom after keeping a ſhort time at home, he recommended to the patronage of the preſident Harlay. Fontaine being one day at a houſe, where this ſon was come, did not know him again, but obſerved to the company, that he thought him a boy of parts and ſpirit. He was told, that this promiſing youth was no other than his own ſon, he anſwered very unconcernedly, "Ha! truly I am glad on't." This apathy, which ſo many philoſophers have vainly affected, was perfectly natural to Fontaine: it run through every part of his behaviour, and ſeemed to render him inſenſible to every thing without. As he had a wonderful facility in compoſing, ſo he had no particular apartment for that purpoſe, but fell to work, wherever the humour came upon him. One morning, madam de Bouillon going to Verſailles, ſpied him deep in thought under a tree; and, when ſhe returned in the evening, there was Fontaine in the ſame place and attitude, though the day had been cold, and much rain fallen.

It has been obſerved, that the fineſt writers, and the deepeſt thinkers, have uſually been but indifferent companions. This was Fontaine's caſe: for having once been invited to dine at the houſe of a perſon of diſtinction, for the more elegant entertainment of the gueſts, though he eat very heartily, yet not a word could be got from him, and when, riſing ſoon after from the table, on pretence of going to the Academy, he was told he would be too ſoon, "Oh, then, ſaid "he, I'll take the longeſt way."

Racine once carried Fontaine to the Tenebræ, which is a ſervice in the church of Rome, in repreſentation of our Saviour's agony in the garden; and perceiving it too long for him, put a bible into his hands. Fontaine, happening to open it at the prayer of the Jews in Baruch, read it over and over with ſuch admiration, that he could not forbear whiſpering to Racine, "This Baruch is a fine writer: do you know any "thing of him?" and for ſome days after, if he chanced to meet with any perſon of letters, when the uſual compliments were over, his queſtion was, "Have you ever read Baruch? "there's a firſt-rate genius:" and this ſo loud, that every body might hear him.

Being one day with Boileau, Racine, and other men of note, among whom were eccleſiaſtics, St. Auſtin was talked of for a long time, and with the higheſt commendations. Fontaine liſtened with his natural air, and at laſt, after a profound ſilence, aſked one of the eccleſiaſtics with the moſt unaffected ſerioufneſs, "Whether he thought St. Auſtin had "more wit than Rabelais?" The doctor, eying Fontaine from head to foot, anſwered only by obſerving, that "he "had put on one of his ſtockings the wrong ſide outward:" which happened to be the caſe.

The nurſe, who attended Fontaine in his illneſs, obſerving the fervor of the prieſt in his exhortations, ſaid to him, "Ah, good Sir, don't diſturb him ſo; he is rather ſtupid than "wicked:" and at another time, "God won't have the "heart to damn him." Theſe, and many other ſtories, are told of Fontaine, which either are, or as we ſuppoſe might have been true. One thing, however, muſt be mentioned to his honour: it is, that his widow being moleſted about the payment of ſome public money, the Intendant gave orders, that no tax or impoſt ſhould be levied upon his family; nor has this diſtinguiſhing favour ever been revoked by any ſucceeding Intendants.

FONTE-MODERATA, a celebrated Venetian lady, whoſe real name was Modeſta Pozzo, was born at Venice in 1555, and loſt her father and mother the firſt year of her life. In her younger days, ſhe was put into the monaſtery of the nuns of St. Martha of Venice; but afterwards quitted it, and was married. She lived twenty years with her huſband in great union, and then died in childbed on the 1ſt of November 1592. She learned poetry and the Latin tongue with the utmoſt eaſe; and is ſaid to have had ſo prodigious a memory, that when ſhe had heard a ſermon but once, ſhe could repeat it word for word. She is the author of a poem intitled, Il Floridoro, and of another Italian poem on the Paſſion and Reſurrection of Jeſus Chriſt. Beſides theſe and other poems, ſhe publiſhed a book in proſe, De Meriti della Donna, in which ſhe maintains, that the female ſex is not inferior in underſtanding and merit to the male. This book upon "The Merit of Women," was printed immediately after her death. The reverend father Ribera has made an elogium of this learned heroine, in his "Theatre of Learned Women;" and Doglioni wrote her Life in Italian in the year 1593.

FONTENAY (John Baptist Blain de), an eminent French painter of fruits and flowers, was born at Caen in 1654. He was employed by Lewis XIV. had an apartment in the galleries of the Louvre, and a penſion. Nothing is finer than his fruits and flowers. They have all the freſhneſs and beauty imaginable; and the very dew ſeems to trickle down the ſtalks of them with all the luſtre and tranſparency of a diamond. The inſects too upon them appear perfectly alive and animated. This ingenious painter was nominated counſellor of the Academy of Painting, and died at Paris in the year 1715.

FONTENELLE (Bernard de), a celebrated French author, who died in the year 1756, when he was ſomewhat above an hundred years of age. Mr. Voltaire declares him to have been the moſt univerſal genius, the age of Lewis the XIVth produced: and compares him to lands ſituated in ſo happy a climate, as to produce all ſorts of fruits. Before he was twenty years of age, he had wrote a great part of the Tragic Opera of "Bellerophon:" and ſome time after his Opera of "Thetis and Peleus" appeared, in which he had cloſely imitated Quinaut, and which met with great ſucceſs. That

Siecle de Louis XIV. tom. ii.

That of "Æneas and Lavinia," did not ſucceed ſo well. He tried his genius in tragedy-writing: and helped mademoiſelle Bernard in ſome of her dramatic pieces. He wrote two of theſe, one of which was acted in the year 1680, but was never printed. He was too long, and too unjuſtly cenſured on account of this piece: for he had the merit to diſcover, that though his genius was unconfined, yet he did not poſſeſs thoſe talents, which ſo greatly diſtinguiſhed his uncle, Peter Corneille, in the tragic way. He wrote ſeveral little pieces, in which one might already obſerve that delicacy of wit and profoundneſs of thought, which diſcover a man to be ſuperior to his own works. In his poetical performances, and "Dialogues of the Dead," the ſpirit of Voiture was diſcerned, though more extended and more philoſophical. His "Plurality of Worlds," is a work ſingular in its kind; his deſign in which was to preſent that part of philoſophy to view in a gay and pleaſing dreſs; for which purpoſe he has introduced a lady, and drawn up the whole in a moſt agreeable as well as inſtructing dialogue. In the ſame manner he made an entertaining book out of "Vandale's Oracles." The tender matters treated of in this work, for he went upon Vandale's ſcheme of exploding the Oracles for Human Impoſtures, raiſed him ſecret enemies, whoſe malice he had the good fortune to diſappoint. He found, ſays Voltaire, how dangerous it is for a man, though in the right, to differ in opinion from thoſe, whoſe judgment receives a ſanction from authority.

He now applied himſelf to Geometry and Natural Philoſophy: nor was he leſs ſucceſsful in the ſtudy of theſe ſciences, than he had been in that of polite literature. Having been appointed perpetual ſecretary to the Academy of Sciences, he diſcharged that truſt above forty years, ſo as to meet with univerſal applauſe. His "Hiſtory of the Acade-
"my of Sciences," often throws a great light upon their memoirs, which are very obſcure. He was the firſt that introduced elegance into the ſciences. If he ſhould ſometimes be thought to have interwoven more beauties, than the nature of the ſubject would admit of, we muſt look upon it as on a plentiful crop, where flowers naturally grow among the corn. His "Hiſtory of the Academy," would be equally uſeful, as it is well performed, had it given us an account of truths diſcovered: but he was obliged to explain opinions, raiſed to overthrow one another, moſt of which are now thought erroneous.

The

The "Eloges," which he ſpoke on the deceaſed members of the Academy, have this peculiar merit, that they excite a reſpect for the ſciences, as well as for the author. In vain did L'Abbé Des-Fontaines, and others of his ſtamp, endeavour to blemiſh his reputation. In his more advanced years he publiſhed "Comedies," which though they ſhewed the elegance of Fontenelle, were little fit for the ſtage; and an "Apology for Des Cartes's Vortices." Voltaire ſays, we muſt excuſe his comedies, in conſideration of his great age; and his Carteſian opinions, as they were thoſe of his youth, which were at that time almoſt univerſally received in Europe.

Upon the whole, he was looked upon as the great maſter of the new art of treating abſtracted ſciences in a manner, that made their ſtudy at once eaſy and agreeable: nor are any of his works of other kinds void of merit. All theſe natural parts were aſſiſted by a knowledge of the languages and hiſtory: and he certainly ſurpaſſes all men of learning, who have not had the gift of invention.

This account of Fontenelle, which is critical as well as hiſtorical, is Voltaire's; and may be found at the end of the ſecond volume of his "Age of Lewis XIV."

FORBES (PATRIC), an eminent perſon of the Scottiſh nation, was born in the year 1564, when the affairs of the Church of Scotland were in great confuſion. He was diſtinguiſhed by his family, as well as by his uncommon merit, being himſelf lord of Corſe, and baron of O'Neil, in the ſhire of Aberdeen. He was liberally educated both at Aberdeen and St. Andrews; and having a plentiful eſtate, a noble alliance, and great credit in his country, he contributed very much towards ſettling the affairs of religion, by encouraging pious and peaceable miniſters, and by inſtructing the people in ſet conferences as well as occaſional diſcourſes; eſpecially the Papiſts, who would hear nothing from the pulpit. In this laudable manner he acted as a layman; and his abilities became ſo very conſpicuous, that he was often ſollicited to enter into the miniſtry by many very eminent perſons both in church and ſtate. He at length ſubmitted to their judgments, and was ordained a Preſbyter, when he was forty-eight years of age. He was admitted miniſter of Keith, where he continued with the higheſt applauſe till the year 1618; and then at the earneſt deſire of the clergy and laity in the dioceſe of Aberdeen, as well as at the expreſs command of the king, was promoted to the biſhopric of Aberdeen, which he held

about

about ſeventeen years. "It was, ſays Dr. Burnet, with great "difficulty, that king James made him accept that dignity; "and for ſeveral months he refuſed it, having propoſed to "himſelf to live in a leſs conſpicuous ſtate. It was ſoon "ſeen, how much he deſerved to be a biſhop; and that his "refuſal was not counterfeit, but the real effect of his hu- "mility. In all his behaviour he has diſplayed the character "of a truly Apoſtolic man. He viſited his dioceſe without "pomp and noiſe, attended only by one ſervant, that he "might more eaſily be informed of what belonged to his "care," &c.

Burnet's Preface to the Life of Bedell.

This excellent man died on the 28th of March 1635, aged ſeventy-one, after having two days before ſent for all the clergy in Aberdeen to receive the ſacrament with him. His Funeral Sermon was preached by Dr. Baron before a numerous auditory, who lamented the death of ſo exemplary a prelate. His "Commentary upon the Revelations," was printed at London in the year 1613. He was a great promoter and guardian of learning, as well as of religion. "He "took ſo much care of the two colleges he had in his dioceſe, "that, as Burnet ſays, they ſoon diſtinguiſhed themſelves, "and became famous all over Scotland." As he was chancellor of the univerſity of Aberdeen, he improved that ſeat of learning, by repairing the fabric, augmenting the library, reviving the profeſſions of Divinity, Canon-Law, and Phyſic, and procuring another profeſſorſhip in Divinity to be added.

Ibid.

FORBES (JOHN), a perſon of great parts and learning, and made biſhop of Aberdeen in Scotland by king James VI. He was the ſon of Patrie Forbes, juſt mentioned, but, ſays Dr. Burnet, "of much more extenſive learning than his "father, in which perhaps he was excelled by none of that "age. Thoſe who ſhall read his book of Hiſtorical and "Theological Inſtitutions, will not diſpute this title with "him; for it is ſo excellent a work, that if he had been left "in quiet, in the retirement he had choſe, to apply himſelf "to his ſtudies, and could have finiſhed it by a ſecond "volume, it would, perhaps, have been the moſt valuable "treatiſe of divinity, that has yet appeared in the world. "He filled the profeſſor's-chair, which his father had found- "ed," in the univerſity of Aberdeen; "when the Cove- "nanters expelled him, and forced him to fly beyond ſea." Having continued in Holland ſomewhat above two years, he returned to his own country; where he ſpent the remainder of his life at his eſtate of Corſe, and died on the 29th of April

Ibid.

April 1648. An edition of all his works was publiſhed at Amſterdam in 1703, in two volumes folio; with his life, written by George Gordon.

FORBES (WILLIAM), a very eminent man, and biſhop of Edinburgh, was born in the year 1585, at Aberdeen in Scotland, where he went through his claſſical learning, and a courſe of philoſophy. He was admitted maſter of arts at the age of ſixteen, and immediately after made profeſſor of Logic. He applied himſelf ſtrenuouſly to ſupport Ariſtotle's Logic againſt the cavils of the Ramiſts. Afterwards he went to travel, and made a very great progreſs in divinity and the Hebrew language, in the univerſities of Germany, during the four years he ſpent in that country. He then viſited the univerſity of Leyden, where he was greatly eſteemed. His ill ſtate of health not permitting him to undertake a journey into France and Italy, as he would willingly have done, he went over to England. The fame of his learning ſoon made a great noiſe there, ſo that the univerſity of Oxford offered him a profeſſorſhip of Hebrew; which, however, he did not accept, becauſe the phyſicians adviſed him to return to his native country. The magiſtrates of Aberdeen expreſſed a particular eſteem for him. He recovered his health, and accepted at firſt a private cure; but afterwards, being ſtrongly ſollicited by the inhabitants, went to be a preacher in his native city. He was admitted doctor of divinity, when king James among other regulations had ſettled it with the deputies of the clergy, that the academical degrees and dignities ſhould be reſtored to their ancient courſe. The labour of preaching hurting his health, they gave him a leſs painful employment, making him principal of Mariſhal-college. He was afterwards declared dean of the Faculty of Divinity, and then rector of the Univerſity: a poſt immediately under the chancellor. He became afterwards paſtor at Edinburgh, and was received there with all poſſible marks of friendſhip; but people's diſpoſitions being changed, on account of their warm attachment to the anti-epiſcopal diſcipline of Geneva, he withdrew himſelf from that flock, and retired to his own country. He was ſent for ſome years after by king Charles I. who had cauſed himſelf to be crowned at Edinburgh with extraordinary pomp in 1633; and he preached before that monarch with great eloquence and learning. That prince, having founded an epiſcopal church at Edinburgh, found none more worthy to fill the new ſee than our Forbes. He was conſecrated with the uſual ceremonies, and applied himſelf wholly

Bayle's Dict.

wholly to the functions of his dignity: but he fell ſick ſoon after, and died the 1ſt of April 1634, aged forty-nine years, having enjoyed his biſhopric only three months.

Though very able and very learned, he had publiſhed nothing, and compoſed very little. He wrote a treatiſe tending to pacify controverſies, which was printed at London in 1658, with this title, Conſiderationes modeſtæ & pacificæ controverſiarum de juſtificatione, purgatorio, invocatione Sanctorum, Chriſto Mediatore, Euchariſtia. "This poſthumous "work," ſays the author of his life, "is a ſignal ſpecimen "and proof of a pacific temper, and a moderate mind: "wherein, like a ſecond Caſſander, and catholic moderator, "he endeavours to compoſe, or at leaſt to mitigate, the rigid "and auſtere opinions, in certain points of religious con-"troverſy, both of the Reformed and of the Popiſh party. "How greatly he regarded moderation, appears from that "uſual ſaying of his, viz. if there had been more Caſſan-"der's and Wicelius's, there would have been no occaſion "for a Luther, or a Calvin." He had another ſaying concerning letters, as good as this concerning religion: it was, Lege plura & ſcribe pauciora, "Read more and write leſs." It was a piece of advice he gave to one, who uſed a great deal of paper; and the reſult of a reſolution, which he himſelf had made, not to write much. "The number of ex-"cellent writers (ſays Mr. Bayle) would not be ſo ſmall as it "is, if they, who at length acquire the talent of writing "well, would reſolve to publiſh but once in four years; "whereas they abuſe the facility they have attained of writ-"ing well, and their reputation; they heap volume on "volume, without taking the trouble to reviſe and poliſh, "and no longer produce any thing of value, or which comes "near the merit of their firſt performances." What muſt we think therefore of Mr. Bayle, who knew how to write as well, and yet who ſcribbled as much as any man? Why, that the hard neceſſity of maintaining himſelf by the ſale of his works, conſtrained him to act againſt his judgment. But to return. Mr. Bayle is of opinion, that if the man, who wrote ſo much, had afterwards come and ſaid to Forbes, "I have followed your advice, I have read a great deal," that Forbes would then have given him this further counſel, viz. "to read leſs for the future, and meditate more:" and this, indeed, would have been no leſs edifying, for certainly, there cannot be a more uſeleſs member of ſociety, nor a leſs accompliſhed creature, than one of thoſe helluones librorum, who read for ever, without digeſting any thing.

Elench. Vitæ G. Forbeſii.

Dr.

Dr. Burnet ſays, that "while king Charles was in Scot-
"land, Forbes was promoted to the biſhopric of Edinburgh,
"which that prince had then founded; and this gave him
"occaſion to ſay, how he had met with ſo exceilent a cler-
"gyman, that he deſerved to have a new epiſcopal ſee erect-
"ed for him: and indeed, adds the doctor, he was a great Preface, &c.
"and ſublime divine."

FORD (JOHN), a gentleman of the Middle Temple, who wrote plays in the time of Charles I. He was not only a partner with Rowley and Decker in a play or two, but likewiſe wrote ſeven plays himſelf. He died about the year 1656.

FORTESCUE (Sir JOHN), an eminent Engliſh lawyer, and ſcholar, and ſtateſman, in the reign of Henry VI. Prince's Worthies of Devonſhire.
was deſcended from an ancient family in Devonſhire: but we cannot learn either the place, or time of his birth. We are likewiſe uncertain as to the univerſity he ſtudied in, or whether he ſtudied in any: though the author juſt referred to, ſuppoſes him to have been educated at Oxford, and biſhop Bibl. Brit. Hibern.
Tanner fixes him to Exeter-college; and, indeed, the great learning, every where ſhewn in his writings, make theſe conjectures probable. When he turned his thoughts to the municipal laws of the land, he ſettled at Lincoln's-Inn in London, where he quickly diſtinguiſhed himſelf in a very extraordinary manner, and acquired a high reputation in the civil as well as the common law. The firſt date, that occurs with reſpect to his preferments, is the fourth year of the reign of Henry VI. when, as Sir William Dugdale informs us, he Origines Juridiciales, p. 142.
was made one of the governors of Lincoln's-Inn, and was honoured again with the ſame employment three years after. In 1430, he was promoted to the degree of ſerjeant at law; De laudibus legum Angliæ, cap. 50.
and, as he himſelf tells us, kept his feaſt upon that occaſion with very great ſplendor. In 1441, he was made one of the king's ſerjeants at law; and, the year after, conſtituted chief juſtice of the King's-Bench at Weſtminſter. He is highly commended by ſome of our moſt eminent writers, for the wiſdom, gravity, and uprightneſs, with which he preſided in that court for many years. He remained in great favour with the king, of which, in the 20th year of his reign, he received a ſignal proof, by an unuſual augmentation of his ſalary. He held his office throughout the reign of his maſter king Henry VI. to whom he ſteadily adhered, and ſerved him faithfully in all his troubles: and for this, in the firſt Parliament

ment under king Edward IV. which began at Weſtminſter, on the 4th of November 1461, he was attainted of high-treaſon by the ſame act, in which king Henry VI. queen Margaret, Edward their ſon, and a great number of perſons of the firſt diſtinction were likewiſe attainted. After this misfortune, king Henry flying into Scotland, it is generally believed, that he made Sir John Forteſcue, chancellor of England. His name, indeed, upon this occaſion is not found recorded in the Patent Rolls; becauſe, as Mr. Selden ſays, "being with king Henry VI. driven into Scotland by the "fortune of the wars with the Houſe of York, he was "made chancellor of England while he was there." Several writers have ſtiled him "Chancellor of England;" and, in his book De laudibus legum Angliæ, he calls himſelf, Cancellarius Angliæ.

Epiſtle to the Reader prefixed to his Notes on Forteſcue de laudibus legum Angliæ.

In April 1463, he embarked with queen Margaret, prince Edward, and many perſons of diſtinction, who followed the fortunes of the Houſe of Lancaſter, at Bamburg, and landed ſafely at Sluys in Flanders: From whence they were conducted to Bruges, thence to Liſle, and thence into Lorrain. In this exile he remained for many years, retiring from place to place, as the neceſſities of the royal family required: for though, during that ſpace, the queen and prince were often in motion, and great efforts were made to reſtore king Henry, yet, conſidering the age of the chancellor Sir John Forteſcue, it is not probable that he was ſuffered to expoſe himſelf to ſuch hazards, more eſpecially, as he might do them better ſervice by ſolliciting their intereſt at different courts; and could not at that time of life, being near fourſcore, be in any condition to ſuſtain the fatigues of war. It is certain, however, that he was not idle; but obſerving, the quick parts and excellent underſtanding of his young maſter, who applied himſelf wholly to military exerciſes, and ſeemed to think of nothing but qualifying himſelf for an expert commander, he thought it high time to give him ſome other impreſſions, and to infuſe into his mind juſt notions of the conſtitution of his country, as well as due reſpect to its laws; ſo that, if providence ſhould favour his deſigns, he might govern as a king, and not as a tyrant, or a conqueror. With this view, as we learn from his introduction, he drew up his famous work, intitled, De Laudibus Legum Angliæ: which, how ſhort ſoever it fell of its primary intention, that hopeful prince being not long after cruelly murdered, will yet remain an everlaſting monument of this great and good man's reſpect and affection for his country. This very curi-

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ous and conciſe vindication, as well as elogium, of our laws, was received with great eſteem and credit, immediately upon its being communicated to the learned men of that profeſſion, then flouriſhing in the kingdom: yet, it was not publiſhed till the reign of Henry VIII. Several editions have been given of it ſince, with different titles each time: yet none of them ſuitable to the value of the performance, till that printed in folio at London in 1732; again in 1741, with a copious preface, with large, learned, and uſeful annotations, an accurate index, and whatever elſe is neceſſary to ſatisfy a curious and inquiſitive reader.

The Houſe of Lancaſter having afterwards a proſpect of retrieving their deſperate fortunes, the queen and the prince went over to England, Sir John Forteſcue with many others accompanying them. They did not ſucceed, ſo that our chancellor was forced to reconcile himſelf as well as he could to the victorious Edward IV; in order to which, he wrote a kind of Apology for his own conduct, which treatiſe, though it has never been publiſhed, Mr. Selden had ſeen, as he tells us in his preface to Forteſcue's book, De laudibus, &c. After all theſe extraordinary changes of maſters and fortunes, he preſerved his old principles, in regard to the Engliſh Conſtitution. This appears from another valuable and learned work of his, written in Engliſh, and publiſhed in the reign of queen Anne, with this title: "The difference between "an abſolute and limited monarchy, as it more particularly "regards the Engliſh Conſtitution: being a treatiſe written "by Sir John Forteſcue, knight, lord chief juſtice, and lord "high chancellor of England, under king Henry VI. Faith-"fully tranſcribed from the manuſcript copy in the Bodleian "library, and collated with three other manuſcripts. Pub-"liſhed with ſome remarks by John Forteſcue Aland, of the "Inner-Temple, Eſq; F. R. S. Lond. 1714. 8vo." There is a manuſcript of this work in the Cotton Library, in the title of which, it is ſaid to be addreſſed to king Henry VI. but many paſſages in it ſhew it to have been plainly written in favour of, and for the ſervice of, Edward IV. A ſecond edition, with amendments, was publiſhed in 1719. 8vo. As for our author's other writings, which were pretty numerous, we know nothing more of them, than what we learn from the titles, and the commendations beſtowed upon them by ſuch as had peruſed them, they having never been printed. They have, however, been carefully preſerved in libraries, ſome of them being ſtill extant under the following titles: Opuſculum de natura Legis Naturæ, et de ejus cenſura in

ſucceſſione regnorum ſupremorum, that is, "A ſhort treatiſe of the nature of the Law of Nature, and its influence in the Succeſſion of Independent Sovereignties."—Defenſio juris Domus Lancaſtriæ.——"Genealogy of the Houſe of Lancaſter—Of the title of the Houſe of York." Genealogiæ Regum Scotiæ.—"A Dialogue between Underſtanding and Faith.——A Prayer Book which ſavoured much of the times we live in," &c. It would certainly be a great benefit to the learned world, if all his manuſcripts were printed; for he was a man of general knowledge, great obſervation, and one who has given many uſeful notices, in relation to the dark parts of our hiſtory and antiquities.

We know nothing of the remaining part of his life, which was very probably ſpent in an honourable retirement in the the country, free from the cares, and remote from the dangers, which will ever attend thoſe who ſpend their days in courts. Neither is there any diſtinct account preſerved of his death: we are only told in general, that he was then near ninety years of age, which the circumſtances of his life render very probable. His remains were interred in the pariſh church of Ebburton. or Ebrighton, in Glouceſterſhire, where he had purchaſed an eſtate; and where one of his deſcendants, in the year 1677, cauſed a monument to be repaired, upon which was the effigy of this venerable perſon in his robes, and added an inſcription to his memory. It has been truly ſaid by Mr. Forteſcue Aland, that "all good men and lovers of the Engliſh Conſtitution ſpeak of him with honour; and that he ſtill lives, in the opinion of all true Engliſhmen, in as high eſteem and reputation, as any judge that ever ſat in Weſtminſter-Hall. He was a man acquainted with all ſorts of learning, beſides his knowledge in the law; in which he was exceeded by none, as will appear by the many judgments he gave when on the bench, in the year-book of Henry VI. His character in hiſtory is that of pious, loyal, and learned: and he had the honour to be called the chief counſellor of the king. He was a great courtier, and yet a great lover of his country."

Preface to the Difference between an Abſolute and Limited Monarchy, p. 39.

FOSTER (Dr. JAMES), a moſt illuſtrious Engliſh diſſenting-miniſter, was born at Exeter on the 16th of September 1697. His grandfather was a clergyman at Kettering in Northamptonſhire; but his father being educated by a diſſenting-uncle, imbibed the diſſenting-principles, and was afterwards by trade a Tucker, or Fuller in Exeter. At five

years

years of age he was put to the free-ſchool in that town, where the foundation of a friendſhip between him and Dr. Conybeare, afterwards biſhop of Briſtol, is ſaid to have been laid: and from thence was removed to an academy in the ſame city, where he finiſhed his ſtudies. He diſcovered early natural abilities ſuperior to moſt: a quick apprehenſion, a ſolid judgment, a happy memory, and a free commanding elocution.

He began to preach in the year 1718: ſoon after which a ſtrong and general debate aroſe among the diſſenters, concerning the doctrine of the Trinity, and a ſubſcription to certain teſts. The diſpute was fiercely carried on among them in the Weſt of England; and particularly at Exeter, where he then reſided. His judgment determining him to embrace the obnoxious opinions, the clamour ſoon ran high againſt him; and he was prevailed upon to quit the county of Devon, and to accept of an invitation to Melborne in Somerſetſhire. Here he continued, till ſome of his orthodox hearers, not underſtanding their own profeſſed principles, which are certainly againſt teſts of any kind, had caught the common infection, and made the place uneaſy to him. Then he removed to Aſhwick, an obſcure retreat under the hills of Mendip in the ſame county; where he preached to two poor plain congregations, one at Colesford, the other at Wookey near Wells, both of which together did not raiſe him more than a ſalary of 15l. per annum. It ſeems to have been here, that he wrote his celebrated "Eſſay on Fundamentals," and likewiſe his ſermon, "On the Reſurrection of Chriſt;" for they were both printed in the year 1720.

From hence he removed to Trowbridge in Wiltſhire, where he boarded with Mr. Norman, a reputable glover. Here his congregation did not conſiſt of more than twenty, or thirty perſons; and his finances in this place were ſo very inſufficient for his ſupport, that he began to entertain thoughts of quitting the miniſtry, and of learning the glove-trade of Mr. Norman. His chuſing rather to betake himſelf to ſome ſecular employment, than to ſeek for ſuccour in the eſtabliſhed church, is an early inſtance of his ſteddineſs in the principles of non-conformity; of which, however, he gave later teſtimonies, in declining the large offer made him by Dr. Randal, biſhop of Derry. About this time he was convinced by reading Dr. Gale, that baptiſm of the adult by immerſion was the true ſcripture-doctrine, and accordingly was baptiſed that way in London: but this did not make any difference between him and his Preſbyterian congregation.

While he was meditating on the poverty of his condition, and looking abroad for ſome better means of ſubſiſtance, Divine Providence, as if deſigning him for greater ſervices, raiſed him up a friend in Robert Houlton, Eſq; who took him into his houſe as a chaplain, and treated him with much humanity. And this ſeems to have opened his way to public notice; for in the year 1724, he was choſen to ſucceed Dr. Gale at Barbican, where he laboured as a paſtor above twenty years.

In the year 1731, he publiſhed a "Defence of the Uſe-"fulneſs, Truth, and Excellency of the Chriſtian Revela-"tion," againſt Tindal's famous book, called, "Chriſtiani-"ty as old as the Creation." This Defence is written with great force of argument, and great moderation; has been well accepted, and much eſteemed by the candid and judicious of all parties; and, as is ſaid, was ſpoke of with great regard by Tindal himſelf. In the year 1744, he was choſen paſtor of the independent church of Pinners-Hall; and there preached his firſt ſermon upon the 6th of January 1745. In December 1748, the univerſity of Aberdeen conferred on him the degree of doctor of divinity: for the Scotch divines ſeem to have had the higheſt opinion of his merit. Dr. Thomas Blackwell, in a letter to him dated Mariſchal-college, Aberdeen, December the 8th, 1748, has the following paſſage: "I rejoice in an opportunity of ſhewing my "regard for your perſon and character. For this end I "choſe, that a diploma, creating Mr. Foſter doctor in "divinity, ſhould be the firſt deed and inſtrument, I ſhould do "and ſign as principal of this univerſity." This is the ſame Blackwell, who has diſtinguiſhed himſelf by his "Life of "Homer, Letters on Mythology, Court of Auguſtus, &c." Profeſſor David Fordyce writes thus on the 15th following: "We beg you will be ſo good to accept of the diploma, as a "ſmall mark of the ſincere veneration we have for you, and "of the ſenſe we entertain of the eminent ſervices, you "have done the cauſe of liberty, religion, and virtue, by "your writings, as well as public inſtructions." And in another, he ſays, "I am glad that by our diſpatch of what "ought to have been diſpatched long ago, we prevented Mr. "Foſter's declining what ſo well becomes him to receive, "and us to confer. I aſſure you ſincerely, we rather ſeek to "reflect honour on ourſelves, than to do you honour, by "rightly placing the academical dignity: the principal value "of which, is the being at once highly merited and entirely "unſolicited."

In

In Auguſt 1746, Mr. Foſter attended the unhappy lord Kilmarnock, who was concerned in the rebellion the year before; and they who lived with him imagined, that this attendance made too deep an impreſſion on his tender ſympathizing ſpirit. His vivacity, at leaſt, was henceforward obſerved to abate till the year 1750; when in April he was viſited with a violent diſorder, of which he never thoroughly recovered, though he continued to preach more or leſs till the 5th of January 1752. Three days after, he had another ſhock, which is ſuppoſed to have been of the paralytic kind, and which impaired his underſtanding ſo, that he never poſſeſſed it rightly afterwards. About ten days before his end, a dead palſy ſeized him: but he did not loſe his ſenſes, till he breathed his laſt, which was on the 5th of November 1753. Beſides the pieces already mentioned, he publiſhed "Tracts on Hereſy," on which ſubject he had a controverſy with Dr. Stebbing: ſeveral "Funeral Sermons," one among the reſt for the reverend Mr. Thomas Emyln: "An "Account of Lord Kilmarnock:" four volumes of "Ser-"mons," in 8vo: and two volumes of "Diſcourſes on Na-"tural Religion and Social Virtue," in 4to.

Such was the end, and ſuch were the works of this great and good man; for good he was in the ſublime ſenſe of the word. His humanity was illuſtrious; and his generous ſentiments, and compaſſionate ſympathies, were admired by all. He was perfectly free from every thing groſs and worldly. His benevolence and charities were ſo extraordinary, that he never reſerved any thing for his own future uſe: and had it not been for the two thouſand ſubſcribers to his "Diſcourſes "on Natural Religion and Social Virtue," for two thouſand there were, he would have died extremely poor. His way of thinking was great and noble: "I always had, ſays he, I "bleſs God, ever ſince I began to underſtand, or think, to "any purpoſe, large and generous principles; and there "never was any thing either in my temper or education, "which might incline me to narrowneſs and bigotry. And "I am heartily glad of this opportunity, which now offers "itſelf, of making this public ſerious profeſſion, that I value "thoſe, who are of different perſuaſions from me, more "than thoſe who agree with me in ſentiment, if they are "more ſerious, ſober, and charitable." He might ſay with the primitive Chriſtians, Non magna eloquimur, ſed vivimus: that is, we do not ſpeak great pompous things, but we live altogether as we ſpeak, and are an example of thoſe doctrines we preach to others.

Eſſay on Fundamentals, at the end.

It would be wrong to close this article, without taking notice of his talent for preaching, which was, indeed very rare and extraordinary. His voice was naturally sweet, strong, distinct, harmonious: and his ear enabled him to manage it exactly, as his matter required. He was also a perfect master of action, another quality no less essential to a good orator. His action, however, was grave, expressive, natural, free from violence, free from distortions: in short, such as became the pulpit, and was necessary to give force and energy to the truths there delivered. Add to these, that he had a fine genius, a lively imagination, great sprightliness and vivacity of address, an easy flow, masterly expression, sublime ideas; and it cannot be matter of surprise, that he should attain nearly to perfection in preaching. We are told, that it was a physician of rank and eminence in the city of London, who first threw him on the wings of fame as a preacher: for this gentleman, catching a few sentences, as he happened to stop near the house where he was holding forth, was so extremely charmed with them, that he went in, staid the whole time of service, and upon all occasions called him emphatically, THE PREACHER. The Lord's-Day Evening Lecture, begun in 1728, which he carried on at the Old Jewry above twenty years, shewed indisputably, that no body ever went beyond him, for popularity in this respect. For hither resorted persons of every rank, station, and quality; clergy, wits, freethinkers: and hither curiosity might probably draw the celebrated Mr. Pope himself, who, in the Epilogue to his Satyrs, has taken occasion to praise him for this very quality in the following lines:

> "Let modest Foster, if he will, excell
> "Ten Metropolitans in preaching well.
>
> Pope's Works, Vol. IV. edit. 1753. 12mo.

His Commentator, indeed, has subjoined to this passage a note, which looks at first a little ungracious: he says, "This "confirms an observation made by Hobbes long ago, that "there be very few bishops, who act a sermon so well, as "divers Presbyterians and Fanatic preachers can do." But the Commentator, though he might like to bring forth a bon mot of Hobbes, did not mean, that this should be taken for his real sentiment; as appears by his signing this note with SCRIBLERUS. He knew intirely well, that Foster was far enough from being a fanatic; far from pretending to inspirations, visions, and revelations; far from dealing in mysterious

ſterious and unintelligible doctrines. On the contrary, no man took more pains than this preacher, to ſeparate Chriſtianity from Enthuſiaſm, to reconcile it to reaſon and common ſenſe, and to baniſh from it every jargon and myſtery: inſomuch, that he is commended ſomewhere by lord Bolingbroke, for this memorable aphoriſm, "Where myſtery begins, religion ends." Bolingb. Phil. Works.

FOSTER (SAMUEL), an eminent Engliſh mathematician, and aſtronomy profeſſor of Greſham-college, was born in Northamptonſhire; and ſent to Emanuel college in Cambridge in April 1616. He took the degree of bachelor of arts in 1619, and of maſter in 1023. He applied himſelf early to the ſtudy of the mathematics, and attained to great proficency in that kind of knowledge, of which he gave the firſt ſpecimen, as will be ſeen juſt now, in the year 1624. He had an elder brother at the ſame college with himſelf, who prevented him in a fellowſhip: however, to make amends for this, he offered himſelf a candidate for the profeſſorſhip of Aſtronomy in Greſham-college, in February 1636, and was elected the 2d of March following. He quitted it again, it does not appear for what reaſon, on the 25th of November the ſame year, and was ſucceeded therein by Mr. Mungo Murray, who was profeſſor of philoſophy at St. Andrews in Scotland. Mr. Murray marrying in 1641, his profeſſorſhip was thereby vacated; and as Mr. Foſter had before made way for him, ſo he at preſent made way for Mr. Foſter, who was re-elected on the 22d of May the ſame year. The civil war breaking out very ſoon after his being made a ſecond time profeſſor of Greſham, he became one of that worthy and learned ſociety of gentlemen, who had ſtated meetings for cultivating the new Philoſophy, and afterwards were eſtabliſhed by charter in the reign of Charles II. In 1646, Dr. Wallis, another member of that ſociety, received from Mr. Foſter a mathematical Theorem, which he afterwards publiſhed in his "Mechanics." Neither was it only in this branch of ſcience that he excelled, but he was likewiſe well verſed in the ancient languages; as appears from his reviſing and correcting the LEMMATA of Archimedes, which had been tranſlated from an Arabic manuſcript into Latin, but not publiſhed, by the learned Mr. John Greaves. He made alſo ſeveral curious obſervations upon Eclipſes, both of the Sun and Moon, as well at Greſham-college, as in his native county of Northamptonſhire, at Coventry, and in other places; and was particularly famous for inventing, as well as Ward's Lives of the Greſham Profeſſors, p. 85. Ch. v. prop. 24.

improving aſtronomical, and other mathematical inſtruments. After a long declining ſtate of health, he departed this life in July 1652, in his own apartment at Greſham-college, and was buried in the church of St. Peter le Poor in Broad ſtreet.

Here follows a catalogue of Mr. Foſter's works. I. "The "deſcription and uſe of a ſmall portable quadrant, for "the more eaſy finding of the hour of Azimuth." 1624. 4to. This treatiſe, which has been reprinted ſeveral times, is divided into two parts, and was originally publiſhed at the end of the ingenious Mr. Edmund Gunter's "Deſcription "of the Croſs Staffe in three books," to which it was intended as an Appendix. II. "The Art of Dialling." 1638. 4to. Reprinted in 1675, with ſeveral additions and variations from the author's own manuſcript, as alſo a ſupplement by the editor William Leybourne. Our author himſelf publiſhed no more, yet wrote many other treatiſes, which, though not finiſhed for the preſs in the manner he intended, were publiſhed by his learned friends after his death: as, III. "Poſtuma Foſteri: containing the deſcription of a "Ruler, upon which are inſcribed divers ſcales," &c. 1652, 4to. This was publiſhed ſoon after our author's death by Edmund Wingate, Eſq; IV. "Four Treatiſes of Dialling." 1654. 4to. V. "The Sector altered, and other ſcales add-"ed, with the deſcription and uſe thereof, invented and "written by Mr. Foſter, and now publiſhed by William "Leybourne." 1661. 4to. This was an improvement of Mr. Gunter's Sector, and therefore publiſhed among his works. VI. "Miſcellanies, or Mathematical Lucubrations "of Mr. Samuel Foſter, publiſhed, and many of them tranſ-"lated into Engliſh, by the care and induſtry of John "Twyſden, C. L. M. D. whereunto he hath annexed ſome "things of his own." The treatiſes in this collection are of different kinds, ſome of them written by the author in Latin, ſome in Engliſh, and ſome promiſcuouſly in both languages. There are no leſs than twelve of them, and their titles are as follow. 1. Stellæ Fixæ, quas Tycho ad mille in Catalogum congeſſit, & Keplerus tabularum Rudolphinarum operi adnexuit ad ann. 1671. &c. that is, "A "Catalogue of the Fixed Stars to the year 1671." 2. Aſtro-"ſcopium pro facillima ſtellarum dignotione, &c. that is, "An Inſtrument for the very eaſy finding of the Stars." 3. De Inſtrumentis Planetariis, &c. that is, "Of the Plane-"tary Inſtruments, to what end they ſerve, and how they "are to be uſed." 4. Eclipſium tam Solarium quam Lunarium Obſervationes: that is, "Some Obſervations of Eclipſes

"of

" the Sun and Moon." 5. Ratio facillima computandi altitudinem Solis, &c. that is, " An eaſy way to calculate tables " of the Sun's Horary Altitude for any Latitude." 6. Problemata Geometrica Varia: that is, " Geometrical Propo- " ſitions of divers kinds." 7. De conſtructione Canonis Sin. Tang. et Secantium: that is, " Of the conſtruction of " the Canon of Sines, Tangents, and Secants." 8. Quadrantis Horometrici demonſtratio: that is, " A Demonſtra- " tion of an Horometrical Quadrant." 9. Epitome Ariſtarchi Samii de magnitudine Solis et Lunæ: that is, " An Epi- " tome of Ariſtarchus Samius concerning the magnitude of " the Sun and Moon." 10. Lemmata Archimedis, &c. that is, " The Lemma's of Archimedes, not extant either " in Greek or Latin, tranſlated from an old Arabic manu- " ſcript, by John Greaves, and now firſt publiſhed with " the Scholia of a learned Arabian. Reviſed and corrected " in many places. 11. The Geometrical Square, with the uſe " thereof in plain and ſpherical Trignometry, &c. 12. The " Conſtruction and Uſe of the Horizontal Planiſphere in pro- " jective dialling refractive Dials." To theſe are added two pieces of Dr. Twyſden's upon Dialling and Fortification; and an Appendix publiſhed by Mr. Leybourne conſiſting of three pieces.

There have been two other perſons of his name, who have publiſhed ſome mathematical pieces. The firſt of theſe was William Foſter, who was a diſciple of the famous Mr. Oughtred, and afterwards a teacher of the Mathematics in London. He diſtinguiſhed himſelf by a book, which he dedicated to the celebrated Sir Kenelm Digby, with this title, " The Circles of Proportion, and the Horizontal Inſtru- " ment, &c. 1633. 4to. The other was one Mark Foſter, who publiſhed " A Treatiſe of Trignometry," but lived later in point of time, than either of the other two. Though modern mathematicians have greatly ſurpaſſed thoſe of the laſt age, yet there is a reſpect due to the memories of thoſe worthy men, by whoſe diligence and application the firſt ſteps were made to thoſe improvements which have ſince followed; and who, like ſcaffolds, were neceſſary to raiſe the building, though, like ſcaffolds, they may poſſibly be laid aſide, when the building is raiſed.

FOUQUIER (James), a Flemiſh painter who flouriſhed in the beginning of the ſeventeenth century, was one of the moſt learned and celebrated landſkip painters that ever was. Some have placed him ſo near Titian, as to make the difference

difference of their pictures conſiſt, rather in the countries repreſented, than in the goodneſs of the pieces. The principles they went upon are the ſame, and the colouring alike good and regular. He painted for Rubens, of whom he learned the eſſentials of his art. The Elector-Palatine employed him at Heidelberg, and from thence he went to Paris; where, though he worked a long time, and was well paid for what he did, he yet grew poor for want of conduct, and died in the houſe of an ordinary painter called Silvain, who lived in the ſuburbs of St. Jaques. The many inſtances of this kind among painters almoſt inclines one to think, that want of oeconomy is ſomewhat peculiar to that order of men.

FOURMONT (STEPHEN), profeſſor of the Arabic and Chineſe languages at Paris, and one of the moſt learned men in France, was born at Herbelay near Paris, on the 13th of June 1683, of a good family. He learned the firſt elements of the Latin tongue from the curate of the place; but loſing his father, when he was very young, he fell to the care of an uncle, who had him to Paris at his houſe, and overlooked his ſtudies. He went through the courſes of Logic, Rhetoric, and Philoſophy, in different colleges; and happening to meet with the abbé Sevin, who loved ſtudy as well as himſelf, they formed a ſcheme of reading all the Greek and Latin poets together. But as the exerciſes of the ſociety they were in employed moſt of their hours by day, they found means to continue this taſk ſecretly by night; and this being conſidered as a breach of diſcipline, the ſuperior thought fit to exclude them from the community. Fourmont retired to the college of Montaign, and there had the very chambers, which formerly belonged to Eraſmus, and which conſtantly brought into his remembrance the image of that great man. Here the abbé Sevin continued to viſit him; and they went on with their work without interruption. Mr. Fourmont joined to this purſuit the ſtudy of the oriental tongues, in which he made a very uncommon progreſs.

He afterwards was employed in reading lectures: he explained the Greek fathers to ſome, and the Hebrew and Syriac languages to others. After that, he undertook the education of the ſons of the duke d'Antin, who were committed to his care, and ſtudied in the college of Harcourt. He was at the ſame time received an advocate: but the law not being ſuited to his taſte, he returned to his former ſtudies. He contracted then an acquaintance with the abbé Bignon, at whoſe inſtignation

inſtigation he applied himſelf to the ſtudy of the Chineſe tongue, in which he ſucceeded beyond his expectations: for he had a prodigious memory, and a particular turn for the ſtudy of languages. He became very famous. He held conferences at his own houſe, once or twice a week, upon ſubjects of literature; at which foreigners, as well as French, were admitted and aſſiſted. Hence he became known to the count de Toledo, who was infinitely pleaſed with his converſation, and made him great offers, if he would go into Spain: but Mr. Fourmont refuſed. In the year 1715, he ſucceeded M. Galland to the Arabic chair in the College-royal. The ſame year he was admitted a member of the Academy of Inſcriptions, of the Royal Society at London in 1738, and of that of Berlin in 1741. He was often conſulted by the duke of Orleans, who had a particular eſteem for him, and made him one of his ſecretaries. He died at Paris upon the 18th of December 1745, aged 62 years.

The moſt conſiderable of his printed works are, 1. "The "Roots of the Latin tongue in metre. 2. "Critical Re-"flections upon Antient Hiſtory. 2 vol. 4to. 3. Medita-"tiones Sinicæ. fol. 4. A Chineſe Grammar, in Latin. fol. "5. Several Diſſertations, printed in the Memoirs of the "Academy of Inſcriptions, &c." He left ſeveral works in manuſcript. We muſt take care not to confound him with Michael Fourmont, his younger brother, who was an eccleſiaſtic, a profeſſor of the Syriac tongue in the Royal-college, a member alſo of the Academy of Inſcriptions; and who died upon the 5th of February 1746.

FOWLER (JOHN), a very noted Engliſhman in his time, was born at Briſtol, educated at Wickam's-ſchool near Wincheſter, and admitted fellow of New-College in Oxford in 1555, after he had ſerved two years of probation. Four years after, he reſigned it; and leaving England about that time, he took upon him the trade of printing, which he exerciſed partly at Antwerp, and partly at Louvain; and in this did ſignal ſervice to the Papiſts in printing their books againſt the Proteſtant writers. Mr. Wood ſays, that he was well ſkilled in the Greek and Latin tongues, a tolerable poet and orator, a theologiſt not to be contemned; and ſo verſed alſo in criticiſm and other polite literature, that he might have paſſed for another Robert, or Henry Stephens, printers. He reduced into a compendium the Theological Sums of Thomas Aquinas. He wrote Additiones in Chronica Genebrandi; a "Pſalter for Catholics," which was anſwered by Athen. Oxon.

Sampſon

Sampſon Dean of Chriſt-Church in Oxford; and epigrams, and other verſes. He alſo tranſlated from Latin into Engliſh, "The Epiſtle of Oſorius," and "The Oration of "Pet. Frarin of Antwerp, againſt the unlawful inſurrec-"tion of the Proteſtants, under pretence to reform Reli-"gion," Antwerp, 1566. This was anſwered by William Fulke, divinity-profeſſor in Cambridge. Fowler died at Newmark in Germany, on the 13th of February 1578.

FOWLER (CHRISTOPHER), a man of ſome parts and learning, but an unhappy inſtance of the weakneſs of the human underſtanding, was born at Marlborough in Wiltſhire, about the year 1611; and at the age of ſixteen became a member of Magdalen College in Oxford, but afterwards retired to St. Edmund's-hall. He entered into holy orders, and behaved himſelf for ſome time as a clergyman of the church of England; but upon the turn of the times in 1641, he cloſed with the Preſbyterians, having before been puritanically affected, took the Covenant, and "became, "ſays Mr. Wood, a very conceited and fantaſtical preacher "among them. For by his very many odd geſtures and "antic behaviour, unbeſeeming the ſerious gravity to be "uſed in the pulpit, he drew conſtantly to his congrega-"tion a numerous crowd of ſilly women and young people, "who ſeemed to be hugely taken and enamoured with his "obſtreperouſneſs and undecent cants." After rambling from place to place, he became vicar of St. Mary's-church in Reading, and at length fellow of Eaton College. He was an aſſiſtant to the commiſſioners of Berkſhire, for the ejection of ſuch, as were then called by the godly party ſcandalous, ignorant, and inſufficient miniſters. In 1655, he publiſhed, "Dæmonium Meridianum: Satan at noon, or "Antichriſtian Blaſphemies, Anti-ſcriptural Deviliſms, &c. "evidenced by the light of truth, and puniſhed by the hand "of juſtice. Being a ſincere relation of the proceedings of "the Commiſſioners of the County of Berks againſt John "Pordage, late Rector of Bradfield in Berks." This miniſter was ejected by the ſaid commiſſioners for "being conver-"ſant, as they ſaid, with evil ſpirits, and for blaſphemy, "ignorance, ſcandalous behaviour, deviliſm, uncleanneſs," &c. After the Reſtoration of Charles II. our author loſt his preferments, retired to London; and afterward to Kennington, carrying on the trade of conventicling to the laſt. He died at Southwark on the 15th of January 1676; and, like his fellow-labourer in the ſame vineyard, Mr. Francis Cheyneil,

Athen. Oxon.

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nell, was eſteemed little better than crazed and diſtracted for ſome time before his death. He wrote ſeveral other pieces, but we do not think it worth while to tranſcribe even their titles. Indeed, the few lines we have here ſpent upon Mr. Chriſtopher Fowler, was not ſo much for his ſake, as the reader's; whom, conſidering the age we write in, we cannot remind too often, how eaſy it is for a man to run mad with religion, who has once diſcarded all uſe of his reaſon.

FOWLER (EDWARD), an eminent Engliſh divine, and biſhop of Glouceſter, was born in the year 1632, at Weſterleigh in that county; of which place his father was miniſter, but was ejected for non-conformity after the Reſtoration. He was educated in Grammar-learning at the College-ſchool in Glouceſter, and became clerk of Corpus Chriſti College in Oxford in 1650. Being looked upon, ſays Mr. Wood, as a young man well endowed with the ſpirit, and gifted in extemporary prayer, he was admitted one of the chaplains thereof in December 1653, and the 23d of the ſame month took a batchelor of arts degree, as a member of Trinity-College; and in 1656, was incorporated in the ſame at Oxford. About that time he became chaplain to Arabella counteſs dowager of Kent, who preſented him to the rectory of Northill in Bedfordſhire. Having been educated in the Preſbyterian way, he ſcrupled for a while embracing the terms of conformity at the Reſtoration; but he conformed afterwards, and became a great ornament to the church. His excellent moral writings rendered him ſo conſiderable, that archbiſhop Sheldon, in order to introduce him into the metropolis of the kingdom, collated him, in Auguſt 1673, to the rectory of All-hallows, Bread-ſtreet. In February 1675, he was made prebendary of Glouceſter; and in March 1681, vicar of St. Giles's, Cripplegate. In June following, he accumulated the degrees of bachelor and doctor of divinity. During the ſtruggle between Proteſtaniſm and Popery in this kingdom, he appeared to great advantage in defence of the former, as we ſhall ſhew more particularly juſt now. But this rendered him obnoxious to the court and its adherents, and in all probability cauſed an ill-natured proſecution againſt him, in 1685, by ſome of his pariſhioners; who alledged, that he was guilty of whiggiſm, that he admitted to the communion excommunicated perſons before they were abſolved, &c. We are told, this matter was carried ſo far, that December the 9th, after a trial at Doctors Commons, our author was ſuſpended, under Athen. Oxon.

under the pretence of having acted in ſeveral reſpects contrary to the canons of the church. However, this affront did not intimidate, or diſcourage him from doing what he thought his duty: for he was the ſecond, who in 1688, ſigned a reſolution entered into by the principal of the London clergy, not to read king James's new declaration for liberty of conſcience. He was rewarded for this, and other ſervices at the Revolution; for, in 1691, he was preferred to the ſee of Glouceſter, in which he continued till his death; and this happened at Chelſea on the 26th of Auguſt 1714, when he was in his 82d year.

He was the author of many excellent works: as, I. "The "Principles and Practices of certain moderate Divines of "the Church of England, abuſively called Latitudinarians, "greatly miſunderſtood, truly repreſented and defended," &c. 1670. 8vo. This is written in the way of dialogue. II. "The Deſign of Chriſtianity: or, a plain demonſtra-"tion and improvement of this propoſition, viz. that the "enduing men with inward real righteouſneſs and true holi-"neſs, was the ultimate end of our Saviour's coming into "the world, and is the great Intendment of his bleſſed "Goſpel." 1671. 8vo. John Bunyan, the author of the Pilgrim's Progreſs, having writ againſt this book, the author vindicated it in, III. "Dirt wiped out: or, a manifeſt diſ-"covery of the groſs ignorance, erroneouſneſs, and moſt un-"chriſtian and wicked ſpirit of one John Bunyan, Lay-"Preacher in Bedford," &c. 1672. 4to. IV. Libertas Evangelica: or, "a Diſcourſe of Chriſtian Liberty. Being "a further purſuance of The Deſign of Chriſtianity." 1680. 8vo. V. Some pieces againſt Popery: as, 1. "The Reſo-"lution of this caſe of Conſcience, whether the Church of "England's ſymbolizing ſo far as it doth with the Church of "Rome, makes it lawful to hold communion with the "Church of Rome?" 1683. 4to. 2. "A Defence of the "Reſolution," &c. 1684. 4to. 3. "Examination of Car-"dinal Bellarmine's fourth note of the Church, viz. Ampli-"tude, or Multitude and Variety of Believers. 4. The "texts which Papiſts cite out of the Bible, for the proof of "their doctrine concerning the obſcurity of the Holy Scrip-"tures, examined." 1687. 4to. The two laſt are printed in "The Preſervative againſt Popery," fol. He publiſhed alſo, VI. Two pieces on the doctrine of the Trinity: 1. "Certain Propoſitions, by which the doctrine of the "Holy Trinity is ſo explained, according to the ancient "fathers, as to ſpeak it not contradictory to natural reaſon.

"Together

"Together with a defence of them," &c. 1694. 4to. 2. "A Second Defence of the Propoſitions," &c. 1695. 4to. VII. Nine Occaſional Sermons: one of which was on "The "great wickedneſs and miſchievous effects of Slandering, "preached in the pariſh-church of St. Giles's, Nov. 15, "1685, on Pſalm ci. 5. with a large preface of the author, "and concluſion in his own vindication." 1685. 4to. VIII. "An Anſwer to the Paper delivered by Mr. Aſhton at his "execution." 1690. 4to. IX. "A Diſcourſe on the great "diſingenuity and unreaſonableneſs of repining at afflicting "Providences, and of the influence which they ought to "have upon us, publiſhed upon occaſion of the death of "queen Mary: with a preface containing ſome obſervations "touching her excellent endowments and exemplary life." 1695. 8vo.

This worthy biſhop was twice married, and had by his firſt wife ſeveral children.

FOX (EDWARD), an eminent ſtateſman, almoner to Henry VIII. and biſhop of Hereford, was born at Durſley in Glouceſterſhire; but it is not mentioned in what year. After paſſing through Eton-ſchool, he was admitted of King's-College in Cambridge, March the 27th, 1512, and elected provoſt of the ſame in December 1528, which place he kept to the time of his death. Being recommended to cardinal Wolſey as a man of an acute ſpirit, and political turn, he was taken into his ſervice; and, if a certain author ſays right, it was he who put the cardinal upon aſpiring to the papacy. Being a man of great addreſs, he was, in 1528, ſent embaſſador to Rome, jointly with Stephen Gardiner, afterwards biſhop of Wincheſter, in order to obtain new bulls from pope Clement VII. for king Henry's divorce from Catherine of Arragon. He was then almoner to the king; and reputed, as Burnet tells us, one of the beſt divines in England. He was afterwards employed in embaſſies both in France and Germany: during which, as he was one day diſcourſing upon terms of peace, he ſaid, "Honourable ones "laſt long, but the diſhonourable no longer, than till kings "have power to break them: the ſureſt way therefore to "peace, is a conſtant preparedneſs for war.—Two things, "he would ſay, muſt ſupport a government, gold and iron: "gold, to reward its friends; and iron, to keep under its "enemies."

Fuller's Worthies of England, P. 355.

Lloyd's State Worthies, p. 88.

Hiſt. of Reform. P. I. p. 52.

Lloyd, p. 88.

In the year 1535, he was promoted to the biſhopric of Hereford. He was the principal pillar of the Reformation, as

as to the politic and prudential part of it; being of more activity and no leſs ability than Cranmer himſelf: but he acted more ſecretly than Cranmer, and by that means did not bring himſelf into danger of ſuffering on that account. A few months after his conſecration, he was ſent embaſſador to the Proteſtant princes in Germany, then aſſembled at Smalcald; whom he exhorted to unite, in point of doctrine, with the church of England. He ſpent the winter at Wirtemberg, and held ſeveral conferences with ſome of the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. Biſhop Burnet has given a particular account of this negotiation, in his Hiſtory of the Reformation. He returned to England in 1536, and died at London, May the 8th, 1538. He was a very learned man, as we are aſſured by biſhop Godwin, who calls him, Vir egregie doctus. Wood alſo ſtiles him an eminent ſcholar of his time: and Lloyd repreſents him as a fine preacher, but adds, that "his inclination to politics "brake through all the ignoble reſtraints of pedantique "ſtudies to an eminency, more by obſervation and travel, "than by reading and ſtudy, that made him the wonder of "the univerſity, and the darling of the court. When he "was called, ſays he, to the pulpit or chair, he came off "not ill, ſo prudential were his parts in divinity: when advanced to any office of truſt in the univerſity, he came off "very well, ſo incomparable were his parts for government."

Part III.

De Præſulibus.

Lloyd, p. 88.

Active as his life was, he found time to write a few pieces. He publiſhed a book, De vera differentia Regiæ Poteſtatis et Eccleſiaſticæ, et quæ ſit ipſa veritas et virtus utriuſque. Lond. 1534, and 1538. It was tranſlated into Engliſh by Henry lord Stafford. He alſo wrote annotations upon Mantuan, the poet. There is likewiſe an Oration of his extant, in the ſtory of the lord Thomas Cromwell, in the ſecond volume of John Fox's "Hiſtory of the Acts and Monu"ments of the Church;" and a letter from him and Gardiner about their proceedings at Cambridge, when they were ſent in 1530, to obtain that univerſity's determination concerning the king's marriage and divorce, in the collection of records at the end of Burnet's firſt volume of the Hiſtory of the Reformation.

FOX (John), an eminent Engliſh divine, and church-hiſtorian, was born at Boſton in Lincolnſhire, of honeſt and reputable parents in 1517; the very year that Luther began

to

to oppoſe the errors of the church of Rome. His father dying when he was very young, and his mother marrying again, he fell under the tutelage of a father-in-law, with whom he dwelt till the age of ſixteen. Then he was entered of Brazen Noſe College in Oxford; and, in May 1538, took the degree of batchelor of arts. His uncommon abilities and learning ſoon diſtinguiſhed him, inſomuch that he was choſen fellow of Magdalen College, and proceeded maſter of arts in 1543. He diſcovered in his younger years a genius for poetry, and wrote in an elegant ſtile ſeveral Latin Comedies; the ſubjects of which were taken from the ſcriptures. We have a comedy of his, intitled, De Chriſto Triumphante, printed at London 1551; which was tranſlated into Engliſh by Richard Day, ſon of John Day, the famous printer in the reign of queen Elizabeth, and publiſhed with this title, "Chriſt Jeſus Triumphant, wherein "is deſcribed the glorious triumph and conqueſt of Chriſt "over ſin, death, and the law," &c. Lond. 1579; and in 1607, in 8vo. It was again publiſhed in 1672, and dedicated to all ſchoolmaſters, in order that it might be admitted into their reſpective ſchools, for the peculiar elegance of its ſtile, by T. C. M. A. of Sidney-College in Cambridge.

Life of Fox written by his ſon, and prefixed to the Acts and Monuments, edit. 1641.

Wood's Athen. Oxon. vol. i.

He afterwards applied himſelf to the ſtudy of divinity, with ſomewhat more fervency than circumſpection; and diſcovered himſelf in favour of the Reformation then in hand, before he was known to thoſe who maintained the cauſe, or were of ability to protect the maintainers of it. In order to make himſelf a ſufficient judge of the controverſies which then divided the church, his firſt care was to ſearch diligently into the antient and modern hiſtory of it; to learn its beginning, by what arts it flouriſhed, and by what errors it began to decline; to conſider the cauſes of thoſe controverſies and diſſentions which had ariſen in the church, and to weigh attentively of what moment and conſequence they were to religion. To this end he applied himſelf with ſuch zeal and induſtry, that, as we are told in his life, before he was thirty years of age, he had read over all the Greek and Latin fathers, the ſchoolmen, the councils, the conſiſtories; and had alſo acquired a competent ſkill in the Hebrew language. But from this ſtrict application by day and by night; from his forſaking his friends for the moſt ſolitary retirement; from the great and viſible diſtractions of his mind, and above all from his abſenting himſelf from the public worſhip, aroſe ſuſpicions of his alienation from the church; in which his enemies being ſoon confirmed, he was accuſed and condemn-

ed of hereſy, expelled his college, and thought to have been favourably dealt with, that he eſcaped with his life. This was in 1545.

His friends were greatly diſpleaſed at him, and afraid to countenance or protect one condemned for a capital offence; and his father-in-law took a handle from hence, to with-hold Mr. Fox's paternal eſtate from him, thinking probably that he, who ſtood in danger from the law himſelf, would with difficulty find relief from it. Being thus forſaken by his friends, he was reduced to great diſtreſs; when he was taken into the houſe of Sir Thomas Lucy of Warwickſhire, to be tutor to his children. Here he married a citizen's daughter of Coventry, and continued in Sir Thomas's family, till his children were grown up; after which he ſpent ſome time with his wife's father at Coventry. He removed to London a few years before king Henry's death; where having neither employment nor preferment, he was again driven to great neceſſities and diſtreſs. He was relieved, however, from this in a moſt ſtrange manner. His ſon tells us, that, as he was ſitting one day in St. Paul's church, almoſt ſpent with long faſting, his countenance wan and pale, and his eyes hollow, there came to him a perſon, whom he never remembered to have ſeen before, who ſitting down by him, accoſted him very familiarly, and put into his hands an untold ſum of money; bidding him to be of good chear, to be careful of himſelf, and to uſe all means to prolong his life, for that in a few days new hopes were at hand, and new means of ſubſiſtence. Mr. Fox tried all methods to find out the perſon, by whom he was ſo ſeaſonably relieved from extreme neceſſity, but in vain; however, the prediction was fulfilled, for within three days he was taken into the ſervice of the ducheſs of Richmond, to be tutor to her nephew the earl of Surrey's children; who, upon the commitment of the earl and his father the duke of Norfolk to the tower, were ſent to be educated under the care and inſpection of the ducheſs of Richmond.

Life of Fox.

In this family Mr. Fox lived at Ryegate in Surrey, during the latter part of king Henry's reign, the five years reign of king Edward VI. and part of queen Mary's reign; being at this time protected by one of his pupils, then duke of Norfolk. Gardiner, biſhop of Wincheſter, was however determined to have him ſeized, and laid many ſnares and ſtratagems for him. The biſhop was very intimate with the duke of Norfolk, often viſited him, and frequently deſired to ſee his tutor. The duke evaded the requeſt, one while alledging his

his abſence, another while that he was indiſpoſed, ſtill pretending ſome reaſons to put him off. At length it happened, that Mr. Fox, not knowing the biſhop to be within the houſe, entered the room, where the duke and he were in diſcourſe; and ſeeing the biſhop, with a ſhew of baſhfulneſs, withdrew himſelf. The biſhop aſking who he was, the duke anſwered, his phyſician, who was ſomewhat uncourtly, being newly come from the univerſity. "I like his countenance "and aſpect very well, replied the biſhop, and upon occa- "ſion will make uſe of him." The duke perceiving from hence, that danger was at hand, thought it time for Mr. Fox to retire, and accordingly furniſhed him with the means to go beyond ſea. He found, before he could put to ſea, that Gardiner had iſſued out a warrant for apprehending him, and was cauſing the moſt diligent ſearch to be made for him; nevertheleſs, he at length eſcaped, with his wife then big with child, got over to Newport Haven, travelled to Antwerp and Franckfort, and from thence to Baſil in Germany, where great numbers of Engliſh ſubjects reſorted in thoſe times of perſecution. He maintained himſelf and family in this city, by correcting the preſs for Oporinus, a celebrated printer: and it was here, that he laid the plan of his famous work, intitled, "The Hiſtory of the Acts and Monuments of the "Church." He had publiſhed at Straſburgh in 1554, in 8vo. Commentarii Rerum in Eccleſia geſtarum, maximarumque per totam Europam perſecutionum a Wiclavi temporibus ad hanc uſque ætatem deſcriptarum, in one book: to which he added five more books, all printed together at Baſil 1559, in folio.

After queen Elizabeth was ſettled on the throne, and the proteſtant religion well eſtabliſhed, he returned to his native country, where he found a very faithful friend in his quondam pupil, the duke of Norfolk; who maintained him at his houſe, and ſettled a penſion on him, which was afterwards confirmed by his ſon, the earl of Suffolk. Mr. ſecretary Cecil alſo obtained for him of the queen, a prebend in the church of Saliſbury, though Mr. Fox himſelf would have declined accepting it; and though he had many great and powerful friends, as Sir Francis Walſingham, Sir Francis Drake, Sir Thomas Greſham, the biſhops Grindal, Pilkington, &c. who would have raiſed him to very conſiderable preferments, yet he declined them: being always unwilling to ſubſcribe the canons, and diſliking ſome ceremonies of the church. Dr. Fuller tells us, how archbiſhop Parker ſummoned him to ſubſcribe, "that the general reputation of his

Church Hiſt. b. ix. p. 76.

"piety might give the greater countenance to conformity:" upon which, the old man producing the New Teſtament in Greek, "To this (ſays he) will I ſubſcribe." And when a ſubſcription to the canons was required of him, he refuſed it, ſaying, "I have nothing in the church ſave a prebend at "Saliſbury; and much good may it do you, if you will take "it away from me." However, he continued in it till his death; ſuch reſpect, ſays Dr. Fuller, did the biſhops, moſt of them formerly his fellow exiles, bear to his age, parts, and labours. In the mean time, though Mr. Fox was a non-conformiſt, he was a very moderate one, and highly diſapproved of the heats of the rigid Puritans. The hiſtorian juſt cited gives us a Latin letter written by our author to a biſhop, on occaſion of his ſon Samuel's being expelled by the Puritan party from his fellowſhip of Magdalen-college in Oxford, upon the groundleſs imputation of his having turned Papiſt; in which are the following paſſages. "I cannot but "wonder at the turbulent genius, which inſpires thoſe factious Puritans.—Were I one, who like them would be "violently outrageous againſt biſhops and archbiſhops, or "join myſelf with them, that is, would become mad, as "they are, I had not met with this ſevere treatment. Now "becauſe, quite different from them, I have choſen the ſide "of modeſty and public tranquillity, hence the hatred they "have a long time conceived againſt me, is at laſt grown to "this degree of bitterneſs.—As to myſelf, though the taking "away the fellowſhip from my ſon, is a great affliction to "me, yet becauſe this is only a private concern, I bear it "with more moderation: I am much more concerned upon "account of the church, which is public. I perceive a cer-"tain race of men riſing up, who, if they ſhould increaſe "and gather ſtrength in this kingdom, I am ſorry to ſay p. 107. "what diſturbance I foreſee muſt follow from it," &c. Dr. Fuller bids us obſerve from hence, how powerful the party of the non-conformiſts was grown at that time, and to what violences and extravagancies ſome of them were carried.

In the year 1564, he ſent a Latin panegyric to the queen, upon her indulgence to ſome divines, who ſcrupled a ſtrict conformity, and yet were ſuffered to hold dignities in the church. In July 1575, he wrote a Latin letter to the queen, to diſſuade her majeſty from putting to death two Anabaptiſts, who had been condemned to be burnt. Fuller, who b. ix. p. 104. tranſcribed this letter from the original, has publiſhed it in his Church Hiſtory; and Mr. Collier obſerves, that it is written in a very handſome Chriſtian ſtrain. In this letter Mr.

Fox

Fox declares, "that with regard to thoſe fanatical ſects, he "does not think they ought to be countenanced in a ſtate, "but chaſtiſed in a proper manner: but that to puniſh with "the flames the bodies of thoſe, who err rather from blind-"neſs than obſtinacy of will, is cruel, and more ſuitable to "the example of the Romiſh Church, than the mildneſs of "the Goſpel; and in ſhort ſuch a dreadful cuſtom, as could "never have been introduced into the meek and gentle "Church of Chriſt, except by the Popes, and particularly "by Innocent III. who firſt took that method of reſtraining "hereſy. He obſerves, that he does not write thus out of "an indulgence to error, but, as he is a man, out of regard "to the lives of men, that they may have an opportunity "of repenting of their errors. He declares a tenderneſs for "the lives, not only of men, but even of brute animals "themſelves; and affirms, that he could never paſs by a "ſlaughter-houſe, without the ſtrongeſt ſenſe of pain and "regret. He entreats her majeſty, therefore, to ſpare the "lives of theſe wretches," &c. But Fuller tells us, that though the queen conſtantly called Mr. Fox her Father, yet ſhe gave him a flat denial as to the ſaving of their lives, unleſs they recanted their errors; and not doing this, they were burnt in Smithfield. Eccleſ. Hiſt. part iii.

Mr. Fox was remarkable for his humanity, piety, charity, zeal for religion, and intenſe application to the duties of his function. He died April the 18th, 1587, in the 70th year of his age; and was buried in the chancel of St. Giles, Cripplegate, of which it is ſaid, he was ſometime vicar: but, as Mr. Wood ſays, if he had it at all, he kept it but a little while, in the beginning of queen Elizabeth's reign. He left two ſons, Samuel and Thomas. Samuel became demy, and afterwards fellow of Magdalen-college in Oxford. In 1610, he wrote his father's life, prefixed to his Acts and Monuments of the church. Thomas was fellow of King's college in Cambridge, and became afterwards an eminent phyſician at London. Athen. Oxon.

Beſides what has already been mentioned, Mr. Fox wrote ſeveral things: as, 1. De Cenſura, ſeu Excommunicatione Eccleſiaſtica, Interpellatio ad Archiepiſcopum Cantuarienſem. Lond. 1551. 8vo. 2. "Tables of Grammar." 1552. Wood tells us, that theſe "Tables were ſubſcribed in print "by eight lords of the privy council; but were quickly "laid aſide, as being far more too ſhort, than king Henry "the VIIIth's Grammar was too long." 3. Articuli ſive Aphoriſmi aliquot Joannis Wiclevi ſpartim aut ex variis illius Ibid.

opuſculis excerpti per adverſarios Papicolas, ac Concilio Conſtantienſi exhibiti. 4. Collectanea quædam ex Reginaldi Pecocki Epiſcopi Ciceſtrienſis opuſculis exuſtis conſervata, et ex antiquo pſegmate tranſcripta. 5. Opiſtographia ad Oxonienſes. The three laſt are printed with his Commentarii rerum in Eccleſia geſtarum, at Straſburg 1554, in 8vo, mentioned above. 6. "Concerning Man's Election to Salvation." 1581. 8vo. 7. "Certain Notes of Election, "added to Beza's Treatiſe of Predeſtination." 1581. 8vo. He publiſhed, 8. "The Four Evangeliſts in the old Saxon "Tongue, with the Engliſh thereunto adjoined," 1571, in 4to. and many other pieces, which were levelled againſt the Papiſts: all which we avoid being particular about, not only becauſe they, having long been of no uſe, are forgot, but becauſe we are obliged to dwell pretty fully upon that memorable work, which will always be of uſe, and for which he is now only known.

This principal and greateſt of our author's works, is the "Hiſtory of the Acts and Monuments of the Church," commonly called, "Fox's Book of Martyrs." It was publiſhed at London 1563, in one thick volume in folio, with this title: "Acts and Monuments of theſe latter and perilous days touching matters of the Churche, wherein are "comprehended and deſcribed the great perſecutions and horrible troubles, that have been wrought and practiſed by "the Romiſh Prelates, ſpeciallye in this Realme of England "and Scotland, from the year of our Lorde a thouſand unto "the time now preſent, &c. Gathered and collected according to the true copies and wrytinges certificatorie, as "well of the parties themſelves that ſuffered, as alſo out of "the Biſhops Regiſters, which were the doers thereof." There was a fourth edition at London 1583, in two volumes folio, and in 1632 it was reprinted in three. The ninth edition came out in 1684, in three volumes folio wiih copper cuts, the former editions having only wooden. Mr. Wood obſerves, that the undertakers of this impreſſion had in a manner obtained a promiſe from king Charles II. to revive the order in queen Elizabeth's time, of placing the ſaid book of Acts and Monuments in the common halls of archbiſhops, biſhops, deans, archdeacons, heads of colleges, &c. according to the canons of Dr. Matthew Parker, archbiſhop of Canterbury, in 1571, to the end that they might not be loſers by the ſaid impreſſion. Mr. Strype tells us, that when this book was firſt publiſhed, our author was thought "to "have done very exquiſite ſervice to the Proteſtant cauſe, in "ſhewing

" ſhewing from abundance of antient books, regiſters, re-
" cords, and choice manuſcripts, the encroachments of
" Popes, Papalins, and the ſtout oppoſitions that were made
" by good and learned men in all ages and countries againſt
" them; and eſpecially under king Henry VIII. and queen
" Mary here in England: preſerving to us the memories of
" thoſe holy men and women, thoſe biſhops and divines, to-
" gether with their hiſtories, acts, ſufferings, and their con- Annals of the Reformation, p. 238.
" ſtant deaths, willingly undergone for the ſake of Chriſt
" and his Goſpel, and for refuſing to comply with Popiſh
" doctrines and ſuperſtitions." Archbiſhop Whitgift ſtiles Mr. Fox a worthy man, and tells Mr. Cartwright the Puritan, that he had read over his Acts and Monuments from the one end to the other; and declares, that " he hath very Defence of the Anſwer to the Admonition, p. 333.
" diligently and faithfully laboured in this matter, and ſearch-
" ed out the truth of it as learnedly as any man has done." Camden, likewiſe, gives him and his work this character: Ex eruditorum numero obiit Joannes Foxus Oxonienſis, qui Eccleſiaſticam Angliæ Hiſtoriam ſive Martyrologiam indefeſſo veritatis ſtudio, primum Latine, poſtea Anglice auctius, magna cum laude contexuit. Annal. Eliz.

The Papiſts in the mean time were very angry at the publication of this hiſtory, in which their cruelty and impoſtures were ſo fully expoſed; and accordingly, did all they could to blaſt the credit of that and its author. They called it Fox's Golden Legend, and repreſented it as a huge collection of notorious lies and falſhoods. Some Proteſtants have not been very favourable to it, Mr. Collier in particular; who takes all opportunities of depretiating Mr. Fox's character, and undervaluing his work, accuſes him of diſingenuity and ill-nature, and ſays he ought to be read with caution. He obſerves, that a vein of ſatyr and coarſe language runs through his Martyrology; and inſtances, in his calling the biſhop of Wincheſter an inſenſible aſs, and ſaying, he had no feeling of God's Spirit in the matter of Juſtification. Mr. Fox does certainly ſometimes fail in decency and temper; but this was no more than was common to the zealous promoters of the Reformation, who it muſt be confeſſed were ſometimes hurried on by their zeal to lengths by no means defenſible. Mr. Wood ſays, Mr. Fox was a ſevere Calviniſt, and ſhewed himſelf a very bitter enemy in his writings againſt the Roman Catholics, exceeding, as ſome conceive, the rules of charity. He obſerves, that " as our author hath taken a great deal of
" pains in his work, and ſhewed, ſometimes, much judgment
" in it, ſo hath he committed many errors therein, by truſt- Eccleſ. Hiſt. vol. ii. p. 45, 233.

" ing to the relations of poor ſimple people, and in making
" martyrs of ſuch, as were living after the firſt edition of
Athen. Oxon. " his book came forth, though afterwards by him excuſed
" and omitted." Some errors in this work, Mr. Collier has noted. He gives a remarkable inſtance of an exaggeration of Mr. Fox, in his account of the charge exhibited againſt cardinal Wolſey by the privy-council: in the fourth article of which, Wolſey is accuſed of preſumption in ſpeaking and writing after this manner, " The King and I would
" you ſhould do thus," and, " The King and I do give you
" our thanks," &c. This Mr. Collier obſerves to have been high preſumption in the cardinal, but ſays, Mr. Fox has ſwelled it much higher by making him ſet himſelf before the king, and ſpeak in the language of Ego et Rex Meus,
vol. ii. p. 43. " I and my King." The ſame author alſo gives us, among others, a very remarkable inſtance of Mr. Fox's intemperate zeal, which hurried him almoſt to a degree of prophaneneſs. When it was thought that queen Mary was with child, there were prayers printed and diſperſed about the kingdom, for her majeſty's happy delivery. Theſe, Mr. Fox has taken the freedom to ridicule, and to rally the people's devotion upon this occaſion, with this extraordinary and odd ſentence in his margin, " Cry up louder, you prieſts, peradventure
" your God is aſleep:" " as if, ſays Mr. Collier, their de-
" votions had been directed to Baal, or Aſhteroth, as if the
" Papiſts had worſhipped one God, and the Proteſtants ano-
" ther. I can't perceive, continues he, that the Martyro-
" logiſt had any right to Elijah's ſarcaſm: his zeal was with-
" out doubt too much embittered: he was plainly ridden by
" his paſſion, and puſhed by diſaffection towards prophane-
vol. ii. p. 375. " neſs."

It would be ſtrange, if there were not errors in ſo large a work as this of Mr. Fox's: it would be equally ſtrange, if the zeal of a reformer in thoſe hot times, ſhould not ſometimes trangreſs a little the bounds of moderation and charity: and therefore, we muſt not wonder to find him criticiſed, and perhaps juſtly in ſome places, by thoſe, who though Proteſtants, had not yet ſuch an averſion to the Papiſts as he had. Nevertheleſs, his work is very faithfully written; and ſo it has been found by thoſe, who have the moſt accurately ſearched the regiſters he uſed, particularly by biſhop Burnet and Mr. Strype: and even Mr. Collier himſelf has owned as much.

FOX (GEORGE), the founder and head of the Engliſh Quakers, was born at Drayton, a village in Leiceſterſhire, in the former part of the ſeventeenth century. He was brought up a ſhoemaker, and followed his trade in Nottingham a long time; till at length, being a melancholy conceited fellow, he fancied himſelf inſpired. He had been ſtudying the Scriptures very hard, and could quote texts upon all occaſions in abundance: but being illiterate, made ſtrange work as to their meaning and application. His reflections upon the degeneracy of mankind made him reſolve to attempt a Reformation; and thus, believing himſelf under the advantage of ſpiritual illumination, he ſhut up his ſhop, and turned preacher. This was in the year 1650; and his wife Margaret, being under the ſame deluſion, had alſo a ſhare in his miniſterial functions. His doctrine and appearance being altogether new, the mob ran after him in great numbers: which ſucceſs encouraged him to declaim with the utmoſt vehemence againſt the diſorders of the time. His diſciples affected plainneſs in their habit, were frugal in their manner of living, and very reſerved in their converſation. Fox had ſeveral rough traverſes in executing the inſtructions, he pretended to receive from heaven. He was ſeveral times impriſoned for diſturbing congregations, and falling foul upon the preacher in the pulpit; and often was in danger of being knocked on the head. Cromwell had him ſeized, and forbad his followers to hold forth; and who can wonder at it? ſince they had converted ſome of his ſoldiers, and thereby made them very unfit for their poſts. All diſcouragements notwithſtanding, this ſect prevailed much: and many conſiderable men were drawn over to them, among whom were Barclay and Pen. Fox died in the year 1681.

FRACASTOR (JEROME), a moſt eminent Italian poet and phyſician, was born at Verona in the year 1482. Two ſingularities are related of him in his infancy: one is, that his lips adhered ſo cloſely to each other, when he came into the world, that a chirurgeon was obliged to divide them with his inciſion knife; the other, that his mother was killed with lightning, while he, though in her arms at the very moment, eſcaped unhurt. Fracaſtor was of parts ſo exquiſite, and made ſo wonderful a progreſs in every thing he undertook, that he became eminently ſkilled, not only in the belles lettres, but in all arts and ſciences. He was a poet, a philoſopher, a phyſician, an aſtronomer, a mathematician, and

and what not? He was a man of vaſt conſequence in his time; as appears from pope Paul the IIId's making uſe of his authority, to remove the Council of Trent to Bologne, under the pretext of a contagious diſtemper, which, as Fracaſtor depoſed, made it no longer ſafe to continue at Trent. He was intimately acquainted with cardinal Bembus, Julius Scaliger, and all the great men of his time. He died of an apoplexy, at Caſi near Verona, on the 6th of Auguſt 1553: and in 1559, the town of Verona erected a ſtatue in honour of him.

He was the author of many performances, both as a poet and as a phyſician; yet never man was more diſintereſted in both theſe capacities than he. Evidently ſo as a phyſician, for he practiſed without fees; and as a poet, whoſe uſual reward is glory, nothing could be more indifferent. It is owing to this indifference, that we have ſo little of his poetry, in compariſon of what he wrote; and that among other compoſitions his Odes and Epigrams, which were read in manuſcript with infinite admiration, and would have been moſt thankfully received by the public, yet never paſſing the preſs, were loſt. What we have now of his, are the three books of "Siphilis, or of the French diſeaſe," a book of Miſcellaneous Poems, and two books of his Poem intitled, "Joſeph," which he begun at the latter end of his life, but did not live to finiſh. And theſe works, it is ſaid, would have periſhed with the reſt, if his friends had not taken care to preſerve and communicate copies of them: for Fracaſtor, good man, writing merely for amuſement, never troubled himſelf in the leaſt what became of his works, after they once got out of his hands. Julius Scaliger was not content to affirm him the beſt poet in the world next to Virgil, but he affirmed him to be the beſt in every thing elſe; and, in ſhort, though he was not of a temper to give people more than their due, he is ſaid in a manner to have adored Fracaſtor. Mr. Bayle has ſpoken of our author in the following terms: "One can hardly forgive Fracaſtor for "his poem upon that vile diſtemper, which he ought to "have treated only as a phyſician. If he had acquired a "great fortune by curing this terrible effect of debauchery, "there would have been ſomething to be ſaid. We might "have ſaid, that he diſplayed his poetic talent upon this "Neapolitan evil, to teſtify his gratitude for the ſervices it "had done him; and we might, perhaps, have cited him "along with the chirurgeon, who being reproved for kneeling down to the ſtatue of Charles the VIIIth, anſwered, "That

" That he knew very well what he did, and that there was no " Saint he held in greater veneration, than a Prince, who had, " tho' indeed indirectly, enriched him by the diſtemper which " his ſoldiers had catched at Naples; but, practiſing always " for nothing, he had no ſuch pretence. To be ſerious, " the Siphilis is an incomparable Poem; and which charm- " ed to admiration the two Scaligers, Sannazarius, and other " the ſevereſt judges. Fracaſtor would needs compoſe ano- " ther poem, and he choſe for his ſubject the adventures of " the patriarch Joſeph: but the ſeaſon for making verſe was " over with him, and he no longer felt that fire and vigour " of imagination, which he had ſhewn in his former poem." Nouvelles de la Republique, &c. pour Fevr. 1687.

Fracaſtor compoſed alſo a poem, called Alcon, ſive de cura canum venaticorum. His poems, as well as his other works, are written all in Latin.

His medical pieces are, De Sympathia & Antipathia,—de contagione & contagioſis morbis,—de cauſis criticorum dierum,—de vini temperatura, &c. His works have been printed ſeparately and collectively. The beſt edition of them is that of Padua 1735, in two volumes in quarto.

FRACHETTA (Jerom), an eminent political writer, was a native of Rovigno in Italy, and ſpent ſeveral years at Rome, where he was greatly eſteemed by Seſſa, embaſſador of Philip II. and Philip III. kings of Spain. He was employed in civil as well as military affairs, and acquitted himſelf always with great applauſe: nevertheleſs, he had like to have been ruined, and to have even loſt his life, by the enemies he met with. He then withdrew to Naples; and ſtill enjoying friends to protect his innocence, he proved it at length to the court of Spain, who thereupon ordered count de Benevento, viceroy of Naples, to employ him, whenever there ſhould be an opportunity, as a very faithful ſervant. This was accordingly done, by which means Frachetta lived in a very honourable manner at Naples, where a handſome penſion was allowed him. He gained great reputation by his political works, the moſt conſiderable of which is that intitled, Il Seminario de Governi di Stato, & di Guerra. In this work he has collected under an hundred and ten chapters, about eight thouſand military and ſtate maxims, extracted from the beſt authors; and has added to each chapter a diſcourſe, which ſerves as a commentary to it. This work was printed twice, at leaſt, by the author, reprinted at Venice in 1647, and at Genoa in 1648, in 4to; and there was added to it, Il Principe, by the ſame writer, which was firſt publiſhed

liſhed in 1597. The dedication informs us, that Frachetta was prompted to write this book, from a converſation he had with the duke of Seſſa, in which the latter obſerved, among other particulars, that he thought it as important, as it was a difficult taſk, to inform princes truly of ſuch tranſactions, as happen in their dominions. His other compoſitions are, Diſcorſo della Ragione di Stato: Diſcorſo della Ragione di Guerra: Eſpoſizione di tutta l' Opera di Lucrezio. We do not find when Frachetta died, any more than when he was born.

FRAGUIER (CLAUDE-FRANCIS), a very polite and learned French writer, was born of a noble family at Paris upon the 28th of Auguſt 1666. His firſt ſtudies were under the Jeſuits; and the celebrated father La Baune had the forming of his taſte to polite literature. He was alſo a diſciple of the fathers Rapin, Juvenci, La Rue, and Commire; and the affection he had for them, induced him to admit himſelf of their order, which he did in Auguſt 1683. After his noviciate, and when he had finiſhed his courſe of philoſophy at Paris, he was ſent to Caen to teach the belles lettres; where he contracted a friendſhip with the celebrated meſſieurs Huet and Segrais, and improved himſelf much under their inſtructions. The former adviſed him to ſpend one part of the day upon the Greek authors, and another upon the Latin: by purſuing which method, he became an adept in both languages. Four years being paſſed here, he was recalled to Paris; where he ſpent other four years in the ſtudy of divinity. At the end of this courſe, he was ſhortly to take upon him the occupation of either preaching, or teaching; but finding in himſelf no inclination for either, he quitted his order in the year 1694, though he ſtill retained his uſual attachment to it.

Niceron, Memoirs, &c. tom. xviii.

Being now at liberty to purſue his humour, he devoted himſelf ſolely to improve and poliſh his underſtanding. He aſſiſted ſoon after the abbé Bignon, under whoſe direction the Journal des Sçavans was conducted; and he had all the qualifications neceſſary for ſuch a work, viz. a profound knowledge of antiquity, a ſkill in not only the Greek and Latin, but alſo in the Italian, Spaniſh, and Engliſh tongues, a ſound judgment, an exact taſte, and a very impartial and candid temper. He afterwards formed a ſcheme for tranſlating the works of Plato, thinking, very juſtly, that neither the verſions of Ficinus, or Serranus, were ſo perfect, but there was room enough for correction and amendment. He had

had begun this work, but was obliged to diſcontinue it by a terrible misfortune, which befel him in the year 1709. He had borrowed, as we are told, of his friend father Hardouin, a manuſcript commentary of his upon the New Teſtament, in order to make ſome extracts from it; and was buſy at work upon it one ſummer evening, with the window half open, and himſelf inconſiderately almoſt undreſſed. The cold air had ſo unhappy an effect in relaxing the muſcles of his neck, that he could never hold his head afterwards in its natural ſituation. The winter increaſed his malady; and he was troubled with involuntary convulſive motions of the head, and with pains which often hindered him from ſleeping. Nevertheleſs, he lived nineteen years after; and though he could not undertake any work in the literary way, yet he conſtantly received viſits from the learned, and converſed with them not without pleaſure. He died ſuddenly, of an apoplexy, on the 3d of May 1728, in his 62d year. He had been made a member of the Academy of Inſcriptions in 1705, and of the French Academy in 1708.

His works conſiſt of Latin Poems, and a great number of very excellent diſſertations. His poems were publiſhed at Paris 1729, in 12mo. with the poems of monſieur Huet, under the care of the abbé d' Olivet, who prefixed an Elogy of Fraguier; and at the end of them are three Latin Diſſertations concerning Socrates, which is all that remains of the Prolegomena, that he had prepared for his intended tranſlation of Plato. Theſe ſame Diſſertations in French, together with many others upon curious and intereſting ſubjects, are printed in the "Memoires de l'Academie des Inſcriptions."

FRANCESCA (PETER), an eminent painter of the republic of Venice, who delighted in repreſenting night-pieces and battles. Pope Nicholas ſet him at work to paint the Vatican: and he made among other pieces two pictures, which were taken down by command of pope Julius II. to make room for two others of Raphael, viz. the miracle of the Sacrament that happened at Boſſena, and of St. Peter in priſon. He drew ſeveral portraits, and wrote of Arithmetic and Geometry. He died in the year 1443.

FRANCIA (FRANCESCO), an eminent painter, born at Bologne in the year 1450, was at firſt a goldſmith or jeweller; afterwards a graver of coins and medals; but at laſt applying himſelf to painting, he acquired great reputation by his works, and particularly by a piece of St. Sebaſtian, whom

whom he had drawn bound to a tree, with his hands tied over his head. In this figure, beſides the delicacy of its colouring, and gracefulneſs of its poſture, the proportion of its parts was ſo admirably juſt and true, that all the ſucceeding Boloneſe painters, even Hannibal Carracci himſelf, ſtudied its meaſures as their rule, and followed them in the ſame manner, as the ancients had done the canon of Polycletus. It was under the diſcipline of this maſter, that Mark Antonio, Raphael's beſt graver, learnt the rudiments of his art. He drew ſeveral pieces for ſeveral places in Italy, chiefly for the duke of Urbin. Raphael's reputation made him deſirous to ſee his works, but his age would not ſuffer him to take a journey to Rome: nevertheleſs, a friendly correſpondence commenced between theſe two painters. Raphael, having painted the picture of St. Cecilia, for a church in Bologne, ſent it to Francia to place it properly for him, and to correct even its faults, if he diſcerned any. But Francia was ſo ſtruck with the beauty of the piece, that deſpairing of attaining the ſame perfection, he fell, it is ſaid, into a kind of melancholy: and this, bringing on a conſumption, occaſioned his death in the year 1518, according to Vaſari; though others ſay, he did not die till 1530.

FRANCIS (Simon), a French painter, born at Tours in the year 1606, was in his youth very devout, and declared for a religious life. He would fain have been a capuchin, but his friends hindered him. Seeking out, however, a profeſſion, which might aſſiſt him in raiſing his ſoul to the love of God, and by chance looking on a picture of our Saviour's nativity, he was ſo extremely touched, in hopes of being able to draw ſome pieces, whoſe effect on the ſpectators might be as lively, that he reſolved to turn painter. He had no maſters, but taught himſelf by copying good pictures. He at firſt drew ſome portraits: and monſieur de Bethune, his patron, going embaſſador to Rome, took him with him, having firſt procured a penſion to be ſettled on him, to encourage him in his ſtudies. He lived in Italy till the year 1638; and in his return home, he paſſed through Bologne, where he contracted a friendſhip with Guido, who drew his picture. At his arrival in France, he was ſo happy as to be the firſt painter, who had the honour to draw the picture of the dauphin, of whom the queen was juſt brought to bed. He ſucceeded in this his firſt performance, and was encouraged by the miniſters; but afterwards, falling into diſgrace, he retired from court, and led a life more conformable to his

firſt

firſt intentions. He died in the year 1671; and the ſtone, which occaſioned his death, being taken out of him, was found to weigh above a pound. Some of his pictures are to be ſeen in the churches of Paris: they ſhew him to have been rather a devout man, than a ſkilful painter.

FRANCIS of Aſſiſi, a great ſaint of the Romiſh church, a founder of one of the four orders of mendicant friars, was born at Aſſiſi in Italy, about the year 1181. He was the ſon of a merchant, whoſe profeſſion he followed to the year 1206; at which time, he became ſo ſtrongly affected with religious truths, that he took a reſolution of retiring from the world. He devoted himſelf ſo much to ſolitude, mortified himſelf to ſuch a degree, and thereby contracted ſo ghaſtly a countenance, that the inhabitants of Aſſiſi thought him diſtracted. His father, thinking to make him reſume his profeſſion, employed a very ſevere method for that purpoſe, by throwing him into priſon; but finding this made no impreſſion on him, he took him before the biſhop of Aſſiſi, in order to make him reſign all claim to his paternal eſtate, which he not only agreed to, but ſtripped off all his clothes, even to his ſhirt. He prevailed with great numbers of people to devote themſelves, as he had done, to the poverty enjoined by the Goſpel: and drew up an inſtitute, or rule for their uſe, which was approved by the Roman Pontiffs. To extinguiſh the fire of luſt, he uſed to lie upon ice and ſnow. Hear his hiſtorian upon this ſubject. "The bleſſed "Francis, ſays Bonaventure, in the beginning of his con-"verſion, uſed to plunge himſelf frequently into a ditch full "of ice, in order to gain a complete conqueſt over his do-"meſtiç enemy, and to preſerve the white robe of chaſtity "from the conflagration of pleaſure.——Coming one day out "of his cell, and inflamed with a wonderful fervor of mind," it ſhould methinks be body, "he went into a garden, and "plunged himſelf naked into a great heap of ſnow. He "then made ſeven balls of them, which, ſetting before him, "he ſpoke as follows to his outward man. The greateſt of "theſe ſnow-balls is thy wife, and the other four thy two "ſons and two daughters. The other two are thy man and "maid-ſervant, which thou muſt entertain in thy ſervice. "Make haſte, therefore, and dreſs them, for they are almoſt "dead with cold. But if the great trouble they put thee to "is uneaſy to thee, ſerve carefully one only God. The "Devil, who then tempted St. Francis, being overcome, "retired immediately, and the Holy Man returned victori-

Bonaventura, in vita Sancti Franciſci.

"ous

" ous into his cell; for, by his having ſuffered a great deal " of cold outwardly, he extinguiſhed to ſuch a degree the in- " ternal flames of luſt, that he was never troubled with them " afterwards." A man, who had a wife and daughters of ſnow, might well have ſwallows and graſhoppers for his ſiſters, and hares and lambs for his brothers; for thus he called thoſe creatures. His preaching to the fiſhes is a well known thing; and, he is ſaid to have had ſuch an affection for lice and worms, that he would not ſuffer them to be killed. Would one think, that ſuch madmen as theſe ſhould be thought proper perſons to have divine honours paid them? Yet Francis was canonized by pope Gregory IX. on the 6th of May 1230; and the 4th of October, on which day his death happened in 1226, was appointed as his feſtival.

His order ſoon roſe to great ſplendor, and has done prodigious ſervices to the Roman Pontiffs. Some popes, ſeveral cardinals, and a great number of prelates, and famous authors have been of it. It is divided into ſeveral bodies, ſome of which are more rigid than others, and all ſtrongly inherit the ancient emulation, which ſoon broke out between the children of St. Francis and thoſe of St. Dominick.

FRANS-FLORIS, an eminent painter, was the ſon of a good ſculptor at Antwerp, where he was born in the year 1520. He followed his father's profeſſion, till he was twenty years old. Then he went to Liege to learn the art of painting of Lambert Lombard; and from thence travelled to Italy, where he applied himſelf ſtrenuouſly to deſigning, keeping his eye conſtantly upon Michael Angelo's works. When he returned into his own country, he grew rich and famous, his performances being good and numerous: yet, he was greatly addicted to drinking. He worked ſeven hours a day with application and pleaſure, and the remaining part he ſpent with his drinking companions. He died at fifty years of age. He was called the Raphael of Flanders.

FRATRICELLI, hereticks who aroſe in Italy about the end of the thirteenth century. They performed their devotions in ſecret places, where they uſed to aſſemble in the night; and there, after ſinging ſome hymns, they put out the candles, when every male dallied with his female, as chance jumbled them together. The children that ſprung from this commerce were carried into the aſſembly, and handed round till they expired: and the perſon, in whoſe hands a child expired, was choſen high prieſt. They uſed

to

to burn one of these children, and throw the ashes into a vessel, where they poured wine, and gave a cup of it to all those, whom they initiated into their fraternity. They exclaimed against separate property; asserted, that the faithful ought not to accept of any magisterial office; and that the souls of the blessed will not see God, till after the resurrection. This is Spondanus's account of them. An illustrious Protestant, Philip de Mornay, informs us, that the Fratricelli were not guilty of the infamous actions which were ascribed to them; but that the true reason, both of the slanders which were thrown upon them, and the severity with which they were persecuted, was their teaching doctrines in opposition to the Romish Religion. Nevertheless, their favourers have allowed such things of them, as give an air of probability to what others have said against them; for they have owned, among other things, that the Fratricelli did lie with women, not with a view of enjoying them, but only to give a greater merit to their continence: which looks very suspicious, as every one must needs allow. It is said, the impure practices of this sect were laid open in the following manner. A merchant of Milan, perceiving his wife to get up often in the night, at length had the curiosity to know, whither she went, and why she rose. Accordingly, he once followed her secretly, and entered their synagogue, where, after their rites and mysteries had been performed, and the candles extinguished, he held her so close, that he enjoyed her: at which time, taking a ring from her finger as a token, he afterwards declared the whole publicly to the inquisitor. These abominable impurities gave the Catholics a fair pretence to persecute them: yet their persecution, perhaps, had been less severe, if they had not asserted such doctrines as these, namely, that the power of the church had been long annulled and extinct, because of the irregularities of churchmen; that themselves only formed the Church of God, and imitated the Apostles; that the Church of Rome was a whore; that the Popes, ever since the time of Sylvester I. had been all wicked, because they had not led a life of poverty; that therefore, people ought not to pay tythes to them; in short, that the Pope is Antichrist, and the Church, the Babylon mentioned in the Revelations. De Mornay considers them as a branch of the Waldenses.

ad ann. 1297.

Mystery of Iniquity.

FREEKE (WILLIAM), a man of parts and learning, was a younger son of Thomas Freeke of Hannington in Wilts, Esq; and born there in the year 1663. He became a gentleman

Wood's Athen. Oxon. vol. ii. edit. 1721.

man-commoner of Wadham-college in Oxford in 1677, but in two or three years removed from thence to the Temple in London, where he purſued the ſtudy of the law, and at length became a barriſter. He ſeems, however, to have poſtponed that ſtudy, and to have applied himſelf to divinity; for he wrote and publiſhed in 1687. 8vo. "Eſſays towards "an Union between Divinity and Morality, Reaſon or Na- "tural Religion and Revelation: calculated to the meridian "of our preſent differences in Church and State. In eight "parts." This book is ſaid in the title to be written per Gulielmum Liberam Clavem, that is, "Free K." He wrote alſo, "A Dialogue by way of queſtion and anſwer "concerning the Deity," and "A Brief and clear confuta- "tion of the doctrine of the Trinity:" which two pieces were printed together, about the beginning of December 1693, and ſent encloſed, by way of penny-poſt letters, to ſeveral parliament men, who thereupon, ſuppoſed that they had been written by a Quaker. But the books being communicated, and laid before the Houſe of Commons, were voted to be burnt, as containing much blaſphemy; and accordingly, were burnt in the palace-yard at Weſtminſter, upon the 13th of the ſame month. And the author being afterwards diſcovered, and indicted at the King's-Bench, "for writing the ſaid Socinian Pamphlets againſt the "Trinity," was found guilty: upon which, ſays Mr. Wood, he was fined 500 l. and obliged to give ſecurity for his good behaviour for three years, and to make a recantation in the four courts in Weſtminſter-hall. We are not able to fix the year of this gentleman's death.

Wood's Athen. Oxon.

FREEMAN (JOHN), a good hiſtory-painter in the reign of Charles II. He was thought to have been poiſoned in the Weſt-Indies, but returned to England, and died here; yet his genius was ſo impaired by that attempt on his life, that his latter works failed of their uſual perfection. He was in his latter days ſcene-painter to the play-houſe in Covent-Garden.

FREHER (MARQUARD), a very learned German, was deſcended of a noble family, and born at Augſburg upon the 26th of July 1565. He went into France when he was very young, in order to ſtudy the civil law under the celebrated Cujacius; yet in the mean time, paid ſo much attention to hiſtory and criticiſm, that he became eminent in both. When he was ſcarcely three and twenty years old, he was choſen among

Melchior Adam de vitis, &c.

among the counſellors of John Caſimir, prince of Palatine, and the year after made profeſſor of law at Heidelberg; where he lived in friendſhip with Leunclavius, Sylburgius, Opſopæus, the younger Douza, and other learned men of his time. Some little time after, he reſigned his profeſſor's chair, and was taken into the moſt important employments by the elector Frederic IV. This prince made him vice preſident of his court, and ſent him in quality of embaſſador to ſeveral places. In the midſt of all theſe occupations, he never intermitted his uſual method of ſtudying; and wrote a great many works, relating to criticiſm, law, and hiſtory, the hiſtory of his own country in particular. When we view the catalogue of them, given by Melchior Adam, we are ready to imagine, that he muſt have lived a very long life, and hardly have done any thing elſe but write books; yet he died in the 49th year of his age, and, as we have related, was much taken up with other matters, while he lived.

Douza ſays, that Freher ſeems to have been born for the ſupport and advancement of polite literature: and Thuanus acknowleges, that it would be difficult to find his equal in all Germany. Caſaubon calls him a man of profound and univerſal knowledge; and Scioppius ſays, that he joined great acuteneſs and ſubtilty to an incredible depth of learning. Add to this, that he was perfectly ſkilled in coins, medals, ſtatues, antiques of all ſorts, and could paint very well. His moral qualities are deſcribed as not inferior to his intellectual; ſo that Melchior Adam ſeems juſtly to have lamented, that a man, who deſerved ſo much to be immortal, ſhould die ſo ſoon. Baillet Jugemens des Savans.

FREIGIUS (JOHN THOMAS), a German, who acquired great reputation by his learned labours, was born at Friburg in Briſgow, and lived in the ſixteenth century. He was the ſon of Nicholas Freigius, whoſe father was an honeſt husbandman, who lived near Baſil. He ſtudied the law in his native country under the famous Zaſius, and had likewiſe Henry Glarean and Peter Ramus for his maſters. He was ſtrongly attached to the principles and method of Ramus. He firſt taught at Friburg, and afterwards at Baſil; but finding himſelf not favoured by fortune, he was going to diſengage himſelf from the republic of letters, and to turn peaſant. While he was revolving this within himſelf, the ſenate of Nuremberg, at the deſire of Jerom Wolfius, offered him the rectorſhip of the New-College at Altorf; which place of employ he took poſſeſſion of, on the 30th of November 1575. Melchior Adam in vit. Jurisconſult.

He discharged the duties of it with great zeal, explaining the historians, poets, Justinian's Institutes, &c. He returned to Basil, and died there of the plague in the year 1583: which contagious disorder, had a little before bereaved him of a very promising son, and of two daughters. One of these was, it seems, a very extraordinary girl; for, as he himself tells us in the Epistle Dedicatory to the second edition of his Elegies, or Liber Tristium, "though scarce twelve years "old, she had yet made such a progress in the Latin and "Greek grammars, and the rudiments of other sciences, "that she could translate out of her mother tongue into "Latin, decline and conjugate Greek, repeat the Lord's "Prayer in Hebrew, scan verses: she understood addition "and subtraction in Arithmetic, could sing by note, and "play on the lute." And lest his reader should conclude from hence, that she had none of those qualities, which make her sex useful as well as agreeable, he calls her in the same place Oeconomiæ meæ fidelem administram et dispensatricem, "a faithful manager and orderer of my domestic "concerns;" that is, a very notable housewife.

Freigius published a great number of books; among the rest, Quæstiones Geometricæ & Stereometricæ: a Supplement to the History of Paulus Æmilius and Ferron, as far as the year 1596: Logica Consuitorum: a Latin translation of Forbisser's Voyages, and of the African Wars, in which Don Sebastian, king of Portugal, lost his life: Ciceronis Orationes perpetuis notis Logicis, Arithmeticis, Ethicis, Politicis, Historicis, illustratæ, in three volumes 8vo. at Basil 1583.

FREIND (JOHN), a most learned English physician, and elegant writer, was born in the year 1675, at Croton in Northamptonshire, of which parish his father, a man of great learning, piety, and integrity, was rector. He was sent to Westminster-School, together with his brother Robert Freind, who was afterwards master of it; and put under the care of the celebrated Dr. Busby. From thence he was elected to Christ-Church in Oxford in the year 1690, over which Dr. Aldrich at that time presided; and under his auspice undertook, in conjunction with another young gentleman of parts and learning, to publish an edition of two Greek Orations, one of Æschines, the other of Demosthenes, which were well received, and have since been reprinted. The title runs thus: Æschinis contra Ctesiphontem, et Demosthenis de Corona Orationes. Interpretationem Latinam,

Joann. Wigan, M. D. Præfatio ad Opera Medica J. Freind, Lond. 1733. folio.

Latinam, et vocum difficiliorum explicationem adjecerunt P. Foulkes et J. Freind ædis Chriſti alumni. Oxon. 1696. 8vo. and 1715. 8vo. About the ſame time he was prevailed upon to reviſe that edition of Ovid's Metamorphoſis, which had been prepared for the uſe of the dauphin, and was that ſame year re-printed in 8vo. at Oxford.

Hitherto he had been employed in reading the poets, orators, and hiſtorians of antiquity, by which he had made himſelf a perfect maſter in the Greek language, and had acquired a great facility of writing elegant Latin in verſe as well as proſe. He now began to apply himſelf to the ſeverer ſtudy of phyſic; and his firſt care, as we are told, was to digeſt thoroughly the true and rational principles of Natural Philoſophy, Chymiſtry, and Anatomy, to which he added a ſufficient acquaintance with the Mathematics. The firſt publie ſpecimen, that he gave of his uncommon abilities in the way of his profeſſion, was in the year 1699, when he wrote a letter to Dr. ſince Sir Hans Sloan, concerning an Hydrocephalus, or Watry Head; and in 1701, another Letter in Latin to the ſame gentleman, De Spaſmi rarioris Hiſtoria, or concerning ſome extraordinary caſes of perſons afflicted with convulſions in Oxfordſhire, which at that time made a very great noiſe, and might very probably have been magnified into ſomething ſupernatural, if our author had not taken great pains to ſet them in a true light. We a little wonder, that theſe Letters ſhould not have been thought worthy of a place in the collection of his Medical Works; they may be found, however, in the Philoſophical Tranſactions, the former being No. 256, for September 1699, the latter No. 270, for March and April 1701. Wigan, &c.

Being now well known and diſtinguiſhed among the faculty, he began to meditate larger works. He obſerved, that Sanctorius, Borelli, and Baglivi in Italy, and Pitcairne and Keil here at home, had introduced a new and more certain method of enquiring after phyſical truths, than had been known aforetime; and he reſolved to apply this way of reaſoning, in order to ſet a certain ſubject of great importance, of daily uſe, and general concern, about which the learned have always been divided, in ſuch a light, as might put an end to diſputes. This he did by publiſhing, in the year 1703, Emmenologia: in qua fluxus muliebris menſtrui phænomena, periodi, vitia, cum medendi methodo, ad rationes mechanicas exiguntur. 8vo. This work, though at firſt it met with ſome oppoſition, and was then, and afterwards animadverted upon by ſeveral writers, has always been reckoned an excel-

lent performance; and is, as all our author's writings are, admirable for the beauty of its ſtile, the elegant diſpoſition of its parts, the wonderful ſuccinctneſs, and at the ſame time perſpicuity, and for the happy concurrence of learning and penetration viſible through the whole. In the mean time, Dr. Wigan acknowledges, that Freſart, Simſon, and Tellier had, in what they had written againſt Dr. Freind's doctrine, "raiſed ſome difficulties which deſerved to be ſolved; that "the Doctor himſelf was miſtaken in ſome minuter points, "and had advanced ſome things not quite conſiſtent with "what he afterwards wrote in his riper years; and that he "deſigned in the ſecond edition publiſhed at London, to "have corrected ſome things, added others, and anſwered "ſome objections, but was prevented by buſineſs from exe-"cuting that deſign. Dr. Wigan thinks, however, that "none of the objections are of ſuch weight, but that the "ſubſtance of his doctrine, namely, the reality of a Pletho-"ra, ſtill ſtands firm and unſhaken."

Præfatio, &c.

In the year 1704, he was choſen profeſſor of Chymiſtry in the Univerſity of Oxford; and the year after, he attended the earl of Peterborough in his Spaniſh expedition, as phyſician to the army there, in which poſt he continued near two years. From thence he made the tour of Italy, and went to Rome, as well for the ſake of ſeeing the antiquities of that famous city, as for the pleaſure of viſiting and converſing with Baglivi and Lanciſi, men eminent at that time for their ſkill in phyſic. On his return to England in 1707, he found the character of his illuſtrious patron very rudely treated; and, out of a ſpirit of gratitude, publiſhed a defence of him in a pamphlet, entitled, "An Account of the "Earl of Peterborough's conduct in Spain, chiefly ſince the "raiſing the Siege of Barcelona, 1706; to which is added, "The Campaign of Valencia. With Original Papers." Lond. 1707. 8vo. This piece, relating to party-matters, made a great noiſe, ſome loudly commending, others as loudly condemning it; ſo that a third edition of it was publiſhed in 1708.

In July 1707, he was created doctor of phyſic by diploma. In 1709, he publiſhed his prælectiones Chymicæ: in quibus omnes fere operationes Chymicæ ad vera principia et ipſius Naturæ leges rediguntur; anno 1704, Oxonii in Muſæo Aſhmoleano habitæ. That is, "Chymical Lectures, in "which almoſt all the operations of Chymiſtry are reduced "to their true principles and the laws of Nature. Read in "the Muſæum at Oxford, 1704." Theſe lectures are dedicated

cated to Sir Iſaac Newton, and are nine in number, beſides three tables. They were attacked by the German philoſophers, who were greatly alarmed at the new principles; and therefore, the learned authors of Acta Eruditorum in 1710, prefixed to their account of them, a cenſure, in which they were pleaſed to treat the principles of the Newtonian Philoſophy as figments, and the method of arguing made uſe of in theſe lectures as abſurd; becauſe, in their opinion, it tended to recal Occult Qualities in Philoſophy. To this fooliſh and groundleſs charge, an anſwer was given by Dr. Freind, which was publiſhed in Latin in the Philoſophical Tranſactions, and added by way of Appendix, to the ſecond edition of the Prælectiones Chymicæ. Both the anſwer and the book have been tranſlated, and printed together in Engliſh. N° 331. for July, Aug. Sept. 1711.

In the year 1712, he was elected a member of the Royal Society, and the ſame year attended the duke of Ormond into Flanders, as his phyſician. He reſided moſtly after his return at London, and gave himſelf up wholly to the cares of his profeſſion. In 1716, he was choſen fellow of the College of Phyſicians; and the ſame year he publiſhed the firſt and third books of Hippocrates de morbis popularibus, to which he added, a Commentary upon Fevers, divided into nine ſhort diſſertations. This work was attacked by Dr. John Woodward, profeſſor of phyſic in Greſham-College, in his "State of Phyſic and of Diſeaſes, with an enquiry into the "cauſes of the late increaſe of them, but more particularly "of the Small-pox," &c. printed in 1718. 8vo: and here laid the foundation of a diſpute, which was carried on with great acrimony and violence on both ſides. Parties were formed under theſe leaders, and ſeveral pamphlets were written, which are not worth mentioning here. Dr. Freind ſupported his ſentiment, "concerning the advantage of purging in the "ſecond fever of the confluent kind of Small-pox," for it was on this ſingle point that the diſpute chiefly turned, in a Latin letter addreſſed to Dr. Richard Mead in 1719, and ſince printed among his works. He was likewiſe ſuppoſed to be the author of a pamphlet, intitled, "A Letter to the learn-"ed Dr. Woodward, by Dr. Byfield," printed in 1719, wherein Dr. Woodward is rallied with great ſpirit and addreſs; for Dr. Wigan informs us, that Freind made no ſerious anſwer to Woodward's book, but contented himſelf with ridiculing his antagoniſt under the name of a celebrated empiric. Præfatio, &c.

March the 7th 1717, he read the Gulſtonian lecture in the College of Phyſicians; and on the 18th of October 1720,

pronounced the Anniverſary Oration before that learned body, which was afterwards publiſhed and highly applauded. In the year 1722, he was elected a burgeſs to parliament for Launceſton in Cornwall; and acting in his ſtation as a ſenator, with that warmth and freedom which was natural to him, he diſtinguiſhed himſelf by ſome quick ſpeeches againſt ſuch meaſures as he diſapproved. He was ſuppoſed to have a hand in Atterbury, the biſhop of Rocheſter's, Plot, as it was then called; and this drew upon him ſo much reſentment, that the Habeas Corpus Act being at that time ſuſpended, he was, on the 15th of March 1722-3, committed to the Tower. He continued a priſoner there till the 21ſt of June following, when he was admitted to bail, his ſureties being Dr. Mead, Dr. Hulſe, Dr. Levet, and Dr. Hale; and afterwards, in November, was diſcharged from his recognizance.

The leiſure afforded him by this confinement, was not ſo much diſturbed by uneaſy thoughts and apprehenſions, but that he could employ himſelf in a manner ſuitable to his abilities and profeſſion; and accordingly, he wrote another Letter in Latin to Dr. Mead, "concerning ſome particular "kind of Small-pox." Here alſo, he laid the plan of his laſt and moſt elaborate work, his celebrated Hiſtory of Phyſic; the title of which runs thus, "The Hiſtory of Phyſic "from the time of Galen to the beginning of the ſixteenth "Century, chiefly with regard to practice: in a diſcourſe "written to Dr. Mead." The firſt part of this was publiſhed in 1725, the ſecond the year following. This work, though juſtly deemed a great and maſterly performance, both in reſpect of uſe and elegance, did not eſcape cenſure; but was animadverted upon by ſome writers both at home and abroad. The envy of a party may very well account for what was written againſt it at home; but it fell alſo under the cognizance of the moſt learned and candid John le Clerc, who could not be ſuppoſed to be under any influence of this ſort, in the exceptions he made to it, in the Bibliotheque Ancienne and Moderne. The caſe was this. Dr. Daniel le Clerc, his brother, wrote a Hiſtory of Phyſic, which was juſtly admired and applauded, but reached no lower than to the time of Galen. Upon publiſhing a new edition in the year 1723, there was a little piece added to it, called, Un Plan pour ſervir, &c. that is, "A Plan for a continuation of that Hiſtory, from the end "of the ſecond age, to the middle of the ſeventeenth." The three former parts of Daniel le Clerc's Hiſtory of Phyſic,

tom. xxvii, p. 388.

Dr.

Dr. Freind had highly extolled, but had ſpoken ſomewhat ſlightly of the "Plan for the Continuation," &c. which he repreſented not only as a very imperfect and ſuperficial performance, but in many particulars inaccurate and erroneous. Againſt this cenſure John le Clerc defends his brother, and obſerves, that Dr. Freind had not a juſt idea of the piece he condemns in ſeveral points: in this, particularly, that he all along treats the Plan for a Continuation of the Hiſtory of Phyſic, as if it were the Continuation itſelf; whereas the author only meant it as a rough draught, which might be of uſe to ſuch as ſhould undertake it. Without purſuing the hiſtory of this trifling diſpute any farther, we may eaſily perceive, that the credit of Dr. Friend's work was very little concerned in it: it being little more than the ſettling a point of honour, as it were, between two phyſicians, who happened to fall upon the ſame ſubject. The performances of Dr. Le Clerc and Dr. Friend, make between them a very compleat Hiſtory of Phyſic from the earlieſt accounts to the beginning of the ſixteenth century: the latter having begun where the former left off.

Soon after he obtained his liberty, he was made phyſician to the prince of Wales; and upon that prince's acceſſion to the throne, he became phyſician to the queen, who honoured him with a vaſt ſhare of her confidence and eſteem. He did not, however, enjoy this place long; but died of a fever at London, upon the 26th of July 1728, in the 52d year of his age. Their majeſties expreſſed the utmoſt concern at his death, and, in conſideration of his own great merit and their eſteem for him, ſettled a penſion upon his widow. He left one ſon, who was educated at Weſtminſter-ſchool, and became afterwards a ſtudent at Chriſt-Church in Oxford. He was buried in the church of Hitcham in Buckinghamſhire, near which he had a ſeat; but there is a monument erected to him in Weſtminſter-Abbey, with an inſcription ſuitable to his memory. He had himſelf rendered the like kind office to more than one of his friends, being peculiarly happy in this ſort of compoſitions: for the inſcriptions on the monuments of Mr. John Phillips the poet, and of Dr. Thomas Sprat, biſhop of Rocheſter, were both from his pen. Dr. Wigan publiſhed his Latin works together at London, 1733, in folio, adding to them, a tranſlation of his Hiſtory of Phyſic into the ſame language, with an excellent hiſtorical Preface; and to the whole is prefixed, an elegant dedication to his royal patroneſs the late Queen, by his brother Dr. Robert Freind, though Niceron ſuggeſts it to have been written Memoirs, &c.

written by Dr. Wigan alſo. His works were reprinted at Paris in 1735, in 4to.

There is no occaſion to quote authorities, in praiſe of a man, whoſe works are ſo ſtanding a teſtimony of his uncommon abilities and learning in his profeſſion; elſe we could be abundantly ſupplied in regard to Dr. Freind. The celebrated Dr. James Keil, in his Medicina Statica Britannica, ſays, that he is acknowledged by all to be, Et ſcribendi & docendi Magiſtrum, "A great Maſter of writing and teaching;" and that, not only by the profeſſors in that faculty of our own nation, but by the greateſt men in the profeſſion throughout Europe. And it is certain, that Hoffman in Germany, Helvetius and Hecquet in France, and Boerhaave in Holland, had a great veneration for him, and have given him the higheſt praiſes. His character is ſet off to great advantage in the Harveian Oration, ſpoken by Dr. Edward Wilmot in 1735; where he is repreſented as a deep philoſopher, a learned phyſician, an elegant writer, and an ornament to ſociety, as being very honeſt and very humane, ever deſirous of doing good, and communicating knowledge to the utmoſt extent of his power.

FREINSHEMIUS (JOHN), a moſt ingenious and learned man, was born at Ulm in Suabia, in the year 1608, and brought up to letters, which he attained in an eminent degree. He is ſaid to have underſtood almoſt all the European languages, beſides Latin, Greek, and Hebrew. He was profeſſor of eloquence at Upſal, librarian and hiſtoriographer to Chriſtina queen of Sweden, and afterwards profeſſor at Heidelberg, where he died in the year 1660. He did many ſervices to the republic of letters, the firſt of which was his Critique upon Florus, whom he corrected and explained very happily. The learned Bernegger, whoſe daughter he had married, put him upon this work; and was afterwards ſurpriſed, at the great penetration and judgment, which Freinſheim had ſhewn in diſcovering, what had eſcaped all the learned before him. His notes have been printed intire in the beſt editions of this author. So have his notes upon Tacitus; which, though ſhort, are very judicious, relating to ſuch particulars, as Lipſius, and the other critics, either knew not or omitted.

But what have moſt diſtinguiſhed him, are his famous Supplements to Quintus Curtius and Livy. There was a Supplement, indeed, to Quintus Curtius before; but it being nothing more than a miſerable compilation from Juſtin and Arian

Arian without either judgment or order, Frenſheim thought it expedient to draw up a new one. For this purpoſe, he conſulted every author, Greek and Latin, ancient and modern, which could be of the leaſt uſe to him; and he executed his taſk ſo much to the approbation and ſatisfaction of the public, that they no longer deplored the loſs of the two firſt books of this entertaining hiſtorian. And we may truly ſay, what, indeed, has been ſaid, of Frienſheim's Supplement, that "if, as a head, it is not intirely gold, like the "reſt of the body, yet it is braſs extremely well gilt, and "moſt exactly proportioned to the members." Nevertheleſs, ſome have affected to admire ſtill more his Supplement to Livy; which, they ſay, is compoſed with equal judgment and learning, and for the pains it coſt the author, ought to be ranked with the labours of Hercules. It was, undoubtedly, a prodigious undertaking to ſupply the defects of Livy, not a third part of whoſe hiſtory is come to our hands: yet Freinſhemius has done it well; ſo well, that his admirers have ſaid, they were almoſt glad to have loſt Livy, for the ſake of this Supplement. We are ready to pay all due reſpect to the great acuteneſs, judgment, and learning of Freinſhemius, but cannot ſay ſuch high things as theſe. On the contrary, we muſt own ourſelves very much concerned for the loſs of Livy, and that we would moſt gladly exchange the Supplement for the Original. Mr. Le Clerc, as well as ſome other editors, has printed this Supplement with his edition of Livy at Amſterdam, 1710. He declares the whole to be very ingenious and learned, but thinks, there is a greater degree of purity and elegance in the firſt ten books of it; and that ſome ſpeeches in them are incomparable. There is this to ſupport Mr. Le Clerc's judgment, that theſe ten books were publiſhed in the author's life-time; the other ninety-five, after his death. Baillet's Jugemens des Savans.

Beſides what has been mentioned above, Freinſhemius wrote notes upon Phædrus, and other Philological pieces.

FRESNE (CHARLES DE), one of the moſt learned men of his time in France, was deſcended of a good family, and born at Amiens in the year 1610. After being taught polite literature in the Jeſuits-College there, he went to ſtudy the law at Orleans, and was ſworn advocate to the parliament of Paris in the year 1631. He practiſed ſome time at the bar, but without intending to make it the buſineſs of his life. He returned to Amiens, where he devoted himſelf to ſtudy, and run thorough all ſorts of learning; Humanity and Moreri, &c.

Philoſophy, Law, Phyſic, Divinity, and Hiſtory. In 1668, he went and ſettled at Paris; and ſoon after a propoſal was laid before monſieur Colbert, to draw all the authors together, who at different times had written the Hiſtory of France, and to form a body out of them. This miniſter liking the propoſal, and believing De Freſne the beſt qualified for the undertaking, furniſhed him with a great many memoirs and manuſcripts for this purpoſe. De Freſne wrought upon theſe materials without intermiſſion, and drew up a large preface, containing the names of the authors, their character and manner, the time in which they lived, and the order they were to be ranged in. When the perſon, that went between him and the miniſter of ſtate, had ſeen his ſcheme, he let him know, that it was not approved, and that it would be neceſſary to make another. Upon this, De Freſne being convinced, that if he had followed the order preſcribed, the whole work had been ſpoiled, frankly told the gentleman, that ſince he had not been happy enough to pleaſe thoſe in authority, his advice was, that they ſhould look out ſome of the beſt hands in the kingdom; and at the ſame time he returned them all their memoirs. Being thus diſengaged from a tedious and laborious undertaking, he finiſhed his "Latin Gloſſary," which was received with general commendation; and though Hadrian Valeſius, in his preface to the Valeſiana, remarks ſeveral miſtakes in it; it is nevertheleſs, a very excellent and uſeful work. It was afterwards enlarged by the addition of more volumes; and the edition of Paris in 1733, makes no leſs than ſix in folio. His next performance was a "Greek Gloſſary," conſiſting of curious paſſages and remarks, moſt of which are drawn from manuſcripts very little known. This work is in two volumes folio. He was the author and editor alſo of ſeveral other performances. He drew a Genealogical Map of the kings of France. He wrote the Hiſtory of Conſtantinople under the French Emperors: it was printed at the Louvre, and dedicated to the king. He publiſhed an Hiſtorical Tract concerning John Baptiſt's Head, ſome reliques of which are ſuppoſed to be at Amiens. He publiſhed, laſtly, editions of Cinnamus, Nicephorus, Anna Comnena, Zonaras, and the Alexandrian Chronicon, with learned diſſertations and notes.

De Freſne died upon the 23d of October 1688, aged ſeventy-eight years; and left four children, on whom Lewis the XIVth ſettled good penſions, in conſideration of their father's merit.

FRES-

FRESNOY (CHARLES ALPHONSE DU), an excellent poet and painter, was the ſon of a famous apothecary at Paris, and born there in the year 1611. His father bred him up a ſcholar, with a deſign to make him a phyſician; and he made ſuch a progreſs in learning, that it was ſuppoſed he would anſwer all the expectations conceived of him. At length, he diſcovered a moſt violent attachment to the muſes, and he would undoubtedly have been the greateſt poet in his time, if the Art of Painting, a miſtreſs equally beloved, had not weakened by dividing his affections, or talent. And now, all thoughts of applying to phyſic being laid aſide, he gave himſelf up intirely to the ſollicitations of his genius, and fell to ſtudying the art. He was about twenty years of age, when he learned to deſign under Perrier and Vouet; and in 1634 he went to Rome, where he contracted an intimate friendſhip with Mignard, as laſting as his life. It is ſaid, that when Freſnoy firſt came to Rome, he was put to great difficulties, ſo as ſcarcely to know how to get bread: for, having angered his parents, in neglecting the profeſſion they had choſen for him, he had no ſupplies from them, and what he carried with him was ſoon ſpent. However, he bore all with patience, comforting himſelf with the opportunities he had of improving in the ſtudy of painting, which he continued with ardor, till Mignard came, and then he fared better.

He had a ſoul not to be ſatisfied with a ſuperficial knowledge of his art: and therefore, he reſolved to go to the root, and extract the very quinteſcence of it. He made himſelf familiar with the Greek and Latin poets: ſtudied Anatomy, and the Elements of Geometry, with the Rules of Perſpective and Architecture: deſigned after the life, in the Academy; after Raphael, in the Vatican; and after the antiques, wherever he found them: and making critical remarks as he proceeded, he drew up a body of them in Latin verſe, and laid the plan of his incomparable Poem, DE ARTE GRAPHICA. In conformity to the principles therein eſtabliſhed, he endeavoured to put his own thoughts in execution: but as he never had been well inſtructed in the management of his pencil, his hand was extremely ſlow, and he ſeemed to do what he did with pain. Beſides, having employed moſt of his time in a profound attention to the theory of painting, he had very little left for the practical part: ſo little, that his performances don't exceed fifty hiſtorical pieces, excluſively of his copies after others. Having ſtudied the Elements

ments of Euclid, and his guſto in Architecture being excellent, he painted the remainders of the old Roman Architecture in and about Rome. He ſold his pictures for ſubſiſtence, or rather gave them away for little or nothing.

Of all his compoſitions his Poem was his favourite, being the fruit of more than twenty years ſtudy and labour. He communicated it to the maſters of greateſt note, in all places where he went; and particularly, to Albani and Guercino at Bologna. He conſulted alſo the men of letters, and the beſt authors on painting, as well as the works of the moſt celebrated profeſſors of the art, before he put his laſt hand to it. Upon his return home from Italy in 1656, he ſeemed very inclinable to give it to the public; but imagining, it would be of little uſe without a French verſion to it, and, by reaſon of his long abſence from France, not retaining enough of his native tongue to undertake it himſelf, he laid aſide all thoughts of publiſhing it at preſent. At length, monſieur De Piles, who was intimately acquainted with him, made a French tranſlation of it into proſe; and, as he tells us in his preface, "according to the true ſenſe of the author, and to his liking." Freſnoy yet deferred to publiſh it, intending to illuſtrate it with a Commentary; but he was prevented by a paralyſis, of which he died at a houſe of one of his brothers near Paris, in 1665, aged fifty-three years.

After his death his poem was printed, with a proſe tranſlation and notes by monſieur De Piles, and dedicated to the famous miniſter Colbert. It was afterwards tranſlated into Engliſh by Mr. Dryden, who prefixed to it "an original "preface, containing a parallel between Painting and Poetry." Richard Graham, Eſq; republiſhed this work, and added to it, "A ſhort account of the moſt eminent Painters, both "ancient and modern." In the dedication to the earl of Burlington, Mr. Graham has the following paragraph: "The reputation of monſieur Du Freſnoy is eſtabliſhed all "over Europe; and his poem allowed to be the moſt com-"plete and methodical ſyſtem, that has yet been publiſhed "of the Art of Painting. And to the character of Mr. "Dryden, if any thing can be added, it is, that he is one "of your lordſhip's favourite authors; and as ſuch it will be "expected I ſhould account for ſome liberties, that have "been taken with his excellent tranſlation. The misfortune "that attended him in that undertaking was, that for want "of a competent knowledge in painting, he ſuffered himſelf "to be miſled by an unſkilful guide. Monſieur de Piles told "him, in his preface, that his French verſion was made

"at

" at the requeſt of the author himſelf; and altered by him, " till it was wholly to his mind. This Mr. Dryden taking " upon content, thought there was nothing more incumbent " on him, than to put it into the beſt Engliſh he could: " and accordingly, performed his part here, as in every " thing elſe, with accuracy. But, my lord, it being mani- " feſt that the French tranſlator has frequently miſtaken the " ſenſe of his author, and very often, alſo, not ſet it in the " moſt advantageous light, to do juſtice to monſieur Du " Freſnoy, Mr. Jervas, a very good critic in the language " as well as ſubject of the poem, has been prevailed upon to " correct what was found amiſs: and his amendments be- " ing every where diſtinguiſhed with proper marks, are moſt " humbly ſubmitted to your judgment." There is prefixed in this edition, a copy of verſes from Mr. Pope to Mr. Jervas.

Dedication of Freſnoy's Art of Painting, &c. 2d edit. 1716.

Freſnoy had a particular veneration for Titian, whom of all painters he looked upon as the moſt perfect imitator of nature: and never did any French maſter come ſo near Titian, as Freſnoy. He followed him in his manner of colouring; as he did the Carracci's in their guſto of deſign. But, whatever may be wanting in his pencil, to make him famous in after-ages, his pen has abundantly ſupplied; and his Poem upon Painting will keep his name alive, as long as either Poetry, or Painting, ſhall find any eſteem in the world.

FRESNY (CHARLES RIVIERE DU), a French poet and writer, was born at Paris in the year 1648. He had a good natural taſte for Muſic, Painting, Sculpture, Architecture, and all the fine arts. He had, alſo, a taſte for laying out gardens, which procured him the place of overſeer of the king's gardens, viz. Lewis XIV. whoſe valet de chambre he likewiſe was. He quitted the court after ſome time, and came to reſide at Paris; where he devoted himſelf to books and writing, and was the author of a great number of things of different kinds. He died at Paris upon the 6th of October 1724: and in 1731, his works were collected and printed there in ſix volumes 12mo. conſiſting of " dramatic per- " formances, ſongs, amuſements ſerious and comical," &c.

FRISCHLIN (NICODEMUS), a learned German, famous for Criticiſm and Poetry, was born at Baling in Suabia, upon the 22d of September 1547. His father, being a miniſter and a man of letters, taught him the rudiments himſelf,

Melchior Adam.

ſelf, and then ſent him to Tubingen. Here he made ſo amazing a progreſs in the Greek and Latin tongues, that he is ſaid to have written poetry in them both, when he was no more than thirteen years of age. He continued to improve his very uncommon talents in compoſitions of ſeveral kinds, as well proſe as verſe; and at twenty years old was made a profeſſor in the univerſity of Tubingen. Though his turn lay principally towards poetry, inſomuch that, as Melchior Adam tells us, he really could make verſes as faſt as he wanted them, yet he was acquainted with every part of ſcience and learning. He uſed to moderate at philoſophical diſputes; to read public lectures in Mathematics and Aſtronomy: and all before he had reached his five and twentieth year. In 1579, he had a mind to try his fortune abroad, his reputation being ſpread far and near; and therefore, prepared to go to the ancient univerſity of Friburg, where he had promiſed, it ſeems, to come and read lectures. But he was obliged to deſiſt from this purpoſe, partly becauſe his wife refuſed to accompany him, and partly becauſe the duke of Wirtemberg would not conſent to his going thither, or any where elſe.

Things had gone finely with Friſchlin ſo far; but now an affair happened, which laid the foundation of troubles, that did not end before his life. In the year 1580, he publiſhed an Oration in praiſe of a Country-life, with a paraphraſe upon Virgil's Eclogues and Georgics. Here he compared the lives of ſome modern courtiers with thoſe of the ancient huſbandmen; and noting ſome pretty ſeverely, who had degenerated from the virtue and ſimplicity of their anceſtors, he made himſelf ſo obnoxious, that even his life was in danger. He made many public apologies for himſelf; his prince even interceded for him, but all would not do: nor could he continue ſafe any longer at home. With his prince's leave therefore he went to Lauback, a town of Carniola in the remote part of Germany, and taught a ſchool there; but the air not agreeing with his wife and children, he returned in about two years to his own country. He met with a very ungracious reception; and ſo ſtaying but a little while he went to Francfort, and from Francfort into Saxony, and from thence to Brunſwick, where he became a ſchool-maſter again. He did not continue long here, but paſſed from place to place, till at length being reduced to neceſſity, he applied to the prince of Wirtenberg for relief. His application was diſregarded; which he ſuppoſing to proceed from the malice of his enemies, let himſelf looſe, and wrote ſeverely againſt them. To be ſhort, he was impriſoned at laſt in Wirtemberg-Caſtle; from whence

whence attempting to eſcape by ropes, not ſtrong enough to ſupport him, he fell down a prodigious precipice, and was daſhed to pieces among the rocks.

His death happened upon the 30th of November 1590, and was univerſally and juſtly lamented; for he was a moſt ingenious and learned man. He left behind him a great many works of various kinds, as Tragedies, Comedies, Elegies, Tranſlations of Latin and Greek authors, with Notes upon them, Orations, &c. While he was maſter of the ſchool at Labacum, he compoſed a new Grammar; for, it ſeems, there was no Grammar extant that pleaſed him. His was more methodic, and ſhorter than any of them; and indeed, was generally approved. So far then he had done well, but he was not ſatisfied; he would go farther; and, not content with giving a Grammar of his own, muſt needs attack others. For this, he drew up another piece, called, Strigil Grammatica, in which he diſputes with ſome little acrimony againſt all other Grammarians; and this, as is natural to imagine, increaſed the number of his enemies. With all his parts and learning, he ſeems to have wanted prudence not a little.

FROBENIUS (JOHN), an eminent and learned German printer, was a native of Hammelburg in Franconia, where he was from his childhood trained to letters. Afterwards he went to the univerſity of Baſil, where he acquired the reputation of being uncommonly learned. With a view of promoting good letters, of which he was very deſirous, he applied himſelf to the Art of Printing; and becoming a maſter of it, opened a ſhop at Baſil. He was the firſt of the German printers, who brought the art to any perfection; and being a man of great probity and piety, as well as ſkill, he was, what very few have been, particularly choice in the authors he printed. He would never ſuffer libels, or any thing that might hurt the reputation of another, to go thro' his preſs, for the ſake of profit; but very juſtly thought all ſuch practices diſgraceful to his art, diſgraceful to letters, and infinitely pernicious to religion and ſociety. The great reputation and character of this printer was the principal motive, which induced Eraſmus to fix his quarters at Baſil, in order to have his own works printed by him. The connexion between Eraſmus and Frobenius grew very cloſe and intimate; and it was not ſuch a ſort of connexion, as uſually ſubſiſts between a printer and an author, where each is endeavouring to make the beſt bargain he can, but it was a Melchior Adam.

connexion of friendſhip and the ſincereſt cordiality. Eraſmus loved the good qualities of Froben, as much as Froben could admire the great ones of Eraſmus.

There is an epiſtle of Eraſmus extant, which contains ſo full an account of this printer, that we need do no more, than give the reader the ſubſtance of it. It was written in 1527, on the occaſion of Froben's death, which happened that year; and which Eraſmus tells us he bore ſo extremely ill, that he really began to be aſhamed of his grief, ſince what he felt upon the death of his own brother was not to be compared to it. He ſays, that he lamented the loſs of Froben, not ſo much becauſe he was the moſt warmly affectioned towards him, but becauſe, he ſeemed raiſed up by providence for the promoting of liberal ſtudies. Then he proceeds to deſcribe his good qualities, which were, indeed, very great and numerous; and concludes, with a particular account of his death, which was ſomewhat remarkable. It ſeems, that about five years before, Froben had the misfortune to fall from the top of a pair of ſtairs, down on a brick pavement: which fall, though he then affected not to be much hurt with it, is thought to have laid the foundation of what ſucceeded. The year before he died, he was ſeized with moſt exquiſite pains in his right ancle: but was in time ſo relieved from theſe, that he was able to go to Frankfort on horſeback. The malady however, whatever it was, was not gone, but had ſettled in the toes of his right foot, of which he had no uſe. Next, a numbneſs ſeized the fingers of his right hand; and then a dead palſy, which taking him when he was reaching ſomething from a high place, he fell with his head upon the ground, and diſcovered few ſigns of life afterwards. He died at Baſil in the year 1527, lamented by all, but by none more than Eraſmus, who wrote his epitaph in Greek and Latin. They are both at the end of this epiſtle; and it may not be amiſs to tranſcribe the Latin, it being but ſhort.

Epiſt. 922. Edit. Leyd.

" Arida Joannis tegit hic lapis oſſa Frobeni,
" Orbe viret toto, neſcia fama mori.
" Moribus hanc niveis meruit ſtudiiſque juvandis,
" Quæ nunc mæſta jacent orba parente ſuo.
" Rettulit, ornavit veterum monumenta ſophorum,
" Arte, manu, curis, ære, favore, fide.
" Huic vitam in coelis date numina juſta perennem,
" Per nos in terris fama perennis erit."

A great

A great number of valuable authors were printed by Frobenius with great care and accuracy, among which were the works of Jerome, Auguſtin, and Eraſmus. He had formed a deſign to print the Greek fathers, which had not yet been done; but death prevented him. However, that noble work was carried on by his ſon Jerome Frobenius, and his ſon-in-law Nicolas Epiſcopius, who, joining in partnerſhip, carried on the buſineſs with the ſame reputation, and gave very correct editions of the Greek fathers.

FROBISER (Sir MARTIN), an eminent Engliſh navigator and ſea-officer, was born near Doncaſter in Yorkſhire; but we know not of what parents, or in what year. Being brought up to navigation, he became a moſt eminent ſailor; and was the firſt Engliſhman, that attempted to find out a North-Weſt paſſage to China. He made offers of this to ſeveral Engliſh merchants for fifteen years together; but meeting with no encouragement from them, he applied himſelf at length to queen Elizabeth's court. Under their influence and protection, he engaged a ſufficient number of adventurers, and collected proper ſums of money. The ſhips he provided were only three; namely, two barks of about twenty-five tuns each, and a pinnace of ten tuns. With theſe he ſailed from Deptford on the 8th of June 1576; and the court being then at Greenwich, the queen beheld them as they paſſed by, "commended them, and bad them fare-"well, with ſhaking her hand at them out of the win-"dow." Stowe's Annals, p. 809. edit. 1631. Hakluyt's Collection of Voyages, vol. iii.

Bending their courſe northward, they came on the 24th within ſight of Fara, one of the iſlands of Shetland: and, on the 11th of July diſcovered Freeſeland, which ſtood high, and was all covered with ſnow. They could not land, by reaſon of the ice, and great depth of water near the ſhore: the Eaſt point of this iſland, however, they named, "Queen "Elizabeth's Foreland." On the 28th they had ſight of Meta Incognita, being part of New Greenland; which they could not land on, for the reaſons juſt mentioned. Auguſt the 10th he went on a Deſart Iſland, three miles from the Continent; but ſtaid there only a few hours. The next day he entered into a ſtreight which he called, and which hath ever ſince borne the name of, "Frobiſer's, or Forbiſher's "Streight;" and on the 12th, ſailing to Gabriel's Iſland, they came to a ſound, which they named Prior's Sound, and anchored in a ſandy bay there. The 15th they ſailed to Prior's Bay, the 17th to Thomas Williams's Iſland; and the

18th came to an anchor under Burcher's Iſland. Here they went on ſhore, and had ſome communication with the natives; but he was ſo unfortunate, as to have five of his men and a boat taken by thoſe barbarians. They were like the Tartars, or Samoeids, with long black hair, broad faces, flat noſes, and tawny: the garments both of men and women were made of ſeal ſkins, and did not differ in faſhion; but the women were marked in the face with blue ſtreaks, down the cheeks, and round the eyes. Having endeavoured in vain to recover his men, he ſet again ſail for England on the 26th of Auguſt; came within ſight of Freeſeland the 1ſt of September; and, notwithſtanding a terrible ſtorm on the 7th, he arrived ſafe at Harwich on the 2d of October.

He took poſſeſſion of the country in the queen of England's name; and, in token of ſuch poſſeſſion, ordered his men to bring whatever they could firſt find. One among the reſt brought a piece of black ſtone, much like ſea-coal, but very heavy. Having at his return diſtributed fragments of it among his friends, one of the adventurer's wives threw a fragment into the fire: which being taken out again, and quenched in vinegar, glittered like gold; and being tried by ſome refiners in London, was found to contain a portion of that rich metal. From this eſſay, the nation dreaming of nothing but mountains of gold, great numbers earneſtly preſſed captain Frobiſer to undertake a ſecond voyage the next ſpring. The queen lent him a ſhip of the royal navy of 200 tuns; with which, and two barks of about 30 tuns each, they fell down to Graveſend, upon the 26th of May 1577, and there received the Sacrament together; an act of religion, not ſo frequently performed as it ought to be among men, expoſed to ſo many perils, and more particularly under the protection of heaven. They ſailed from Harwich on the 31ſt of May, and arrived in St. Magnus Sound, at the Orkney Iſlands upon the 7th of June; from whence they kept their courſe, for the ſpace of twenty-ſix days, without ſeeing any land. They met, however, with great drifts of wood, and whole bodies of trees; which were either blown off the cliffs of the neareſt lands by violent ſtorms, or rooted up and carried by floods into the ſea. They imagined, that they were brought from ſome part of the Newfound-land with the current that ſetteth from the Weſt to the Eaſt.

Hakluyt, p. 61.

ibid. p. 33.

At length, on the 4th of July, they diſcovered Freeſeland; along the coaſts of which they found iſlands of ice of incredible bigneſs; ſome being 70 or 80 fathoms under water, beſides the part that ſtood above water, and more than half

half a mile in circuit. Not having been able ſafely to land in this place, they proceeded for Forbiſer's Streights; and on the 17th of the ſame month, made the North Foreland in them, otherwiſe called Hall's Iſland; as alſo, a ſmaller iſland of the ſame name, where they had in their laſt voyage found the ore, but could not now get a piece ſo big as a wallnut. However, they met with ſome quantity of it in other adjacent iſlands, but not enough to merit their attention. They ſailed about to make what diſcoveries they could, and gave names to ſeveral bays and iſles; as Jackman's Sound, Smith's Iſland, Beare's Sound, Leiceſter's Iſle, Anne counteſs of Warwick's Sound and Iſland, York Sound, &c. A party landing in an iſland near this laſt mentioned place had a bloody conflict with ſome of the natives, five or ſix of which they killed, and brought away a woman with her child. In ſhooting at this woman, they wounded the child in the arm, to cure which the Engliſh ſurgeon applied ſalves: but the mother, not acquainted with ſuch kind of ſurgery, plucked off the plaiſter, and by continual licking of the wound with her tongue healed it. Hakluyt, p. 68.

The captain's commiſſion directed him in this voyage only to ſearch for ore, and to leave the further diſcovery of the North-Weſt paſſage till another time. Having therefore, in the counteſs of Warwick's Iſland, found a good quantity, he took a lading of it; intending the firſt opportunity to return home. He ſet ſail on the 23d of Auguſt, and arrived in England about the end of September. He was moſt graciouſly received by the queen, whoſe ſingular pleaſure and glory it was to extend the Engliſh name and trade to the utmoſt parts of the habitable world: and, as the gold ore he brought had an appearance of riches and profit, and the hopes of a North-Weſt paſſage to China was greatly increaſed by this ſecond voyage, her majeſty appointed commiſſioners to make trial of the ore, and examine thoroughly into the whole affair. The commiſſioners did ſo, and reported the great value of the undertaking, and the expediency of further carrying on the diſcovery of the North-Weſt paſſage. Upon this, ſuitable preparations were made with all poſſible diſpatch; and becauſe, the mines newly found out were ſufficient to defray the adventurers charges, it was thought neceſſary to ſend a ſelect number of ſoldiers, to ſecure the places already diſcovered, to make further diſcoveries into the inland parts, and to ſearch again for the paſſage to Cathay. Beſides three ſhips as before, twelve others were fitted out for this voyage, which were to return at the end of the

ſummer with a lading of gold ore. They aſſembled at Harwich the 27th of May, and ſailing from thence the 31ſt, they came within ſight of Freeſeland on the 20th of June: when the general, going on ſhore, took poſſeſſion of the country in the queen of England's name, and called it Weſt-England. They met with many ſtorms and difficulties in this voyage, which retarded them ſo much, that the ſeaſon was too far advanced to undertake diſcoveries; ſo that, after getting as much ore as they could, they ſailed for England, whither, after a ſtormy and dangerous voyage, they arrived about the beginning of October.

We can find no account, how captain Frobiſer employed himſelf from this time to the year 1585; when he commanded the Aid, in Sir Francis Drake's expedition to the Weſt-Indies. In the year 1588, he bravely exerted himſelf in the defence of his country againſt the Spaniſh Armada; commanding then the Triumph, one of the three largeſt ſhips in that ſervice, and which had on board the greateſt number of men of any in the whole Engliſh fleet. On the 26th of July, he received the honour of knighthood, from the hand of the Lord High Admiral, at ſea, on board his own ſhip; and when afterwards queen Elizabeth thought it neceſſary to keep a fleet on the Spaniſh coaſt, he was employed in that ſervice; particularly in 1590, when he commanded one ſquadron, as Sir John Hawkins did another. In 1594, he was ſent with four men of war, to the aſſiſtance of Henry the Fourth of France, againſt a body of the Leaguers and Spaniards then in poſſeſſion of part of Bretagne, who had fortified themſelves very ſtrongly at Croyzon near Breſt. But in an aſſault upon that fort on the 7th of November, he was unfortunately wounded with a ball in the hip, or ſide, of which he died, ſoon after he had brought the fleet ſafely back to Plymouth; and was buried in that town. Stow tells us, the wound was not mortal in itſelf, but became ſo through the negligence of his chirurgeon, who only extracted the bullet without duly ſearching the wound, and taking out the wadding driven in, which cauſed it to feſter.

He was a man of great courage, experience, and conduct, but accuſed by ſome of having been harſh and violent. There is a good painting of him in the picture gallery at Oxford.

FROISSARD (JOHN), a learned and eminent man in his day, was born at Valenciennes about the year 1337, and became afterwards canon and treaſurer of Chimay in Hainault,

ault. His chief work is a Hiſtory, which compriſes what happened in France, Spain, and England, from the year 1326 to 1400. He took care to inform himſelf well of things; and for this purpoſe went to the courts of princes, either to collect memoirs, or to get the beſt information from thoſe, who had the management of ſtate affairs. The reaſon Sleidan gives in his preface for abridging this hiſtory is, becauſe the hiſtorian is very prolix and voluminous, relates every particular at large, dwells too long, and is very redundant, when he deſcribes the military preparations, ſkirmiſhes, ſingle combats, ſtorming of places, with the diſcourſes and converſations of princes: he aſſures us, however, that he has omitted nothing in his abridgement, which is of moment, or of the leaſt advantage to be known. He was, alſo, a poet as well as an hiſtorian, though his poems have been but very little known. He reſided a conſiderable time in the court of the princeſs Philippa, daughter of the earl of Hainault, and wife of Edward III. king of England. He has been accuſed of having beſtowed too many encomiums on the Engliſh, and too few on the French, becauſe the latter did not pay him for his labours, while he received a good ſalary from the former. He died about the year 1402.

FRONTINUS (Sextus Julius), an ancient Roman writer, who was in high repute under the emperors Veſpaſian, Titus, Domitian, Nerva, and Trajan. He was a man of conſular dignity, a great captain, who commanded the Roman armies in England, and elſewhere, with ſucceſs; and he is ſpoken of in the higheſt terms of panegyric, by all the writers of his time. He was city-prætor, when Veſpaſian and Titus were conſuls. Nerva made him curator of the aquæducts, which occaſioned him to write his treatiſe, De Aquæductibus Urbis Romæ. He wrote alſo three books, Στρατηγεμαλιχων, or, concerning the ſtratagems which had been uſed in war, by the moſt eminent Greek and Roman commanders: and afterwards added a fourth, containing examples of thoſe arts and maxims, which had been diſcourſed upon in the former. Theſe two works are ſtill extant, together with a piece, De Re Agraria, and another, De Limitibus. They have been often printed ſeparately, but were all publiſhed together, in a neat edition at Amſterdam in 1661, with notes by Robertus Keuchenius; who has placed at the end the fragments of ſeveral works of Frontinus, that are loſt. This eminent man died under Trajan, and was ſucceeded as augur by the younger Pliny, who mentions him

with honour. He forbad any monument to be erected to him after his death; declaring, that every man was ſure to be remembered without any ſuch teſtimonial, if he had acquitted himſelf ſo, as to deſerve to have lived. His words, as Pliny has preſerved them, were theſe: Impenſa Monumenti ſupervacua eſt; Memoria noſtri durabit, ſi vita meruimus.

Epiſt. l. ix. 19.

FROWDE (PHILIP), an Engliſh poet, was the ſon of a gentleman, who had been poſt-maſter in the reign of queen Anne. He was ſent at a proper age to the univerſity of Oxford, where he had the honour of being particularly diſtinguiſhed by Mr. Addiſon, who took him under his immediate protection. While he remained there, he became the author of ſeveral poetical performances, ſome of which in Latin were pure and elegant enough, to intitle them to a place in the Muſæ Anglicanæ. He likewiſe wrote two Tragedies: "The Fall of Saguntum," dedicated to Sir Robert Walpole; and "Philotas," addreſſed to the earl of Cheſterfield. He died at his lodgings at Cecil-ſtreet in the Strand, on the 19th of December 1738; and in the London Daily Poſt on the 22d, had the following character given him. "Though the "elegance of Mr. Frowde's writings has recommended him "to the general public eſteem, the politeneſs of his genius "is the leaſt amiable part of his character; for he eſteemed "the talents of wit and learning, only as they were con-"ducive to the excitement and practice of honour and hu-"manity. Therefore, with a ſoul chearful, benevo-"lent, and virtuous, he was in converſation genteelly de-"lightful, in friendſhip punctually ſincere, in death chriſ-"tianly reſigned. No man could live more beloved; no "private man could die more lamented." A fine eloge! and we have no reaſon to doubt the truth of it.

FRYTH (JOHN), a martyr to the Reformation, and very ingenious and learned man, was born at Sevenoake in Kent, where his father was an inn-keeper. He was educated at King's-college in Cambridge, and took a batchelor of arts degree there; but afterwards went to Oxford, and became one of the junior canons of cardinal Wolſey's-college. Some time before the year 1525, he fell into the acquaintance of the famous William Tyndale, a zealous Lutheran; who, conferring with him about the abuſes of religion, made a convert of him. Fryth ſhortly profeſſed himſelf; upon which, being ſeized and examined by the commiſſary of

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of the univerſity, he was impriſoned within the limits of his college. Being releaſed in 1528, he went beyond the ſeas; where being greatly confirmed in his religious opinions, he returned to England about two years after, leaving his wife behind. Wandering about, he was taken up for a vagabond at Reading in Berkſhire, and ſet in the ſtocks: but the ſchool-maſter of the town, diſcovering his merit and qualities, procured his releaſe, and ſupplied him with victuals and money. Afterwards he went to London; where, endeavouring to make proſelytes, he was by the care of Sir Thomas More, then lord chancellor, ſeized and ſent priſoner to the Tower. He had ſeveral conferences there with Sir Thomas and others. At length, being examined by the biſhops ſitting in St. Paul's cathedral, he was perſuaded to recant his opinions: but refuſing, was condemned to be burnt, and accordingly ſuffered in Smithfield upon the 4th of July 1533. His works are theſe: "Treatiſe of Purgatory.—Antitheſis "between Chriſt and the Pope.—Letter unto the faithful "followers of Chriſt's Goſpel, written in the Tower 1532. "—Mirror, or Glaſs to know thyſelf, written in the Tower "1532.—Mirror, or Looking Glaſs, wherein you may be-"hold the Sacrament of Baptiſm.—Articles, for which he "died, written in Newgate priſon 23d June 1533.—An-"ſwer to Sir Thomas More's dialogues concerning Here-"ſies.—Anſwer to John Fiſher biſhop of Rocheſter, &c." all which treatiſes were reprinted at London 1573, in folio.

FUGGER (HULDRIC) an eminent perſon, born at Augſburg in the year 1526, deſerves a place in this work for the affection he diſcovered to learning and learned men. His family was conſiderable for its antiquity and riches; and Thuanus relates, that when Charles V. changed the Governments of Augſburg in 1548, he nominated the family of the Fuggers among thoſe, who thenceforward were to be raiſed to the dignity of ſenators. Yet this illuſtrious family, as all the genealogical writers of Germany take notice, ſprung from a weaver, who in 1370 was made free of the city of Augſburg. Huldric had been chamberlain to pope Paul III. and afterwards turned Proteſtant. He laid out great ſums in purchaſing good manuſcripts of ancient authors, and getting them printed; and for this purpoſe he allowed for ſome time a ſalary to the learned Henry Stephens. His relations were ſo incenſed at him for the monies he expended on theſe occaſions, that they brought an action againſt him for it, and got him to be declared incapable of managing his affairs,

lib. v.

fairs. Some writers, Thuanus among them, obſerve, that the ſentence pronounced againſt Fugger plunged him into a deep melancholy, which accompanied him almoſt to his grave; but it is declared in his epitaph, that he was unmoved at the ſhock, and that he was ſoon after reſtored to his eſtate. He had retired to Heidelburg, where he died in June 1584; having bequeathed his library, which was very conſiderable, to the elector Palatine, and a fund for the maintenance of ſix ſcholars.

FULGENTIUS (St.) an ancient eccleſiaſtical writer and biſhop, was born at Telepta, about the year 464. Gordianus, a ſenator of Carthage, being forced to fly into Italy for ſafety, during the perſecution of Genſericus king of the Vandals, had two children, who returned into Africa: and they, being forced away from Carthage, ſettled at Telepta, a city in the province of Byzacena. One of them was Claudus, the father of St. Fulgentius, who dying unexpectedly, left his young ſon to the care of his widow. He was properly educated, and became well ſkilled in the Greek tongue. As ſoon as he was capable of an employ, he was made procurator or receiver of the revenues of his province. But this employment diſpleaſed him, becauſe of the rigour he was forced to uſe, for levying the taxes upon the people: and therefore, notwithſtanding the tears and diſſuaſives of his mother, he left the world, and betook himſelf to a religious life. The incurſions of the Moors ſoon ſcattered the religious of the monaſtery where he was; upon which he retired into the country of Sicca, thinking to find there a place of refuge: but he was miſtaken; for he met with nothing but ſtripes and impriſonment. Afterwards he reſolved to go into Egypt; but was reſtrained from that voyage, by Eulalius biſhop of Syracuſe, becauſe the monks of the Eaſt had ſeparated from the Catholic Church. He conſulted alſo a biſhop of Africa, who had retired into Sicily; and this biſhop adviſed him to return to his own country, after he had made a journey to Rome. King Theodoric was then in the city, when he arrived there, which was in the year 500. After he had paid his devoirs to the ſepulchres of the Apoſtles, he returned to his own country, where he built a monaſtery.

Dupin, &c.

Africa was then under the dominion of Thraſimond king of the Vandals, an Arian, and a cruel enemy to the Catholicks. He had forbidden to ordain catholic biſhops in the room of thoſe that died: nevertheleſs, the biſhops of Africa were determined to neglect his orders in that particular. Fulgentius knowing

knowing this, and fearing leſt he ſhould be ordained, hid himſelf till he underſtood the ordinations to be over: but when he appeared, the ſee of Ruſpa was vacant, and he was ordained biſhop of it, though much againſt his will, in the year 504. Though become a biſhop, he did not change either his habit or manner of living, but uſed the ſame auſterities and abſtinence as before. He ſtill loved the monks, and delighted to retire into a monaſtery, as often as the buſineſs of his epiſcopal function allowed him time. Afterwards he had the ſame fate with all the Catholic biſhops of Africa, whom king Thraſimond baniſhed into the iſle of Sardinia. Though he was not the moſt ancient among them, yet they conſidered him as their head, and made uſe of his pen and wit upon all occaſions. So great was his reputation, that Thraſimond had the curioſity to ſee and hear him; and having ſent for him to Carthage, he propoſed to him many difficulties, which Fulgentius ſolved to his ſatisfaction: but becauſe he confirmed the Catholicks, and converted many Arians, their biſhop at Carthage prayed the king to ſend him back to Sardinia. Thraſimond dying in the year 522, his ſon Hilderic recalled the Catholic biſhops, whereof Fulgentius was one. He returned to the great joy of thoſe who were concerned with him, led a moſt exemplary life, governed his clergy well, and performed all the offices of a good biſhop. He died the laſt day of the year 529, according to ſome, or 533, according to others.

His works have often been printed; but the laſt and compleateſt edition of them is in one volume quarto at Paris 1684. Fulgentius did not only follow the doctrine of St. Auſtin, but he alſo imitated his ſtyle. His words indeed are not quite ſo pure; but then he did not play with them, as was common with St. Auſtin. He had a quick and ſubtle ſpirit, which eaſily comprehended whatever he applied himſelf to; and he had a clear and copious way of ſetting them off: too copious indeed, for he often repeats the ſame things in different words, and turns the queſtion many different ways. He knew well the Holy Scriptures, and was well read in the Fathers, particularly St. Auſtin: nevertheleſs, he loved thorny and ſcholaſtic queſtions, and ſometimes uſed them in the diſcuſſion of myſteries.

FULK (WILLIAM), an eminent and learned divine of the church of England, was born, and received the firſt part of his education, in London. He was a youth of great parts and ſpirit; and it is reported of him, that having a literary conteſt

Wood's Faſti Oxon. vol. i. Tanner's Biblioth, &c.

conteſt with the famous Edmund Campian, while he was at ſchool, and loſing the ſilver pen which was propoſed to the victor, he was ſeized with grief and anger, to the higheſt degree imaginable. Afterwards he was ſent to St. John's College in Cambridge, in the year 1555, of which he was choſen fellow in the year 1564. He had ſpent ſix years of this interval, in the ſtudy of the law at Clifford's-Inn, agreeably to his father's humour and inclination; who was ſo offended at his returning to college, that he refuſed to grant him any ſupplies, although he was very rich. Fulk, however, eaſily made his way, by his parts and learning. He applied himſelf to mathematics; to languages, oriental in particular; to divinity: and he became eminent, and publiſhed books, in them all. In proceſs of time, he was ſuſpected of puritaniſm, with which he was ſuppoſed to be infected by Cartwright, the divinity profeſſor, and his intimate friend: and on this account was expelled his college. He took lodgings in the town, and maintained himſelf for ſome time by reading lectures. The earl of Leiceſter, labouring at that time to ingratiate himſelf with the eminent divines of all denominations and principles, as thinking they would be his beſt ſupport in time of need, took Fulk under his patronage; and in the year 1571, preſented him to the living of Warley, in the county of Eſſex, and two years after to that of Didington in Suffolk. Soon after, the earl ſent him to Cambridge with a mandamus for his doctor of divinity's degree, in order to qualify him to attend, as he afterwards did, an embaſſador into France. Upon his return he was made maſter of Pembroke-Hall, and Margaret profeſſor of divinity, in Cambridge; and, in poſſeſſion of theſe preferments, he died in Auguſt 1589, and was buried on the 28th of that month, at his rectory at Didington. He had a wife and family.

His works are very numerous; written in Latin and Engliſh; levelled chiefly againſt the Papiſts; and dedicated, ſeveral of them, to queen Elizabeth and the earl of Leiceſter. The moſt conſiderable of them, is his Comment upon the Rhemiſh Teſtament, printed in 1580, and reprinted in 1601 with this title: "The Text of the New Teſtament of Je- "ſus Chriſt, tranſlated out of the vulgar Latin by the Pa- "piſts of the traiterous Seminarie at Rhemes. With argu- "ments of books, chapters, and annotations, pretending "to diſcover the corruptions of divers tranſlations, and to "clear the controverſies of theſe days. Whereunto is ad- "ded the tranſlation out of the Original Greek, commonly "uſed

" uſed in the Church of England: with a confutation of " all ſuch arguments, gloſſes, and annotations, as cóntaine " manifeſt impietie of Hereſie, Treaſon, and Slander againſt " the Catholike Church of God, and the true teachers " thereof, or the tranſlations uſed in the Church of England. " The whole worke, peruſed and enlarged in divers places " by the author's owne hand before his death, with ſundry " quotations and authorities out of Holy Scriptures, Coun- " ſels, Fathers, and Hiſtory. More amply than in the for- " mer Edition." This work was publiſhed again in 1617, and 1633, in folio, as it was before. It is one of thoſe, the author dedicated to the queen.

FULLER (NICHOLAS), a learned Engliſh critic, was born at Southampton, in the year 1557, and educated at the free-ſchool in that town. He did not go directly from thence to the univerſity, but was taken into the family of the biſhop of Wincheſter, Dr. Robert Horne; where ſpending ſome time in ſtudy, he was made at length his ſecretary, and afterwards continued in that office by his ſucceſſor, Dr. Watſon. But Watſon dying alſo in about three years, Fuller returned home, with a reſolution to follow his ſtudies. Before he was ſettled there, he was invited to be tutor to the ſons of a knight in Hampſhire, whom he accompanied to St. John's College in Oxford, in the year 1584. His pupils leaving him in a little time, he removed himſelf to Hart's-Hall; where he took both the degrees in arts, and then retired into the country. He afterwards took orders, became a prebendary in the church of Saliſbury, and rector of Biſhops Waltham in Hampſhire. He died on the 13th of February 1622-3. He was extremely learned in the ſacred tongues, and, as Mr. Wood ſays, " was ſo happy in pitch- " ing upon uſeful difficulties, tending to the underſtanding " of the Scripture, that he ſurpaſſed all the Critics of his " time." There were publiſhed of this learned perſon's at Oxford in 1616, and at London in 1617, Miſcellanea Theologica, lib. iv. Theſe miſcellanies coming, as we are told, to the hands of the celebrated John Druſius in Holland, excited, it ſeems, his envy; and put him upon charging Fuller with plagiariſm, and with taking his beſt notes from him without any acknowledgment. But our author, knowing himſelf guiltleſs, as having never ſeen Druſius's works, publiſhed a vindication of himſelf at Leyden, in the year 1622, together with two more books of Miſcellanea Sacra. All theſe miſcellanies are printed in the ninth volume of the Critici

Wood's Athen. Oxon.

Critici Sacri, and diſperſed throughout Mr. Pool's Synopſis Criticorum. There are ſome manuſcripts of Mr. Fuller in the Bodleyan library at Oxford, which ſhew his great ſkill in Hebrew and in philological learning; as, "An Expoſi-"tion of Rabbi Mordochai, Nathan's Hebrew Roots, with "notes upon it," and "A Lexicon."

FULLER (THOMAS), an eminent Engliſh hiſtorian and divine, was ſon of Mr. Fuller, miniſter of Allvincle in Northamptonſhire, and born there in the year 1608. The chief aſſiſtance he had in grammar-learning was from his father, under whom he made ſo extraordinary a progreſs, that he was ſent at twelve years of age to Queen's College in Cambridge: Dr. Davenant, who was his mother's brother, being then maſter of it, and ſoon after biſhop of Saliſbury. He took his degrees in arts, and would have been fellow of his college: but his county being full, he removed to Sidney-College in the ſame univerſity. He had not been long there, before he was choſen miniſter of St. Bennet's pariſh in the town of Cambridge. In the year 1631, he obtained a fellowſhip in Sidney College, and at the ſame time a prebend in the church of Saliſbury. This year alſo he made his firſt publication; and that was of a work of the poetic kind, now but little known. It was a divine poem, intitled, "David's "Hainous Sin, Heartie Repentance, and Heavie Puniſh-"ment," in a thin octavo.

Life of Dr. Thomas Fuller. Edit. Oxf. 1662.

He was ſoon after ordained prieſt by the biſhop of Saliſbury, and preſented to the rectory of Broad Windſor in Dorſetſhire; where he married a young gentlewoman, by whom he had one ſon, but loſt her about the year 1641. During his receſs at this rectory, he began to compleat ſeveral of the works he had planned at Cambridge: but growing weary of a country pariſh, and uneaſy at the unſettled ſtate of public affairs, he removed to London; and diſtinguiſhed himſelf ſo much in the pulpits there, that he was invited by the maſter and brotherhood of the Savoy to be their lecturer. In 1640, he publiſhed his "Hiſtory of the Holy War:" it was printed at Cambridge in folio. On the 13th of April 1640, a parliament was called, and then alſo a convocation began at Weſtminſter, in king Henry the VIIth's chapel, of which our author was a member. He continued at the Savoy to the great ſatisfaction of his people, and the neighbouring nobility and gentry, labouring all the while in private and in public, to ſerve the king's intereſt. To this end, on the anniverſary of his majeſty's inauguration on the 27th

of

of March 1642, he preached at Weſtminſter Abbey, on this text, 2 Sam. xix. 30. "Yea, let him take all, ſo that my "Lord the King return in peace:" which ſermon being printed, gave great offence to thoſe, who were engaged in the oppoſition to his majeſty, and brought the preacher into no ſmall danger. He ſoon found that he was to expect nothing leſs than to be ſilenced and ejected, as others had been; yet deſiſted not from proceeding in the ſame courſe, till he either was, or thought himſelf unſettled. This appears from what he ſays in the preface to his "Holy State", which was printed in folio that ſame year at Cambridge.

In April 1643, he conveyed himſelf to the king at Oxford, who received him gladly. As his majeſty had heard of his extraordinary abilities in the pulpit, he was now deſirous of hearing them from it: and accordingly Mr. Fuller preached before his majeſty at St. Mary's church. His fortune upon this occaſion was very ſingular. He had before preached and publiſhed a ſermon in London, upon the new-moulding church-reformation, which made him be cenſured as too hot a royaliſt; and, now from his ſermon at Oxford, he was thought to be too lukewarm: which can only be accounted for from that inflexible principle of moderation in himſelf, which he would ſincerely have inculcated in each party, as the only means of reconciling both. However, he reſolved to recover the opinion of his ſtedfaſt adherence to the royal cauſe, by openly trying his fortune under the royal army: and therefore, being well recommended to Sir Ralph Hopton in 1643, he was admitted by him, in quality of chaplain. He was quite at liberty for this, being deprived of all, and having no church to preach in. And now attending the army in its march from place to place, he conſtantly exerciſed his duty as chaplain; yet found proper intervals for his beloved ſtudies, which he employed chiefly in making hiſtorical collections, and eſpecially in gathering materials for his "Worthies of England."

After the battle at Cheriton-Down on the 29th of March 1644, lord Hopton drew on his army to Baſing-houſe, where he left our author; who animated the garriſon to ſo vigorous a defence of that place, that Sir William Waller was obliged to raiſe the ſiege with conſiderable loſs. But the war haſtening to an end, and part of the king's army being driven into Cornwall under lord Hopton, Mr. Fuller, having leave of that nobleman, took refuge at Exeter; where he reſumed his ſtudies, and preached conſtantly to the citizens. During his reſidence here, he was appointed chaplain to the princeſs Henrietta

Henrietta Maria, who was born at Exeter on the 16th of June 1643; and the king ſoon after gave him a patent for his preſentation to the living of Dorcheſter, in Dorſetſhire. He continued his attendance on the princeſs, till the ſurrender of Exeter to the parliament, in April 1646; but did not accept the living, becauſe he determined to remove to London at the expiration of the war. He relates a thing, which happened during the ſiege of that city, of a very extraordinary nature; and that is, how it was relieved, miraculouſly as it were, by prodigious flocks of larks. Take his own account of the matter: "When the city of Exeter was "beſieged by the parliament forces, ſo that only the ſouth "ſide thereof towards the ſea was open to it, incredible "numbers of larks were found in that open quarter, for "multitude, like quails in the wilderneſs; though, bleſſed "be God, unlike them in the cauſe and effect; as not de-"fired with man's deſtruction, nor ſent with God's anger: "as appeared by their ſafe digeſtion into wholeſome nouriſh-"ment. Hereof I was an eye and mouth-witneſs. I will "ſave my credit in not conjecturing any number; knowing "that herein, though I ſhould ſtoop beneath the truth, I "ſhould mount above belief. They were as fat as plentiful; "ſo that being ſold for two pence a dozen and under, the "poor who could have no cheaper, and the rich no better "meat, uſed to make pottage of them, boiling them down "therein. Several natural cauſes were aſſigned hereof, &c. "but the cauſe of cauſes was the divine providence; there-"by providing a feaſt for many poor people, who otherwiſe "had been pinched for proviſion."

Worthies of England, in Exeter, p. 273.

When he came to London, he met but a cold reception among his former pariſhioners, and found his lecturer's place filled by another. However, it was not long before he was choſen lecturer at St. Clement's lane, near Lombard-ſtreet; and ſhortly after removed to St. Bride's church in Fleet-ſtreet. In 1647, he publiſhed at London in 4to. "A Ser-"mon of Aſſurance fourteen years agoe preached at Cam-"bridge, ſince in other places; now, by the importunity "of his friends, expoſed to public view." He dedicated it to Sir John Danvers, who had been a Royaliſt, was then an Oliverian, and next year one of the king's judges; and in the dedication he ſays, that "it had been the pleaſure of the "preſent authority to make him mute; forbidding him till "further order the exerciſe of his public preaching." In the preface he tells his readers, that, "if he was finally in-"terdicted his calling, he might beſpeak their pity to be-

" moan his ſtate; but lying as yet in the marſhes between " hope and fear, I am, ſays he, no fit ſubject to be con- " doled for, or congratulated with: yet it is, I truſt, no " piece of popery to maintain, that the prayers of others " may be beneficial and available for a perſon in my purga- " tory condition." And a little farther: " However mat- " ters ſhall ſucceed, it is no ſmall comfort to my conſcience, " that, in reſpect to my miniſterial function, I do not die " ſelo de ſe; not ſtabbing my profeſſion by mine own la- " zineſs, who hitherto have, and hereafter ſhall, improve " my utmoſt endeavours by any lawful means to procure my " reſtitution."

About the year 1648, he was preſented to the rectory of Waltham-Abbey in Eſſex, by the earl of Carliſle, whoſe chaplain he was juſt before made. He ſpent that and the following year betwixt London and Waltham, employing ſome engravers to adorn with ſculptures, his copious proſpect or view of the Holy Land, as from mount Piſgah; therefore called his " Piſgah-ſight of Paleſtine and the confines " thereof, with the hiſtory of the Old and New Teſtament " acted thereon," which he publiſhed in 1650. It is an handſome folio, embelliſhed with a frontiſpiece and many other copper-plates, and divided into five books. As for his " Worthies of England," which he had been labouring on ſo long, the death of the king did now for a while quite diſhearten him in the continuance of that work, as if the proceedings of the parliament had proved a contradiction to the title of it: " for what ſhall I write, ſays he, of the " Worthies of England, when this horrid act will bring " ſuch an infamy upon the whole nation, as will ever cloud " and darken all its former, and ſuppreſs its future riſing " glories?" Therefore he was buſy till the year laſt men- tioned, in getting out that book and others; and the next year he rather employed himſelf in publiſhing ſome particular lives of religious reformers, martyrs, confeſſors, biſhops, doctors, and other learned divines, foreign and domeſtic, than in augmenting his ſaid book of Engliſh Worthies in ge- neral. To this collection, which was done by ſeveral hands, as he tells us in the preface, he gave the title of ABEL REDIVIVUS, and publiſhed it at London in 4to. 1651.

And now, having lived above twelve years a widower, and being recommended by his noble friends to an advan- tageous match, he married a ſiſter of the viſcount Baltinglaſſe about the year 1654; and the next year ſhe brought him a ſon, which with the other before-mentioned, ſurvived his

father. In 1656, he publiſhed at London in folio, "The "Church Hiſtory of Britain, from the birth of Jeſus Chriſt "to the year 1648:" to which work are ſubjoined, "The "Hiſtory of the Univerſity of Cambridge ſince the conqueſt," and "The Hiſtory of Waltham Abbey in Eſſex, founded "by King Harold." His Church Hiſtory was animadverted upon by Dr. Heylin in his Examen Hiſtoricum, and this drew from our author a reply: after which they had no farther controverſy, but were very well reconciled. Heylin found, when his own Eccleſiaſtical Hiſtory of the Reformation appeared, that he was more cenſurable for giving countenance to the Popiſh cauſe, than Fuller was for his candour to the Preſbyterians: and he ſaw alſo his efforts to weaken our author's intereſt after the reſtoration ſo ineffectual, that Fuller then grew in greater favour at court, than he had ever been before. He was, a ſhort while before, re-admitted to his lecture in the Savoy, and now reſtored to his prebend of Saliſbury. He was choſen chaplain in extraordinary to his majeſty, created doctor of divinity by the king's letter to the univerſity of Cambridge, dated Auguſt the 2d, 1660, and, had he lived a twelvemonth longer, would probably have been raiſed to a biſhopric. But upon his return from Saliſbury in Auguſt 1661, he brought a fever along with him, which proved fatal to him on the 16th of that month. His funeral was attended by at leaſt two hundred of his brethren; and a ſermon was preached by Dr. Hardy, dean of Rocheſter, in which a great and noble character was given of him.

In the year 1662, was publiſhed in folio, with a ſculpture of his effigies prefixed, his "Hiſtory of the Worthies of "England." This work, which was part of it printed before the author died, ſeems not ſo finiſhed as it would probably have been, if he had lived to ſee it compleatly publiſhed: nevertheleſs, we cannot think it deſerves ſo ſevere a cenſure, as biſhop Nicholſon has paſſed upon it in the following paſſage. He obſerves, that though it pretends to give an account of the native commodities, manufactures, buildings, proverbs, &c. of all the counties of England and Wales, as well as of their great men in church and ſtate; yet "this latter looks like the principal deſign, and makes "up the greateſt part of the volume. It was huddled up in "haſte, for the procurement of ſome moderate profit to the "author, though he did not live to ſee it publiſhed. It cor-"rects many miſtakes in his Eccleſiaſtical Hiſtory; but makes "many more new ones in their ſtead. The beſt things in

"it are the catalogues of the ſheriffs, and the liſts of the "gentry, as they were returned from the ſeveral counties, "twelve only excepted, in the 12th year of Henry VI. "His chief author is Bale for the lives of his eminent wri- "ters; and thoſe of his greateſt heroes are commonly "miſhapen ſcraps, mixed with tattle and lies." Very ſevere indeed! but yet, as we ſay, hardly conſiſtent with juſtice. Our author began his "Hiſtory of the Worthies of Eng- "land," when he was chaplain to the lord Hopton, and it was ſometimes his chief ſtudy, and moſtly under his conſi- deration, for near ſeventeen years; but biſhop Nicholſon ſays, it was huddled up in haſte: nor does it appear, that the view of profit was a chief motive of his publiſhing it, ſince the hiſtorian mentions ſeveral others. If it corrects any miſ- takes in his Church Hiſtory, that ought to be no reflection on it: and for his uſing Bale, the materials muſt be found him by ſomebody; for, as he ſays in the preface to his Hiſ- tory of the Holy War, "if any hiſtorian will make them, "let him be commended for wit, but ſhamed for falſhood." Upon the whole, whatever errors may be found in it, as errors undoubtedly may be found in all works of that na- ture, the characters or memorials there aſſembled of ſo many great men, will always make the book neceſſary to be con- ſulted: eſpecially as there are preſerved therein abundance of lives, then newly written, and no where elſe to be had; and which have been of good ſervice to many grave writers of ſubſtantial credit, even in hiſtory, antiquities, and he- raldry.

Engliſh hiſtorical library, part i. p. 14. edit. 8vo,

Beſides the works mentioned in the courſe of this memoir, he was the author of ſeveral others of a ſmaller nature: as, 1. "Good Thoughts in bad times. 2. Good Thoughts in "worſe times." Theſe two pieces printed ſeparately, the former in 1645, the latter in 1647, were publiſhed together in 1652. He afterwards publiſhed in 1660, 3. "Mixt "Contemplations in better times." 4. "Andronicus: or, "The Unfortunate Politician." London 1649 in 8vo. 5. "The Triple Reconciler ſtating three controverſies, viz. "whether miniſters have an excluſive power of barring com- "municants from the ſacrament; whether any perſon un- "ordained may lawfully preach; and whether the Lord's "Prayer ought not to be uſed by all Chriſtians." 1654 in 8vo. 6. "The ſpeech of birds, alſo of flowers, partly "moral, partly myſtical." 1660, in 8vo. He publiſhed alſo a great many ſermons, ſeparately and in volumes.

Dr. Fuller was in his perſon tall and well-made, but no way inclining to corpulency; his complexion was florid; and his hair of a light colour and curling. He was a kind huſband to both his wives, a tender father to both his children, a good friend and neighbour, and a well behaved civilized perſon in every reſpect. He was a moſt agreeable companion, having a great deal of wit: too much, as it ſhould ſeem, ſince he could not forbear mixing it in his moſt ſerious compoſitions. Biſhop Nicholſon, ſpeaking of his Church-Hiſtory, ſays, that "through the whole he is ſo full of his "own wit, that he does not ſeem to have minded what he "was about. The gravity of an hiſtorian, much more an "eccleſiaſtical one, requires a far greater care both of the "matter and ſtyle of his work, than is here to be met with. "If a pretty ſtory comes in his way, that affords ſcope for "clinch and droll, off it goes with all the gaiety of the "ſtage, without ſtaying to enquire whether it have any "foundation in truth or not; and even the moſt ſerious and "moſt authentic parts of it are ſo interlaced with pun and "quibble, that it looks as if a man had deſigned to ridi-"cule the annals of our church into fable and romance."

Engliſh Hiſt. Library, part ii. p. 92. 8vo.

He had a memory ſo tenacious and comprehenſive, that it enabled him to do things, which are hardly credible. He could repeat five hundred ſtrange words after twice hearing, and could make uſe of a ſermon verbatim, if he once heard it. He undertook once, in paſſing to and fro from Temple Bar to the furtheſt part of Cheapſide, to tell at his return every ſign as it ſtood in order on both ſides of the way, repeating them either backwards or forwards: and he did it exactly. His manner of writing was very ſtrange and rare, from the top of the page to the bottom, ſomething like that of the Chineſe. The manner was thus: he would write near the margin the firſt words of every line down to the foot of the paper; then by beginning at the head again, would ſo perfectly fill up every one of theſe lines, as without ſpaces, interlineations, or contractions, would ſo connect the ends and beginnings, that the ſenſe would appear as complete, as if he had written it in a continued ſeries after the ordinary manner.

It was ſufficiently known, how well grounded he was in the proteſtant religion againſt the innovations of the Preſbyterians and Independents; but his zeal againſt theſe was allayed with greater compaſſion, than it was towards the Papiſts: and this raiſed him up many adverſaries, who charged him with Puritaniſm. He uſed to call the controverſies concerning

cerning epiſcopacy, and the new-fangled arguments againſt the church of England, "infects of a day:" and carefully avoided polemical diſputes, being altogether of Sir Henry Wotton's opinion, diſputandi pruritus, Eccleſiæ ſcabies. To conclude, whatever exceptions may be made to him as a writer, he was a very good kind of man, and an ornament to the times in which he lived.

FULLER (Isaac), an Engliſh painter of good note, had a great genius for drawing and deſigning hiſtory; which however he did not always execute with due decency, nor after an hiſtorical manner: for he was apt to modernize and burleſque his ſubjects, and was guilty of other extravagancies, which correſponded with his temper and manners. The Reſurrection at All-Souls college chapel at Oxford, and that at Magdalen college chapel in the ſame univerſity, were of his doing. There is alſo at Wadham college a hiſtory piece of his in two colours only, admirably well performed: for though this maſter wanted the regular improvements of travel to conſider the antiques, and to form a better judgment, he may be reckoned among the foremoſt in the account of Engliſh painters. He ſtudied many years in France under Perrier, and underſtood the anatomical part of painting, perhaps equal to Michael Angelo; following it ſo cloſely, that he was very apt to make the muſcleling too ſtrong and prominent. He died in London towards the end of Charles the IId's reign.

FULVIA, an extraordinary Roman lady, and wife of Marc Antony, who had no more of her ſex than her body, nihil muliebre præter corpus ferens, as Paterculus ſays: for her temper and her courage breathed nothing but policy and war. After the victory gained at Philippi over Brutus and Caſſius by Octavius and Antony, the latter went into Aſia to ſettle the affairs of the Eaſt. Octavius returned to Rome, where falling out with Fulvia, he could not decide the quarrel but by the ſword: for this woman took arms againſt him in the moſt literal ſenſe. She was not ſatisfied with retiring to Prænesſte, and withdrawing thither the ſenators and knights of her party: ſhe armed herſelf in perſon; ſhe gave the word to the ſoldiers; and made them ſpeeches. She had two huſbands before ſhe married Antony: the firſt was Clodius, the great and mortal enemy of Cicero; the ſecond Curio, who was killed in Africa on Cæſar's ſide, before the battle of Pharſalia. As brave, as violent, and as brutal as Antony

lib. II. c. 74.

Antony was, he met with his master in Fulvia. "She was "a woman, says Plutarch, not born for spinning or house- "wifry, nor one that could be content with the power of "ruling a private husband, but a lady capable of advising a "magistrate, and of ruling the general of an army; so that "Cleopatra had great obligations to her for having taught "Antony to be so good a servant, he coming to her hands "tame and broken in all obedience to the commands of a "mistress." Antony had however the courage at length to be in a terrible passion at Fulvia: it was for levying war with Octavius, as mentioned already. And he treated her with so much contempt and indignation, when he returned to Rome, on that occasion, that she went into Greece, and died there of a disease occasioned by her grief. This lady was an admirable coadjutor to her cruel husband, during the massacres of the triumvirate. She put several persons to death of her own head, either out of avarice, or a spirit of revenge; and even people, whom her husband did not know. Antony caused the heads of those whom he had proscribed to be brought to a table, and fed his eyes a long while with these unhappy spectacles. The head of Cicero was one of them, which he ordered to be fixed on the rostrum, from whence Cicero had made so many speeches against him. But before that order was executed, Fulvia took the head, and spit upon it; and placing it on her lap, drew out the tongue, which she pierced several times with her bodkin, uttering all the while the most opprobrious language against Cicero. "Behold, says Mr. Bayle, a wicked woman of a strange "species. There are some villains whom we are almost "forced to admire, because they shew a certain greatness of "soul in their crimes: here is nothing to be seen but bru- "tality, baseness, and cowardice, and one cannot help con- "ceiving an indignation full of contempt."

In vit. Anton.

Art. FULVIA in his Dict.

FURETIERE (ANTONY), an ingenious and learned Frenchman, was born at Paris in the year 1620; and after a liberal education, became eminent in the civil and canon law. He was first an advocate in the parliament; and afterwards taking orders, was presented with the abbey of Chalivoy, and the priory of Chuines. Many works of literature recommended him to the public: but what he is chiefly known by and valued for, is his "Universal Dictionary of the "French Tongue," in which he explains the terms of art in all sciences. He had not however the pleasure of seeing this useful work published before his death; which happened

pened upon the 14th of May, in the year 1688. He was of the French academy; and the disputes and quarrels, which he had with some of the members of it, made a great noise in the world. He employed some of his friends to reconcile him to them before his death; and he offered to give them any satisfaction, which could reasonably be expected from a man, who owned he had been carried too far by the heat of disputation.

FURIUS, called Bibaculus, perhaps from his excessive drinking, an ancient Latin poet, was born at Cremona about the year of Rome 650, or a hundred years before Christ. He wrote annals, of which Macrobius has preserved some fragments. Quintilian says, that he wrote Iambics also in a very satyrical strain, and therefore is censured by Cremutius Cordus in Tacitus, as a slandering and invective writer. Horace is thought to have ridiculed the false sublime of his taste: yet, according to Macrobius, Virgil is said to have imitated him in many places.

Annal. lib. iv. c. 8.

Lib. xii. sat. v.

G.

GACON (FRANCIS), a French poet, very well known by his ſatyrical pieces againſt Meſſieurs Boſſuet, Rouſſeau, la Motte, and others, was the ſon of a merchant, and born at Lyons in the year 1667. He became a father of the oratory; obtained the poetical prize at the French academy in 1717; and died in his priory of Baillon, on the 15th of November 1725. Among his works are Le Poete ſans fard, a ſatyrical piece; a French tranſlation of Anacreon with notes; L' Anti-Rouſſeau; L'Homere vengé, againſt La Motte. Gacon alſo attacked La Motte, and turned him into ridicule, in a ſmall piece, intitled, Les Fables de M. de la Motte, traduites en vers francois, par P. S. F. au Caffe du Mont Parnaſſe, &c. This poet's natural propenſity to ſatire and criticiſm, led him to attack all ſorts of writers; and involved him in all the literary quarrels of his time. The French academy acted with great impartiality, when they adjudged him the prize: for he had written in ſome ſhape or other againſt almoſt all the members of that illuſtrious body; and on this account it was, that he was not ſuffered to make his ſpeech of thanks, as is uſual on ſuch occaſions. "Gacon, ſays Voltaire, is placed "by father Niceron in the catalogue of illuſtrious men, "though he has been famous only for bad ſatires.—Such "authors cannot be cited but as examples to be deteſted."

Niceron, Hommes Illuſtres.

Age of Lewis XIV. vol. ii.

GAFFARELL (JAMES), a learned Rabbinical writer in the XVIIth century, was the ſon of Dr. Gaffarell, by Lucrece de Bermond his wife, a lady of an excellent character (A). He had his birth at Mannes in Provence, a provincial part of France, about the year 1601 (B), and was educated at the univerſity of Apt in that county (C), where he proſecuted his ſtudies with indefatigable induſtry, and applying himſelf particularly to the Hebrew language, and Rabbinical learning, he was wonderfully pleaſed with the myſterious doctrines of the "Cabala", and commenced

(A) Colomeſius in Gall. Orient. p. 153. Hagæ 1665, 4to. This Colomeſius was librarian at Lambeth to archbiſhop Sancroft in 1687.

(B) Mercure galant for January 1682, p. 159, 160.

(C) Unheard of Curioſities, p. 117. London 1650, 8vo. N. B. This city Apt is famous for the relicks of St. Anne, mother to the bleſſed Virgin.

author

author in their defence at the age of twenty-two years. This piece he printed at Paris in 1623, 4to. under the title of, "The ſecret myſteries of the divine Cabala, defended againſt "the trifling objections of the Sophiſts (D)." The following year he publiſhed a paraphraſe upon that beautiful ode the cxxxviith Pſalm. "By the waters of Babylon we ſat "down and wept, when we remembered thee, O Sion, &c." He began early to be inflamed with an ardent deſire of travelling for his improvement in literature, wherein his curioſity was boundleſs.

This diſpoſition, added to his rare talents, did not eſcape the notice of that great encourager of learning Cardinal Richlieu, who appointed him his library keeper (E), and ſent him into Italy, to collect the beſt books printed or MSS. that could be found (F). This employ ſuited Gaffarell's taſte extremely, both as it gave him an opportunity of furniſhing his own library with ſome of thoſe curious pieces which it contained, both in oriental and other languages (G), and of making enquiries into that branch of literature, which was his chief delight. In this taſte, while he was at Rome, he went with ſome others to viſit Campanella, the famous pretender to magic; Gaffarell's deſign in this viſit, was to procure ſatisfaction about a paſſage in that author's book "de "ſenſu rerum & Magia." Campanella was then in the inquiſition, where he had been cruelly uſed, the calves of his legs all beaten black and blue, and moſt of the fleſh torn off his buttocks, in order to force him to confeſs the crimes laid to his charge. At their entrance into his chamber, he begged they would have a little patience, till he had finiſhed a ſmall note which he was writing to cardinal Magaloti. As ſoon as they were ſeated, they obſerved him to make certain wry faces, which being ſuppoſed to proceed from pain, he was aſked if he felt no pain? to which, ſmiling, he anſwer'd No! and gueſſing the cauſe of the queſtion, he ſaid that he was fancying himſelf to be cardinal Magaloti, as he had heard him deſcribed. This was the very thing Gaffarell

(D) The title in Latin, in which language it is written, is "Abdita "divinæ Cabalæ myſteria contra So-"phiſtarum Logomachiam defenſa."

(E) Mercure galant, p. 160. This appointment was probably before the cardinal became prime miniſter in 1626, unleſs we ſuppoſe him to be an aſſiſtant under Pere Joſeph, his eminency's principal librarian and prime confidant. See the cardinal's article.

(F) Pere Jacob's traitè des Bibliothec, p. 479. edit. 1645.

(G) See Gaffarell's preface to Ramnuſio's hiſt. of the war at Conſtantinople.

wanted,

wanted, and convinced him, that in order to diſcover another perſon's thoughts, it was not ſufficient, as he had before underſtood Campanella, barely to fancy yourſelf to be like the perſon, but you muſt actually aſſume his very phyſiognomy (H).

In 1629, he publiſhed "Rabbi Elea de fine mundi latine "verſus, cum notis," Paris 8vo. i. e. "A Latin verſion of "Rabbi Elea's treatiſe concerning the end of the world, "with notes;" and the ſame year came out his "Curioſitez "Inoüez, &c. Unheard of Curioſities concerning the taliſ-"manic ſculpture of the Perſians, the horoſcope of the Pa-"triarchs, and the reading of the ſtars." This curious piece went through three editions in the ſpace of ſix months. In it our author undertakes to ſhew, that taliſmans or conſtellated figures, had the virtue to make a man rich and fortunate, to free a houſe and even a whole country from certain inſects, and venomous creatures; and from all the injuries of the air. He ſtarted many other bold aſſertions concerning the force of magic, and having alſo made ſome reflections upon his own country, and mentioned the decalogue according to the order of the Old Teſtament, and the Proteſtant doctrine (I), the book was cenſured by the Sorbonne (K), and our author, then an eccleſiaſtic, thereupon retracted theſe and ſome other things advanced therein, as errors; ſubmitting his faith in all points to the doctrine of the catholic and apoſtolic church (L).

In 1633 he was at Venice, where, among other things, he took an exact meaſure of the veſſels brought from Cyprus and Conſtantinople, that were depoſited in the treaſury of

(H) The paſſage in Campanella is, Cum quis hominem videt ſtatim imaginari oportet ſe naſum &c. habere, ut alter habet &c. et tunc qui affectus & cogitationes in hac cogitatione illi obrepunt, judicet homini illi eſſe proprios, quem ita imaginando contuetur. If a man fancies himſelf to have another man's hair, noſe, forehead, countenance, and ſpeech, he may by this means come to know what are his natural inclinations and thoughts, by the ſame which he finds in himſelf at that time. Hence it appears, that Gaffarell's miſtake was far from being a blunder, though his credulity in the magic of it was ridiculouſly weak. The whole ſhews the man both in his ſtrength and weakneſs; which is the reaſon of inſerting the ſtory from his Unheard of Curioſities, p. 174, 175, 176.

(I) Advertiſement prefixed to this book, edit. 1650, and in the body of the book p. 172, 291. Engliſh edition.

(K) Rivet in decalog. p. 32. edit. 1637, & Voetium in diſputationibus ſelectis pars prim. p. 24.

(L) Advertiſement as before. See alſo in Sorel's refutation of Gaffarell, p. 305. a form of retractation ſigned by Gaffarell. He was likewiſe refuted upon the word Taliſman by Menage.

St.

St. Mark, at the requeſt of the learned Mr. Peireſc, with whom he had been long acquainted, and who had a great eſteem for him. During his abode in this city, he was invited to live with Mr. de la Thuillerie, the French ambaſſador there, as a companion. He accepted the invitation, but was not content with the fruitleſs office of merely diverting the ambaſſador's leiſure hours, by his learned converſation. He aimed to make himſelf of more importance, and to do this friend ſome real ſervice. He reſolved therefore to acquaint himſelf with politics, and in that view he wrote to his friend Gabriel Naudé, to ſend him a liſt of the authors upon political ſubjects; and this requeſt it was, that gave birth to Naude's "Bibliographia Politica" (M).

Gaffarell at this time was doctor of divinity, and canon law, prothonotary of the apoſtolic ſee, and commendatory prior of St. Giles's. After his return home, he was employed by his patron, cardinal Richlieu, in his project for bringing back all the Proteſtants to the Roman church, which he called a re-union of religions; and to that end the doctor was authorized by him to preach in Dauphiné againſt the doctrine of purgatory, and to the ſame purpoſe our author alſo publiſhed a piece upon the pacification of Chriſtians (N).

He ſurvived the cardinal many years, and wrote ſeveral books beſides thoſe already mentioned; a liſt of ſome of them is inſerted below (O). In the latter part of his life, he was employed in writing a hiſtory of the ſubterranean world, containing an account of the caves, grottoes, mines, vaults, and catacombs, which he had met with in thirty years tra-

(M) Dedication of the Bibliograph. Politic. and the beginning of the book itſelf.

(N) Des Marets, preface to a ſummary anſwer to the method of cardinal Richlieu, written by the Sieur R. de la Raelle, Groningen, 1664.

(O) Theſe are, 1. Index codicum MStorum quibus uſus eſt Joh. Picus Comes Mirandulanus, Paris 1650. vid. Selden de Syredriis Heb. 1653. p. 681. 2. Un traitè de la poudre de ſympathie et des Taliſmans. 3. Epiſtola præfat. in Rob. Leonis Mutinenſis libellum de ritibus Hebraicis. 4. Cribrum Cabaliſticum, vid. Curioſites Inoüez, p. 44. & 369. 5. Avis aux Doctes touchant la neceſſité des langues orientales, ibid. p. 54. & 84. 6. The widow of Sarepta. 7. A treatiſe of good and evil genii. vid. Mercure galant. p. 161. for Jan. 1682. 8. Ars nova & perquam facilis legendi Rabbinos ſine punctis. 9. De muſica Hebræorum ſtupenda libellus. 10. In voces derelictas, V. T. Centuriæ duæ nova cum Scaligero de lxx. Interpret. diſſertatiuncula. 11. De ſtellis cadentibus opinio nova. 12. Queſtio Hebraico-philoſophica, utrum a principio mare ſalſum extiterit. 13. Lachrymæ in obitum Jani Cætilii, Frey. Medici. 1631. 4to. and ſome others mentioned by Leo Allatius, in Apibus.

vel:

vel: And the work was ſo near finiſhed, that the plates were engraven for it, and it was juſt ready to go to the preſs, when he ſunk into the arms of death. This happened in the 80th year of his age, at Sigonce (P), of which place he was then abbot (Q): being alſo dean of canon law in the univerſity of Paris, prior of le Reveſt de Brouſſe, in the dioceſe of Ciſteron, and commandant of St. Omeil (R). His works ſhew him to be a man of prodigious reading, and uncommon ſubtlety of genius, but he unfortunately ſucked in a ſuperſtitious credulity with his mother's milk, as appears from the following paſſage in his "Unheard of Curioſities;" where treating of omens, he cites Camerarius, affirming that ſome people have an apprehenſion and knowledge of the death of their friends and kindred, either before or after they are dead, by a certain ſtrange and unuſual reſtleſneſs within themſelves, though they are a thouſand leagues off. To ſupport this idle notion, Gaffarell tells us, that his mother Lucrece de Bermond when ſhe was living had ſome ſuch ſign always given her: for none of her children ever died, but a little before ſhe dreamt either of hair, eggs, or teeth mingled with earth; this ſign, ſays he, was infallible. I myſelf, when I had heard her ſay ſhe had any ſuch dream, obſerved the event always to follow (S).

(P) Mercure galant, where laſt cited.

(Q) Labbé T. 2. Diſſert.

(R) Mercure galant, p. 159.

(S) Unheard of Curioſities, Part ii. ch. iii. § 7.

GAGNIER (JOHN), an eminent orientaliſt, and profeſſor of Arabic at Oxford, was a native of Paris (A), where he was educated, having good natural parts and great diligence, he made a ſuitable progreſs in literature, and applying himſelf to ſtudy the Eaſtern language, became a great maſter in the Hebrew and Arabick. He was trained up in the Roman Catholic religion, but upon a ſtrict enquiry afterwards, grew unſatisfied therewith. Whereupon being forced to quit his native country, he came to England, and embraced the faith and doctrine of that church, in the beginning of the XVIIIth century (B). He was well received here, and met with many particular friends, who gave him handſome encouragement (C). He had a maſter of arts degree conferred

(A) Preface to Abulfeda's life of Mohammed, p. 12.

(B) Grabe's preface to an eſſay upon two Arabic MSS. &c.

(C) Among others are named abp. Sharp, and lord chancellor earl of Macclesfield, to which laſt he addreſſed his edition of Abulfeda.

upon

upon him at Cambridge (D). But going thence to Oxford, for the ſake of proſecuting his ſtudies in the Bodleian library, he was incorporated to the ſame degree in that univerſity, where he ſupported himſelf by teaching Hebrew (E).

In 1706, he publiſhed an edition of Joſeph Ben Gorion's hiſtory of the Jews, in the original Hebrew, with a Latin tranſlation, and notes, in 4to. In 1710, at the appointment of Dr. John Sharp, archbiſhop of York, he aſſiſted Dr. Grabe in the peruſal of the Arabic manuſcripts in the Bodleian library, relating to the Clementine Conſtitutions; of which the archbiſhop had engaged that learned doctor to write a treatiſe againſt Mr. William Whiſton's notion concerning them. Accordingly Mr. Gagnier very diligently read and interpreted to the doctor all that might be ſerviceable to his purpoſe in any of them (F).

In 1717, he was appointed by the vice-chancellor and proctors to read the Arabic lecture at Oxford, in the abſence of the profeſſor Mr. John Wallis (G); and in 1723, he publiſhed Abulfeda's life of Mohammed, founder of the Mahometan religion, in Arabic, with a Latin tranſlation and notes, at Oxford, in fol. (H) He alſo prepared for the preſs with a deſign to publiſh the ſame Arabic author's Geography; to which end he printed propoſals for a ſubſcription, but the attempt proved abortive, for want of that encouragement which he deſerved (I). Mr. Gagnier had before this inſerted Greaves's Latin tranſlation of Abulfeda's deſcription of Arabia, together with the original, in the third volume of Dr. Hudſon's Geographiæ veteris ſcriptores Græci minores, in 1712. 8vo. Our author was afterwards choſen Arabic profeſſor, in the room of Mr. Wallis, and continued to read that lecture with applauſe till his death; which made way for Dr. Hunt (K), the preſent profeſſor, who is alſo regius profeſſor of Hebrew, to which a canonry of Chriſt-church is annexed.

(D) Preface to Abulfeda, p. 1.

(E) Grabe's preface, &c. as before.

(F) Id. ibid.

(G) Preface to Abulfeda.

(H) Ladvocat aſcribes to him a life of Mohammed in French, printed at Amſterdam in 1730, in 2 vols. 12mo. Dict. Portatif under his article, ſecond edit.

(I) Preface to Abulfeda as before, and General Dictionary under Abulfeda, Rem. (e) See alſo Biogr. Britan. under Greaves's article.

(K) This gentleman aſſiſted Mr. Gagnier in preparing his Abulfeda for the preſs. Preface to that work.

GAGUINUS

GAGUINUS (Robert), a French hiſtorian, was born at Calline, a ſmall town upon the confines of Artois and the river Lys; and Guicciardini, as Voſſius obſerves, is miſtaken in fixing his birth elſewhere. He had his education at Paris, where he took a doctor of laws degree; and the reputation of his parts and learning became ſo great, that it advanced him to the favour of Charles VIII. and Lewis XII. by whom he was employed in ſeveral embaſſies into England, Germany, and Italy. He was keeper of the royal library, and general of the order of the Trinitarians. He died upon the 22d of July 1502, not young, to be ſure; but we are not able to aſcertain his age. He was the author of ſeveral works; the principal of which is, a Hiſtory in eleven books De geſtis Francorum, from the year 1200 to the year 1500. He has been accuſed of great partiality to his country; and Paul Jovius ſays, that he has not been very exact in relating the affairs of Italy. Eraſmus had a great value for him, as may be ſeen from a letter which he wrote him.

De Hiſtoricis Latinis, lib. iii.

In elogiis.

GALE (John), a learned divine, and an eminent preacher among the ſect of the Baptiſts, was born May 26, 1680, at London, where his father was a citizen of good repute, for his good underſtanding and integrity, and obſerving with pleaſure, the natural turn of his ſon's mind to be from his infancy uncommonly grave and compoſed, he reſolved to breed him up to the pulpit. In that view he ſpared no coſt nor pains in his education, and putting him to a proper ſchool, he had the ſatisfaction to ſee an earneſt of having his fondeſt wiſhes fulfilled by the child's behaviour, whoſe diligence was ſuch, that both in ſchool and out of ſchool, in hours of play and recreation, he ſtill ſtuck cloſe to his book. It is true, that extraordinary gravity and plodding induſtry are frequently obſerved to be the effects of dullneſs and ſtupidity; and the diſtinguiſhedly grave boy, often becomes in his riper years, a diſtinguiſhed blockhead. But our youth, as well as ſome others (A), was an exception to that general rule. On the contrary, he made ſuch a proficiency in theſe primary ſtudies, that he became in a good degree not only maſter of the Latin and Greek, but of the Hebrew language alſo, at the age of ſeventeen, when he was ſent to the univerſity of Leyden in Holland, to finiſh what he had ſo happily begun.

(A) The famous Dr. Henry Hammond, was another remarkable inſtance of this kind.

Soon

Soon after his arrival there, he received the unexpected and melancholy news of his mother's death; and though he had many other reaſons to regret the loſs, beſides thoſe of affection and tenderneſs ſpringing from ſo near a relation, yet he preſerved his natural conſtancy of mind, and in a letter to his father on the occaſion, expreſſed the motives to that conſtancy, ſo as to adminiſter to the old gentleman rational and manly conſolations; and at the ſame time being ſenſible that this loſs would haſten his return home, he made that conſideration a ſpur to his induſtry, and ſo ſurprizing was his progreſs in academical learning, that he was thought worthy of the degrees of maſter of arts, and doctor of Philoſophy in the nineteenth year of his age, and accordingly received thoſe honours in 1699, having performed the uſual exerciſes required in that univerſity with univerſal applauſe (B). This extraordinary teſtimony of his ſon's merit, muſt needs be very acceptable to the father; and the rector of the univerſity being well appriſed of it, ſent him the news in a letter, where he expreſſes himſelf to this purport. "That it happened to nobody elſe, as he knew of, to gain ſuch a knowledge of things, which are to be traced out by natural reaſon, within the ſpace of fifteen months and no more, which was all the time that his ſon had applied himſelf wholly to the ſtudy of philoſophy; and that before the expiration of the nineteenth year of his age, ſo as to be judged worthy to be adorned with the higheſt honours in a ſolemn ceremony. God grant he may go on in the ſame pace he has begun, and continue the ſame aſſiduity and diligence to the end, that ſo he may become a moſt fit inſtrument to advance the glory of the name of the Lord, the furthering his own ſalvation, and the good of his neighbours" (C). Upon this occaſion, our

(B) The profeſſor's ſpeech on the occaſion was printed afterwards by Dr. Boerhaave. Therein among other things he obſerves, that our ſtudent had obtained ſuch a maſterly readineſs in the Greek language, as to be able to declaim in it publicly. Bibl. Choiſée, tom. xviii. p. 300. This, no doubt, ſhews a good proficiency, but not ſuch as in our own univerſities, would be judged worthy of a particular elogium.

(C) It will be proper to give ſome account of this profeſſor, Mr. De Volder; ſo much, I mean, as ſerves to diſcover the motive of putting Mr. Gale under his inſtructions. We are told then, that this learned perſon was brought up, and in his youth embraced the ſect of the Mennoniſts, Menniſts, or Baptiſts. Tho' he became a member of the reformed Church, before he was made profeſſor at Leyden. He was a zealous Carteſian, and had high notions as a Republican; on which laſt account, king William, then prince of Orange, ſuperſeded his own nomination of him to the rector's place at Leyden; but in 1697, that honour was conferred on him by his majeſty of his own accord. Ibid. p. 346.

author

author publiſhed his Theſis, and dedicated it to his father and his two uncles, Sir John and Sir Joſeph Wolf; and a noble atteſtation of his merit was ſubjoined by Adrian Reland in a Latin panegyric, the concluding ſtanza of which may be ſeen at the bottom of the page (D).

Thus honoured at Leyden, the doctor went thence to Amſterdam, where he continued his ſtudies under profeſſor Limborch. And at the ſame time, he contracted an acquaintance with the famous Mr. John le Clerc, and took all opportunities of viſiting him, ſettled a correſpondence with him, and became afterwards a very zealous, as well as a very able defender of his character (E). Upon his return home he reſumed his ſtudies with equal ardor, and improving himſelf particularly in the oriental languages, obtained thereby a critical ſkill in the books of the Old and New Teſtament, to the ſtudy of which he wholly devoted his mind at this time, and in that purſuit he read the primitive fathers, together with the beſt commentators.

He had not been above four years thus employed, when the univerſity of Leyden, convinced by their own experience of his ſagacity and aſſiduity, that he muſt needs, in this time, have made a ſufficient progreſs in theology, and willing to preſerve an intereſt in a perſon, who they were ſenſible would be a credit to their theological tenets, ſent him an offer of his doctor's degree in divinity, provided he would give his aſſent to the Articles of Dort; but he refuſed that honour, on the

(D) Vince tuos hoſtes & murus aheneus eſto,
Ut referat laudes Anglica terra tuos.
Summe ens perfectum cœptis magis annuet iſtis,
Ut ſeculi noſtri lucida ſtella fores.

The word 'hoſtes,' alludes to the Carteſian Philoſophy, which had always been oppoſed by our ſtudent; particularly in this Theſis, the ſubject of which was, De Ente, ejuſque conceptu. The verſes in Engliſh are:

O'ercome thy foes, and riſe ſupremely great,
That bearing thee, thy country may elate;
May theſe beginnings the great Being bleſs,
And thee, their ſtar, the preſent age confeſs,
Nor yet poſterity conclude thee leſs.

(E) See our author's firſt letter upon Mr. Wall's Hiſtory of Infant Baptiſm, where he cites ſeveral paſſages from Le Clerc, which, he ſays, render it very evident that he acknowledged the divinity of Chriſt as plainly and expreſsly taught in the Scriptures; but was unwilling to make an article of faith, of any human explication of that myſtery; which, by the way, is ſuch a defence as amounts to no more than acknowledging the charge of Arianiſm, according to the ſenſe of the orthodox clergy, as they are uſually called.

principle

principle of preſerving the freedom of his judgment, though at the expence of a title.

This was about the year 1703, and Mr. Wall's defence of Infant Baptiſm coming out in leſs than two years afterwards, proved an occaſion of Dr. Gale's exerting his talents in controverſy. Soon after the publication of that piece, the doctor received a letter from one of his friends, a member of the Church of England, full of the higheſt recommendations of it, as perfectly convincing and unanſwerable. Whereupon, hearing alſo, that his friend's judgment was confirmed and countenanced by the Convocation, which being then aſſembled, had returned Mr. Wall public thanks for his performance (F), he reſolved to anſwer it, in a full perſuaſion of being able to ſhew his correſpondent, that reaſon and learning might appear in defence of that cauſe, which he thought to be utterly overthrown (G) by this attack. This argument he purſued in ſeveral Letters written in the years 1705 and 1706; ſo that he was ſcarcely entered into his 27th year when he had finiſhed them. They were handed about in manuſcript ſeveral years, till being uniformly commended by all of every perſuaſion who ſaw them, for the good ſenſe, learning and moderation, with regard to the point in diſpute, he conſented to make them public in 1711, under the title of, "Reflections on Mr. Wall's Hiſtory of "Infant Baptiſm."

The extraordinary merit of this piece raiſed him to the firſt place among the Baptiſts (H); yet he did not think fit to take upon himſelf the preacher's office immediately. This delay is ſaid to be partly the reſult of judgment, not to enter upon that ſacred office too early, till he had acquired ſome authority by age, and in ſome meaſure to a heavy burden of domeſtic affairs, which preſſed him for ſome years. Upon theſe accounts, he was five and thirty years of age before he begun to preach conſtantly and ſtatedly (I), when he was cho-

(F) Proceedings in Convocation fairly repreſented, p. 35.

(G) See the doctor's firſt letter.

(H) Mr. Whiſton calls him the moſt learned man among the Baptiſts. Memoirs of his own life.

(I) He had occaſionally mounted the pulpit before; at leaſt, once on the anniverſary of the Gun powder Plot. And he hath publiſhed his diſcourſe, with the title of a Thankſgiving Sermon, preached November 5, 1713, on Pſalm cv. ver. 1. and 15. but this muſt be looked upon as an exerciſe for that office, and it is not improbable, that the applauſe with which it was received (for it went thro' ſeveral editions) might be a principal motive for his deferring no longer to take upon himſelf to be a ſtated preacher: which is the ſame thing, according to the principles of theſe ſectaries, as being appointed by ordination either preſbyterial, or epiſcopal.

ſen one of the miniſters of the Baptiſt Congregation in Paul's-alley near Barbican; and his ſermons being chiefly practical, were prodigiouſly reſorted to by perſons of all perſuaſions.

As he was little ſatisfied with the doctrines of the eſtabliſhed church, ſo he was very zealous in maintaining and propagating thoſe notions, which he thought were authorized by primitive antiquity. In this ſpirit, he was chairman to a Society, as it was called, for promoting primitive Chriſtianity, from July 3d, 1715, to 10th February following. This ſociety met every week, at what they called the primitive library, at Mr. Whiſton's houſe in Croſs-ſtreet, Hatton-Garden; and what were the reſult of their reſearches, may be ſeen in Mr. Whiſton's article: who obſerves, that none of that aſſembly ſhewed a more ſteady, warm and conſcientious diſpoſition at thoſe conferences, than Dr. Gale, or diſcovered more willingneſs to contribute, to the utmoſt of his power, to extinguiſh all diſputes among Chriſtians.

But it ought not to be concealed, that all theſe wiſhes and profeſſions for univerſal amity, and a general comprehenſion, were made with this remarkable reſerve, that his own particular principle of univerſal religious liberty ſhould be eſtabliſhed; which he firmly adhered to at all times, and in all views, having like his brethren fixed his opinion unalterably, that ſuch a liberty was eſſentially neceſſary to the peace of the church. In this temper at a Synod of the Diſſenting Divines at Exeter in 1719, he voted againſt impoſing unſcriptural ſubſcriptions, which was his fundamental principle with regard to Church Government, from which he was not to be moved, and in the ſame temper and diſpoſition, when Dr. Wall conſented to hold a conference with him upon the ſubject of Infant Baptiſm, the diſpute ended, as uſual in ſuch caſes, without any good iſſue; and Dr. Wall was ſo far from being ſatisfied with the arguments of his antagoniſt, that, convinced of their inconcluſiveneſs, he drew up an anſwer to the Reflections, and publiſhed it under the title of, "A "Defence of the Hiſtory of Infant Baptiſm," in 1719. And this as well as the Hiſtory, was ſo much approved by the univerſity of Oxford, that he was honoured with the degree of doctor of divinity upon the occaſion.

This may be thought, perhaps, an intimation, that the taſk was judged to be no very eaſy one by that learned body. It muſt be obſerved, on the other hand, that our author's Reflections were not without conſiderable advocates, even of the eſtabliſhed church: for Dr. Whitby, ſpeaking of Infant Baptiſm, among the primitive Chriſtians, ſays, that Dr. Gale's very

very learned letters, prove it to be doubtful and uncertain, whether that practice did conſtantly obtain (K). Dr. Wotton alſo, though an expreſs adverſary to our author in relation to the Jewiſh Talmud, declares thus much of him: "He ſeems to be well acquainted with thoſe books, and is a "writer ſo well verſed in the arts of perſuaſion, that his way of "writing is generally ſo very winning, that when I had under-"taken to treat of the true authority of the antient text of "Jewiſh Traditions to us Chriſtians, I ſhould have been "wanting to my ſubject, if I had not taken notice of what "he had ſaid upon theſe matters (L)." To theſe let us add, a principal perſon of his own perſuaſion, who declares himſelf a convert to the doctrine of Antipædo-baptiſm, by reading Dr. Gale; and confeſſes, that the firſt light he had upon that affair was from the doctor's obſervation upon a paſſage of Irenæus, which laid the foundation of what he wrote upon that ſubject (M).

Thus encouraged, he reſolved to make a rejoinder to Dr. Wall's reply; but this, as well as many other important deſigns, was defeated by his death. All that we know of it is by a letter to his father, where he takes notice that Dr. Wall had written a Defence of his Hiſtory, &c. in which he had treated him very roughly, and had endeavoured to enrage the clergy, as well as their own party againſt him: "beſide which, ſays he, there appears not to be much in his book; however, I am preparing an anſwer." He had, alſo, entertained thoughts of offering ſome means of facilitating the ſtudy of the oriental languages, as indiſpenſably neceſſary for the right and complete underſtanding of the Scriptures. He had, likewiſe, propoſed to himſelf, to give "An Engliſh "Tranſlation of the Septuagint according to the Alexandrian "Manuſcript," publiſhed by Dr. Grabe at Oxford. Another treatiſe of great expectation was, "A Hiſtory of the "Notion of Original Sin," wherein he intended to trace that opinion from its firſt riſe, to have ſhewn upon how little ground a God of infinite goodneſs and juſtice has been repreſented as doing that, which a good and wiſe man would have abhorred. But what ſeems moſt to have occupied his thoughts, and to have been in the faireſt train of execution, was a deſign to go through an Expoſition of the

(K) In his treatiſe, intitled, Diſſertatio de S. Scripture Interpretatione, Præf. § 51.

(L) Wotton's Miſcellaneous Diſcourſes, v. 1. p. 8. Lond. 1718. 8vo.

(M) Mr. Whiſton in his diſcourſe intitled, Infant Baptiſm improved; and alſo, in his Memoirs, p. 105, 106.

New Teſtament in the pulpit. Of this deſign, he had drawn up the Introduction, which being found among his papers, is inſerted in the account of his life prefixed to his Sermons; and as it is a conſpicuous proof of that perſuaſive eloquence, which is a remarkable part of the character of his genius, we ſhall give the following extract from it: having cenſured the arts often practiſed in dreſſing up private opinions, to impoſe a belief of them, he proceeds thus; "I am very ſenſible "what poor ſhort-ſighted creatures we are, and therefore "will endeavour not to eſpouſe any particular opinion or in-"terpretation, or urge any with that warmth which may "any way contribute to blind or obſcure my own mind, "or deceive you. But my whole aim ſhall be to lay before "you, the moſt ſacred and awful rule of our faith and prac-"tice, without any partial diſguiſes, and to the utmoſt of my "power aſſiſt you in opening your minds to receive and own "thoſe great truths, which are able to make you wiſe unto "ſalvation, that you may, upon a mature and due conſidera-"tion of things, judge for yourſelves, with all that juſt "liberty and true freedom of thought, which ſo well be-"comes all men, and is the indiſpenſible duty of every "Chriſtian, and upon which it is the peculiar glory of the "Chriſtian Religion to have ſpread itſelf through the whole "world."

In the midſt of theſe great and uſeful deſigns, he was ſeized with a ſlow fever in the beginning of December 1721, which after an illneſs of about three weeks, removed him out of this world before the expiration of that month: thus he was cut off in the flower of his age, being in his forty-ſecond year, and in ſome meaſure unexpectedly, as being of a ſtrong and healthy conſtitution. He bore his laſt ſickneſs with great conſtancy and patience, and expreſſed the utmoſt reſignation to the divine will, and in his laſt moments teſtified an entire confidence in that all mighty, and all wiſe, and all merciful Being.

As to his character: In his perſon, he was rather taller than the common ſize, of an open pleaſant countenance; in his temper, of an eaſy and affable behaviour, ſerious without any tincture of moroſeneſs. In his manners and morals, chearful without levity, having a moſt perfect command over his paſſions, in ſo much, that one who knew him intimately well for many years, aſſures us he never ſaw him once diſcompoſed. This, however, like other elogiums in diſcourſes of this nature, muſt be underſtood with ſome grains of allowance. For example; in the diſpute with Mr. Wall,

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it has been obſerved of both, that, as they were men, it would be no injuſtice to either, learned as they were, to ſay they had both their failings, or to ſpeak with greater propriety, both had the ſame failing, that of warmth, and ſuffering themſelves to be too much heated in the courſe of the diſpute. With the like reſtriction, we may proceed, with Mr. K. in his funeral ſermon, to declare that our author was extremely humble, though in ſuch high reputation for learning, and particularly careful of giving offence to ſuch as were in low circumſtances; ſenſible, that nothing makes the mind of man ſo tender as poverty, and that nothing wounds ſo deep as the very ſuſpicion of contempt. His character as a divine was repreſented by Dr. Bradford, late biſhop of Rocheſter, not leſs comprehenſively than conciſely, when he declared his eſteem for him on account of his good underſtanding, great learning, candor and largeneſs of mind, and that the ſame qualities were revered in him, by the lord chief juſtice King, afterwards lord chancellor, with whoſe friendſhip he was honoured; as alſo, with that of Dr. Hoadly, the preſent biſhop of Wincheſter upon the ſame account. However, in this reſpect, his character is beſt ſeen in his writings: of which, beſides thoſe already mentioned, there came out after his death, a collection of his ſermons printed by ſubſcription. The ſecond edition whereof was publiſhed at London in 1726, in 4 vols. 8vo. with the title of "Sermons preached upon ſeveral "Subjects by the late reverend and learned Dr. John Gale, "to which is prefixed an account of his Life;" whence this memoir is chiefly extracted. It appears, from ſome paſſages in his Funeral Sermon, that he was married; but we have no account of his family, only that he was ſurvived by his father.

His Reflections upon Infant Baptiſm, is by much the beſt of his performances; of which, compared with thoſe of his antagoniſt, it may be truly ſaid, and indeed, though in their heat they ſometimes unſay it, yet in ſeveral places they ſay of each other, that Dr. Wall's Hiſtory of Infant Baptiſm is by much the beſt vindication of the doctrine and diſcipline of the Church of England that ever appeared: as on the other hand, Dr. Gale's Reflections upon that work is the beſt defence of the Baptiſts that was ever publiſhed; and this, though it be no more than the truth, is ſaying a great deal for both, ſince the ſubject had been handled by very great men before.

GALE (THOMAS), celebrated for his knowledge of the Greek language and antiquities, had his birth in the year 1636, at a place called Scruton in Yorkſhire. At a proper age he was ſent to Weſtminſter-ſchool, and being admitted king's-ſcholar there, was elected in his turn to Trinity-college in Cambridge, and became fellow of that ſociety. Having taken his firſt degree in arts in 1656, he commenced A. M. in 1662 (A). In the proſecution of his ſtudies he applied himſelf to claſſical and polite literature, and his extraordinary proficiency therein, procured him early a ſeat in the temple of fame. His extraordinary knowledge in the Greek tongue recommended him to the regius profeſſorſhip of that language in the univerſity, and his majeſty's choice was approved, by the accurate edition which he gave of the Mythologic writers, as well phyſical as moral, in Greek and Latin, publiſhed at Cambridge in 1671, 8vo.

This brought his merit into the knowledge of the world, and upon the death of Mr. Samuel Cromblehome the following year, our profeſſor was appointed to ſucceed him as head maſter of Paul's-ſchool in London; ſoon after which, by his majeſty's direction, he drew up thoſe inſcriptions which are ſeen upon the Monument, in memory of the dreadful conflagration of that metropolis in 1666; the elegance of which will be a perpetual monument of his literary merit, whereof he was alſo honoured with a public teſtimony in a preſent of plate made to him by the city on the occaſion. His excellent conduct and commendable induſtry in the ſchool, abundantly appears from the great number of perſons eminently learned which were bred under him, ſome of whom are taken notice of in the courſe of theſe memoirs. And notwithſtanding the fatigue of that laborious office, he found time to publiſh new and accurate editions of ſeveral ancient and valuable Greek authors (B).

He accumulated the degrees of bachelor and doctor of divinity in 1675 (C); and June 1676, he was collated to a prebend in the cathedral of St. Paul (D). He was alſo elected into the Royal-Society, and became a very active and uſeful member, was frequently one of the council, and preſented them with many curioſities, particularly a Roman

(A) Regiſt. Univerſity. He was incorporated A. M. at Oxford, on the opening of the Sheldonian Theatre there, in 1669. Wood's Faſti, vol. ii. col. 177.

(B) See the liſt in note (C.)

(C) Univerſity Regiſt.

(D) Newcourt's Repert. vol. i. p. 144.

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urn with the aſhes: and on St. Andrew's-day 1685, the Society having reſolved to have honorary ſecretaries, who would act without any view of reward, Dr. Gale was choſen with Sir John Hoſkyns, into that office, when they appointed the celebrated Mr. (afterwards Dr.) Halley, for their clerk-aſſiſtant or under-ſecretary (E), who had been a diſtinguiſhed ſcholar of our author's at St. Paul's-ſchool (F); at the head of which Dr. Gale continued with the greateſt reputation for the ſpace of twenty-five years, till 1697, when he was promoted to the deanery of York, and being admitted into that dignity September 16, that year, he removed thither.

This preferment was no more than a juſt reward of his merit to the public, but he did not live to enjoy it many years. However, he preſently became a benefactor to it, for on his admiſſion, finding the dean's right to be a canon reſidentiary called in queſtion, he was at the expence of procuring letters patent in 1699, to annex it to the deanery, which put the matter out of the reach of all diſpute. On his removal from London, he preſented the new library then lately finiſhed at his College in Cambridge, with a curious collection of Arabic manuſcripts. During the remainder of of his life, which was ſpent at York, he preſerved an hoſpitality ſuitable to his ſtation; and his good government of that church is mentioned with honour. Nor has the care which he took to repair and adorn that ſtately edifice paſſed without a juſt tribute of praiſe.

Having poſſeſſed this dignity little more than four years and a half, he was taken from thence, and from the world, April 8, 1702, in the 67th year of his age. He died in the deanery, and was interred in the cathedral there; over his grave is a black marble, with an inſcription in Latin mentioning his ſeveral preferments, and celebrating his extraordinary learning in the Greek language, and in the Engliſh Hiſtory, as teſtified by the books he publiſhed, a liſt of which ſhall be inſerted below (G), and which ſhew that he was a learned divine, a great hiſtorian, and one of the beſt Greek-ſcholars

(E) Birch's Hiſtory of the Royal Society, under the year 1685. vol. iv.

(F) See Dr. Halley's article.

(G) 1. Opuſcula Mythologica Ethica et Phyſica, Gr. & Lat. Cantab. 1676. 8vo. 2. Hiſtoriæ Poeticæ Antiqui Scriptores. Paris 1675. 8vo. 3. Rhetores Selecti, &c. Oxon. 1676. 8vo. 4. Jamblichus Chalcedenſis de myſteriis. Epiſtola Porphyrii de eodem Argumento, Gr. & Lat. Oxon. 1678. 8vo. 5. Pſalterium juxta exemplar Alexandrinum. Oxon. 1678. 8vo. 6. Herodoti Hiſtoria, &c. Lond. 1679. fol. 7. Hiſtoriæ Anglicanæ Scriptores quinq. &c. Oxon. 1687. fol. 8. Hiſtoria Britannicæ Saxonicæ Anglo Danicæ Scriptores quindecim, &c. Oxon. 1691. fol.

of his time. This brought him into the eſteem of moſt of the learned men his cotemporaries, both at home and abroad. With ſome of them he held a particular correſpondence, as father Mabillon, monſieur Baluze, Peter Allix, James Cappel, Sebaſtian Feſchi, John Rudolf, Wetſten of Baſil, Henry Wetſtein of Amſterdam, J. G. Grævius, Lovis Picques, and laſtly, the celebrated Peter Huet, who had a ſingular reſpect for him, and declares it to be his opinion, that our author exceeded all men he ever knew both for modeſty and learning (H).

He was ſurvived by a daughter and two ſons, Roger and Samuel, both men of learning. To the eldeſt, Roger, he left his noble library of choice and valuable books, beſides a curious collection of many eſteemed manuſcripts. This gentleman was ſome time one of the commiſſioners of the exciſe, treaſurer of the Royal Society, and vice-preſident of the Society of Antiquaries, and publiſhed ſeveral works; as, 1. Regiſtrum Honoris de Richmond; i. e. "A liſt of the lands, "manors and towns belonging to the honour of Richmond "in Yorkſhire," Lond. 1722. fol. 2. "An Eſſay towards "the recovery of the courſes of the four great Roman ways "in Britain;" and a "Letter to Thomas Hearne, occaſioned by ſome remarks upon that Eſſay, by Dr. John "Woodward, profeſſor of phyſic at Greſham." 3. "A "Diſcourſe in the Philoſophical Tranſactions, occaſioned by "a Roman Inſcription found at Launceſton in Cornwal," in 1715. Samuel, the doctor's ſecond ſon, alſo publiſhed, "The hiſtory and antiquities of the cathedral church of "Wincheſter, begun by Henry earl of Clarendon, and continued to the year 1715." Lond. 1715. 8vo.

Knight's Life of Dr. Colet.

Collier's Dict. v. iii. In the Supplement.

Willis's Cathedrals, v. ii.

(H) This Elogium is in the Comment de rebus ad eum pertinent, l. v. p. 315. A great number of Huet's letters to our author were in the poſſeſſion of his eldeſt ſon Roger Gale, Eſq;

GALE (THEOPHILUS), a learned divine among the Non-conformiſts, of diſtinguiſhed piety, was born in the year 1628. at King's-Teignton in Devonſhire, where his father Dr. Theophilus Gale was then vicar, with which he likewiſe held a prebend in the church of Exeter: being deſcended of a very good family in the Weſt of England, his education was begun under a private preceptor, in his father's vicarage-houſe, whence being ſent to a grammar ſchool in the neighbourhood, he made great proficiency in claſſical learning, and was removed to Oxford in 1647, where he was entered a commoner in Magdalen-college, a little after

after that city with the univerſity had been ſurrendered to the parliament; and their viſitors in the general reformation (as they called it) of the univerſity, had put Dr. Wilkinſon into the preſidentſhip of Magdalen-college, who took particular notice of our young ſtudent, and diſtinguiſhed him by many particular favours, and upon his recommendation, the ſame viſitors appointed him a demy, or demi-fellow of his college, in 1648. But the current of their kindneſs to him was far from ſtopping here; he was recommended to the degree of batchelor of arts on the 15th of December, the following year, by the commiſſioners, long before the time appointed for taking that degree by the ſtatutes of the univerſity (A), of which they were ſo ſenſible, that care was taken by them to have a particular reaſon ſet forth, for conferring it ſo early upon him, expreſſing, that he was fully ripe for that honour, both in reſpect of his age, and the pregnancy of his parts (B). And no doubt it was in a great meaſure owing to the countenance of the ſame patrons, that he was choſen fellow of his college in 1650, in preference to many of his ſenoirs, who were ſet aſide to make room for him.

However, it is acknowledged at the ſame time that the character they gave of his genius was no more than what was ſtrictly due to him, his merit in every reſpect going before theſe early rewards of it; and in reality, he was an honour to all his fautors in general, and to his college in particular, at that time: for which reaſon, he loſt nothing by the demiſe of Dr. Wilkinſon, finding the ſame countenance from the ſucceeding preſident Dr. Goodwin. He commenced maſter of arts June 18, 1652, and being encouraged to take pupils, he ſoon became an eminent tutor (C).

In the mean time he continued to proſecute his own ſtudies with vigour, and chuſing divinity for his profeſſion, he applied himſelf particularly to that ſtudy; and among other pieces on that ſubject, he took into his hands Grotius's excellent treatiſe of the "Truth of the Chriſtian Religion," which had been lately tranſlated into Arabic, by Dr. Pocock, canon of Chriſt-church. From ſome remarks of that learned foreigner, he began to think it poſſible to make it appear,

(A) That time is four years after admiſſion.

(B) The words were, Vir provectioris ætatis & uberioris ſpei juvenis. He was now twenty-one years of age.

(C) In the execution of this truſt, among other pupils he bred Dr. Ezekiel Hopkins, biſhop of Raphoe in Ireland, who became one of the moſt pathetic preachers of that age.

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that the wiſeſt and moſt eſteemed of the Pagan Philoſophers, borrowed the moſt rational of their ſentiments, and were indebted for their more ſublime contemplations, as well natural and moral, as divine, from the Scriptures: ſo that, how different ſoever they might be in their appearance, not only their Theology, but their Philoſophy and Philology, were derived from the ſacred Oracles. The more he conſidered and reflected on this propoſition, it ſeemed to him of ſo much the more importance; and his conviction was the ſtronger, when he manifeſtly perceived that the moſt able and judicious critics in all ages, had expreſſed their approbation of this opinion. He thought, that ſo many great men could not be deceived, and he was firmly ſatisfied, that if upon a cloſe and ſtrict examination this propoſition could be made out to the ſatisfaction of reaſonable and learned men, it would be attended with many very high advantages to the Chriſtian Religion. Upon this principle, he undertook the arduous and painful work, which from this time became the principal object of his theological reſearches for many years (D).

However, fond as he was of this deſign, he did not ſuffer it to prejudice the more immediate duties of his function. He had now dedicated himſelf to the prieſthood, and reſolved to exert all his talents in diſcharging the ſeveral duties of that office. In this view, a good part of his time was laid out for the demands of the pulpit; and his diſcourſes from thence, were ſo many conſpicuous proofs of his diſtinguiſhed piety and learning. He was invited to Wincheſter, and became a ſtated preacher there in 1657; in this ſtation he continued for ſeveral years, generally admired and eſteemed, both for his excellent ſermons and his exemplary life and converſation. But being bred up in puritanical principles, he was unalterably devoted to them; ſo that upon the reeſtabliſhment of the church by king Charles II. at his return to the throne, he could not prevail with himſelf to comply with the Act of Uniformity in 1661, and rather than violate his conſcience, choſe to ſuffer all the penalties of the law.

Thus excluded from the public ſervice of his function, and deprived of his fellowſhip at Oxford, he found friends among his own party, and was taken into the family of Philip lord Wharton, in quality of tutor to his two ſons, Thomas and Godwin, the former of whom afterwards made a diſtinguiſhed figure in the public adminiſtration of affairs, and be-

(D) See the advertiſement prefixed to his Court of the Gentiles, part i.

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ing created a marquiſs, paved the way to the firſt rank in the nobility for his ſon, the late duke. The ſtate of the univerſities at home, being now very diſcordant to the principles and ſentiments of lord Wharton, he determined to have his ſons educated in ſome foreign academy. In this reſolution, he ſent them with their tutor in September 1662, to Caen in Normandy, a ſeminary which flouriſhed at that time, under the direction of the moſt diſtinguiſhed profeſſors of the reformed religion in France: among theſe was the celebrated Mr. Bochart, author of the Hierozoicon, or the Natural Hiſtory of Plants and Animals mentioned in the Bible. With this learned divine, Mr. Gale commenced an acquaintance, as he did alſo with ſeveral other perſons of diſtinguiſhed erudition whom he found there. Of ſuch converſations, the ſubject unavoidably conſiſts in communicating their reſpective treaſures of knowledge; whence by theſe opportunities, without neglecting any part of the truſt committed to him by lord Wharton, he made conſiderable improvements in his own acquiſitions, beſides the common advantages of enlarging his mind by travel.

In 1665, he returned to England with his pupils, and attending them home to their father's ſeat at Quainton in Buckinghamſhire, continued in the family till the beginning of September the following year, when being releaſed from this employ, he ſet out thence for London, and was ſtruck on the road with the dreadful ſight of the city in flames. The firſt ſhock being over, his papers came immediately into his thoughts. Theſe were his greateſt treaſure, and at his going to France he had committed them to the care of a particular friend in London. The concern he felt for his friends, as well as his own effects, naturally prompted him to enquire of almoſt all he met, whether ſuch a ſtreet, naming the place where his friend lived, was in danger? To which they very uniformly anſwered, that it was burnt to the ground.

This was very bitter news, and at the firſt hearing, he could not help regreting the loſs of ſo many years reading, and the large collections which had coſt him ſo much time and pains, and which he had now little ſpirit left to think of going through a ſecond time. By degrees, however, he quieted his thoughts, and as his learning, his paſſions, and his deſires, were always ſubſervient to his religion, he did not diſquiet himſelf in vain, but ſubmitted patiently to an evil which he concluded was paſt remedy. It was not long before he met with his friend, and having received from him a detail of this dreadful calamity, with this alleviating circumſtance, however,

however, that by timely and vigorous precautions he had happily ſaved a good part of his effects. Mr. Gale could not help interjecting this ſhort queſtion, "And what is be-"come of my deſk? Why truly, replied his friend, that is ſaved too, and by a very ſingular accident. It ſtood in my compting-houſe, the contents of which being thrown into a cart, I thought there was ſtill room for ſomething more to make up the load, and in that inſtant, caſting my eyes upon your deſk, in it went among the reſt, and you may have it returned when you pleaſe.

This, as may be imagined, filled the mind of our author with joy; and as it was a very acceptable thing to him, ſo was it no inconſiderable benefit to the learned world, for if that deſk had periſhed, "The Court of the Gentiles," had never appeared. But having received his papers, he was reſolved to proſecute that great work. And in the mean time not to neglect any part of his duty as a miniſter, though deprived, he became aſſiſtant to Mr. John Rowe, his countryman, a conventicler, who had then a private congregation in Holborn; and he continued in that ſtation till the death of his principal, October 12, 1677, when Mr. Gale was choſen to ſucceed him, together with Mr. Samuel Lee, his aſſiſtant.

Our author had this year publiſhed the fourth part of his Court of the Gentiles. That work he intended for a maſterpiece, and fixing his reputation upon it, he reſolved not to precipitate the publication, before he had compleated his collections, and digeſted them into the beſt method he was able, both for perſpicuity and conciſeneſs; this took up a great deal of time, and the vaſt extent of his plan, obliged him to add ſeveral things to his original draught, that it might the more effectually anſwer the important ends himſelf propoſed, and the high expectations of thoſe he had occaſionally conſulted about it (E). As ſoon as it was finiſhed, the preſs being then under ſome reſtraint, he applied, as being a member of the univerſity, to Dr. Fell, the vice chancellor, for his licence, who readily granted it (F). Thus all obſtacles being removed, the Firſt Part (for our author determined to publiſh it in parts) came out at Oxford in 1699, 4to. and being received with great applauſe, was followed by the other three, the laſt of which came out, as has been ſaid, in 1677.

(E) Ibid.

(F) Dean Fell's imprimatur bears date February 1, 1668.

But

But this work, large and laborious as it was, yet did not prove ſufficient to employ all his ſpare hours: notwithſtanding the conſtant attendance upon his duty as a paſtor of the Conventicle in Holborn, he found time to write ſeveral other pieces in this interval, an account of which ſhall be inſerted in the note, as they are found in the catalogue of his works (G). But there is one which was ſo carefully concealed by him, that it is not found in any of thoſe liſts, which yet it would be an injury to his memory to paſs over in ſilence, that is, The Life and Death of Thomas Tregoſſe, Miniſter of the Goſpel at Milar and Mabe in Cornwal, with his Character. Lond. 1671 (H).

Such were the fruits of our author's ſtudies; they were the buſineſs of his life, in which he took particular delight, and in the view of proſecuting this buſineſs with that privacy which is requiſite for it, he choſe Newington for his retreat, where he inſtructed a few young perſons under his own roof. But he was frequently viſited by perſons of diſtinction, and

(G) Theſe are, 1. The Court of the Gentiles, &c. in four parts, in Philoſophy, Philology, Pagan Philoſophy, and Reformed Philoſophy. Of the two firſt parts, there is an account in Phil. Tranſ. v. vi. No. 74. 2. The true idea of Janſeniſm. Lond. 1669. 4to. With a large preface by Dr. John Owen. 3. Theophilis, or a diſcourſe of the Saint's amity with God in Chriſt. Lond. 1671. 8vo. 4. The Anatomy of Infidelity, &c. Lond. 1672. 8vo. 5. A Diſcourſe of Chriſt's coming, &c. Lond. 1673. 8vo. 6. Idea Theologiæ tam contemplativæ quam activæ ad formam S. S. delineata. Lond. 1673. 12mo. 7. A Sermon, intituled, Wherein the love of the world is inconſiſtent with the love of God. Lond. 1674. And in the Supplement to the morning exerciſe at Cripplegate. 8. Philoſophia generalis in duas partes diſterminata, &c. Lond. 1676. 8vo. 9. A ſummary of the two Covenants. Prefixed to a piece publiſhed by him, intitled, A Diſcourſe of the two Covenants, written by William Strong, ſometime preacher at the Abbey church at Weſtminſter.

(H) This perſon was of an ancient and honourable family, at St. Ives in Cornwal, and bred at Exeter-college in Oxford; he was a zealous nonconformiſt, and ſuffered much for preaching privately. Among other misfortunes, he was once committed to the marſhal of Bodmyn in Cornwal, as a dangerous and ſeditious perſon. But king Charles II. being informed, that he never meddled with ſtate affairs, and did not ſo much as touch upon the controverted points betwixt the Church and the Diſſenters, in any of his Sermons, but exhorted his hearers to live peaceably, ordered him to be diſcharged. Yet, he was fined and impriſoned afterwards, upon a ſecond conviction, as a conventicler. Such misfortunes as befel any of thoſe concerned in perſecuting him, were marked, as uſual, for judgments. Particularly, the caſe of one Robinſon, an active juſtice of peace, who was killed by his own bull, while he he was preparing to procure a warrant againſt Tregoſſe, who was ſaid to have propheſied his death. The accident is related by Mr. Gale in ſuch terms, as ſhew clearly that he thought there was ſomething providential in it.

ſome

ſome of a different opinion from him in religious matters, out of a deſire to teſtify their eſteem for unaffected piety and extenſive learning. In 1678, he publiſhed propoſals for printing by ſubſcription, "Lexicon Græci Teſtamenti Ety. "mologicon Synonymum ſive Gloſſarium et Homonymum:" An Etymological and Homonymous Lexicon of the Greek Teſtament. This, as the title imports, was intended by him for a Lexicon and Concordance together; he finiſhed it as far as the letter Iota, and the moſt conſiderable words were alſo placed under other letters. But he was prevented from carrying it further by his death (1) which happened in the end of February, or beginning of March that year, in the fiftieth year of his age. He was decently interred in the burying ground near Bunhill fields, and univerſally regretted. As to his character, beſides the moſt ſtrikingly amiable part of it, viz. his extenſive learning and unaffected piety, already mentioned, he is obſerved to be a moſt zealous non-conformiſt, ſtedfaſt in thoſe opinions, and warm in the defence of them. His zeal this way extended itſelf beyond the grave; he wiſhed, he reſolved to perpetuate them as far as he was able. In that ſpirit, he bequeathed all his eſtate real and perſonal to young ſtudents of his own principles, and appointed truſtees to manage it for their ſupport. He bequeathed alſo all his well choſen library, toward promoting uſeful learning in New England, where thoſe principles univerſally prevailed. Out of theſe, however, he excepted ſuch books of Philoſophy as might be judged more proper for young ſtudents here. But notwithſtanding this warm concern for ſupporting, propagating and eſtabliſhing, his own communion, he was not without charity for thoſe who differed from him, whom he would labour to convince, but not to compel; being as much an enemy to ſedition, as he was to perſecution: and the known averſion he had to the former, defended him from the latter, when many of his brethren were expoſed. In a word, he maintained to the laſt that character, which he very early acquired, of having in a very high degree thoſe qualities, that moſt adorn a miniſter of Chriſt, which ſecured him the affection and reſpect of ſincere and devout men of all parties. Hence we find Mr. Wood giving him all his juſt commendations, without thoſe abatements and reſtrictions which are uſual in that antiquarian's characters. And Mr. Eachard likewiſe,

(1) If he had lived to finiſh it, it would have made a large folio volume in print, and have been more compleat in every reſpect than any thing of the kind yet extant. Calamy's life of Baxter.

comparing

comparing him with Dr. Thomas Manton, another eminent non-conformiſt, remarks, that the former ſeemed to have more learning and leſs faction than the latter. He adds, that Mr. Gale ſhewed himſelf to be a man of vaſt reading and induſtry, an exact Philologiſt and Philoſopher, as his Court of the Gentiles, and other learned works, ſufficiently teſtify; and that in the midſt of his great deſigns, he was ſnatched away in the prime of his years.

GALEN (CLAUDIAN (A)), after Hippocrates, prince of the Greek phyſicians, was a native of the famous city of Pergamus (B) in the Leſſer Aſia, where he was born about the year of Chriſt cxxxi. and the fifteenth year of the reign of the Roman emperor Adrian. His father, whoſe name was Nicon (C), had the character of a very worthy gentleman, and was poſſeſſed of an ample fortune. He was, alſo, well verſed in polite literature, underſtood Philoſophy, Aſtronomy and Geometry, and had a good taſte and ſkill in Architecture. Thus qualified, he ſpared no coſt nor pains in his ſon's education, and took the trouble himſelf to inſtruct him in the firſt rudiments of learning, after which he procured him the beſt maſters of the age, both in Philoſophy and Eloquence.

A diſagreement among the profeſſors, about ſome fundamental principles of truth and knowledge, had in theſe early ages given riſe, as is well known, to a ſchiſm in Philoſophy, which in conſequence thereof was divided into ſeveral ſects. It was reſolved that Galen ſhould be inſtructed in all. Upon this plan, he began his ſtudies in the ſchool of the Stoics, and paſſing thence to that of the Academics, he proceeded to the Peripatetics, and then looked into the gardens of Epicurus. The lectures, in the three former, he attended with diligence and delight, treaſuring up their precepts for his uſe; but the Epicurean doctrines were not at all reliſhed

(A) We find this ſirname given him in the title page of his books; though in his writings, he conſtantly calls himſelf Galen ſimply, without any addition. If he really had this ſirname, he aſſumed it without doubt from the Claudian family at Rome; it being uſual for the Greek phyſicians to borrow their ſirnames from the moſt eminent Roman families. Middleton's Works, v. iv. p. 194. edit. 1752. 4to.

(B) It was famous on many accounts, and eſpecially for a temple dedicated to Eſculapius, to which deity, Galen was particularly devoted.

(C) Galen has not thought proper to mention his mother's name, but tells us in general, that ſhe was a notable houſewife, of ſtrict virtue and inflexibly chaſte, but of ſo violent a temper, that in the rage of her paſſion ſhe would bite and tear the ſervants with her teeth. So that, to be ſure her yoak-fellow, honeſt Niky, led much ſuch another life with her as Socrates did with Xantippe.

by

by him, and he was ſo far from culling any flowers in thoſe walks, that he rejected every thing he ſaw there with diſdain. Reviewing the whole, he ſeems to have fixed his choice upon Ariſtotle; though we ſometimes find him not ſparing the memory of that father of Philoſophy, who, he would make us believe, borrowed the ſoundeſt parts of his Phyſics from Hippocrates.

Thus grounded in the ſchool and univerſity learning of thoſe times, he choſe Phyſic for his profeſſion, being determined thereto, by a dream which his father had a little before his death. In the proſecution of this ſtudy, he put himſelf two years afterwards under a diſciple of Athenæus, founder of that which is called the Pneumatic ſect in Phyſic (D). It muſt be obſerved, that the faculty had undergone the ſame fate with Philoſophy, and like that was broken, at the time we are now ſpeaking of, into ſeveral diviſions and ſub-diviſions. The three principal ſects were the Dogmatiſts or Rationaliſts, the Methodiſts, and the Empirics. Of theſe, the Pneumatics, or Spiritualiſts, were a branch of the Methodiſts; and as their practice was founded upon a few principles eaſily underſtood, they rejected Philoſophy as of no uſe at all in medicine. Upon that principle, this firſt maſter of Galen was ſo far from thinking Logic, for inſtance, to be a neceſſary preparative for the ſtudy of his profeſſion, that he did not ſcruple even to glory in his ignorance of that art. But this behaviour gave great diſguſt to his ſcholar, who thereupon left him, and applied himſelf in the further courſe of his ſtudies to ſeveral other maſters of each ſect indiſcriminately. Herein following the ſame method that he had

(D) They were ſo called, becauſe to the four elementary qualities of bodies, they added a fifth, called, πνευμα, or ſpirit, which they maintained penetrated all bodies, and preſerved them in their natural ſtate; an opinion evidently borrowed from the Stoics; for which reaſon, Chryſippus, one of the moſt celebrated of thoſe philoſophers, is called the father of this ſect by Galen. Introduct. ſeu Medicus, ch. ix. It is this opinion which is ſuggeſted by Virgil, in the following much admired lines:

Principio cælum et terras campoſque liquentes,
Lucentemque globum lunæ, Titaniaque aſtra,
Spiritus intus alit; totamque infuſa per artus
Mens agitat molem, & magno ſe corpore miſcet.
ÆNEID. lib. vi.

Athenæus applying this ſyſtem to medicine, maintained that the greateſt part of diſeaſes were owing to ſome perturbation or taint of this ſpirit; which as to it's nature he held to be a ſubſtance capable of expanſion and contraction. Galen. ibidem.

taken

taken in Philoſophy, he appropriated whatever he judged might be of ſervice to him, without regard to parties (E). Yet in general, he preferred the Dogmatics, and eſpecially their founder, Hippocrates, greatly above all the reſt.

Having exhauſted all the ſources of literature that were to be found at home, he reſolved to travel abroad, in order to improve himſelf by the inſtructions and converſation of the moſt able phyſicians in all parts, intending at the ſame time to take every opportunity which his travels would give him, of inſpecting on the ſpot the plants and drugs of the ſeveral countries through which he paſſed. In this view he went firſt to Alexandria, where he continued ſome years, induced thereto by the then flouriſhing ſtate of the arts and ſciences in that metropolis of Egypt. From thence he paſſed into Cilicia, and travelling through Paleſtine, he viſited the iſles of Crete and Cyprus, and ſome other places. Among the reſt, he made two voyages to Lemnos, on purpoſe to view and examine the Lemnian earth, which was ſpoken of at this time as a conſiderable medicine. In the ſame ſpirit he went alſo into the lower Tyria, to get a thorough inſight into the true nature of the Opobalſamum, or balm of Gilead. Having completed his deſign, he returned home by the way of Alexandria.

He was now only twenty-eight years of age, yet he had made ſome conſiderable advances towards improving his art. For inſtance, he had acquired a particular ſkill in the wounds of the nerves, and was poſſeſſed of a method of treating them never known before. The pontiff of Pergamus gave him an opportunity of trying his new method upon the gladiators, and he was ſo ſucceſsful that not a ſingle one periſhed by any wounds of this kind. By the bye, we ſee here as well as in ſeveral other inſtances, that Galen ſtudied, underſtood, and practiſed Surgery, as well as Phyſic. He had been four years at Pergamus, exerciſing his faculty with unrivalled fame, when being made uneaſy by ſome ſeditious diſturbances, he quitted his country and went to Rome, re-

(E) For inſtance, from Meccius, one of theſe maſters, he learned the compoſition and uſe of the theriacum Andromachi, both as a preſervative, and a remedy in caſe of the plague. Galen de uſu theriac. in princip. From another, called Stratonicus, he took up his opinion, that the iſſue is male or female, as the ſeed of either parent is predominant in the act of generation. Id. de ſemine, lib. ii. Æſerion, a third maſter, ſhewed him a remedy for the bite of a mad dog, or the hydrophobia, which was much eſteemed by Galen. Id. de ſimpl. medicam, lib. ii. And in general, he improved himſelf in Anatomy under moſt of theſe maſters.

ſolving to ſettle in that grand capital. But his views were diſappointed. The phyſicians there, thoroughly ſenſible of the danger of ſuch a competitor, found means by degrees to undermine him, ſo that he was obliged to leave the city in a few years. However, he had in that time made ſeveral acquaintances, both of conſiderable rank, and the firſt character for learning. Among others, he had a particular connexion with Eudemus a peripatetic philoſopher of great repute. This perſon he cured of a fever, which from a quartan, had degenerated into a triple quartan, by the ill-judged application which the patient had made of the theriacum, and what is ſomewhat remarkable, Galen cured the malady with the ſame medicine that had cauſed it; and moreover, predicted when the fits would firſt ceaſe to return, and in what time the patient would be intirely recovered. In effect, ſo prodigious was his ſkill and ſagacity in theſe kind of fevers, that, if we may believe his own words, he was able to predict from the firſt viſit, or from the firſt attack, what ſpecies of a fever would appear, a tertian, quartan, or quotidian. Beſides Eudemus, he was greatly eſteemed by Sergius Paulus, pretor of Rome; as alſo, by Barbarus, uncle to the emperor Lucius; by Severus then conſul, and afterwards emperor; and laſtly, by Boethus, a perſon of conſular dignity, in whoſe preſence, he had an opportunity of making diſſections, and of ſhewing, particularly, the organs of reſpiration, and the voice. His reputation, likewiſe, was much encreaſed by the ſucceſs, which he had in recovering the wife of Boethus, who on that occaſion, preſented him with a purſe of four hundred pieces of gold. But what he valued himſelf moſt upon, was the caſe of a lady, who was ſaid to lye in a very dangerous condition; when being called to her, he preſently diſcovered her ladyſhip's diſorder to be this, that ſhe was deeply in love with a rope-dancer (F).

In the mean while ſo many proofs of his ſuperior ſkill, added to the reſpect ſhewn him by ſeveral principal perſonages, created him, as has been ſaid, ſo many enemies among his brethren of the faculty, that he found it neceſſary to quit the city (G),

(F) In this diſcovery he raiſed himſelf to a rivalſhip with Hippocrates, and that was the circumſtance which pleaſed him ſo much in it. The father of Phyſic, as well as Eraſiſtratus, had given ſuch another proof of his ſagacity in the caſe of two princes, who were thought to be ill of a ſlow fever, which they found out to be the pure effect of love.

(G) He tells us in another place, that he was forced from Rome at this time by the plague, and apparently both cauſes conſpired in determining him to that meaſure. Galen de lib. propr. c. 1.

after a reſidence there of about four or five years; conſequently, he was about thirty-three years of age when he returned to Pergamus. But he had not been there long, when the emperors Marcus Aurelius and Lucius Verus, who had heard of his fame, ſent for him to Aquileia, where they reſided at that time. He was no ſooner arrived in this city, than the plague which had ſhewn itſelf a little before, broke out with freſh and greater fury, ſo that the emperors were obliged to remove attended with a very ſmall retinue. Lucius died on the road, but his corps was carried to Rome, and our phyſician found means, though not without ſome trouble, to follow ſoon after. He had not been long returned, when Marcus acquainted him with his intention to take him in his train to Germany; but Galen excuſed himſelf, alledging, that Eſculapius, for whom he had a particular devotion, ever ſince the God cured him of a mortal impoſthume, had advertiſed him in a dream never to leave Rome again. The emperor yielding to his ſollicitations, he continued in the city, and it was during the abſence of Marcus that he compoſed his celebrated treatiſe, De uſu partium, of "The uſe of the parts "of the body;" and ſome others.

All this while the faculty ſtill retained their old grudge, and perſecuted him continually, in ſo much that he was apprehenſive of ſome deſign againſt his life. Under this ſuſpicion, he very often retired to a country-houſe where Commodus the emperor's ſon reſided. That prince was then under the tuition of Pitholaus, to whom the emperor had given orders, if his ſon ſhould be taken ill, to ſend for Galen. This order gave our phyſician an opportunity of attending the prince in a fever, which appeared very violent on the firſt acceſs. He had the good fortune to remove the diſeaſe, and the following elogium was made by Fauſtina the princeſs. "Galen," ſays ſhe, "ſhews his ſkill by the effects of it, while other "phyſicians give us nothing but words." He alſo, cured Sextus, another of Marcus's ſons, and predicted the ſucceſs, againſt the opinion of all his colleagues. Thus he raiſed his fame above the reach of envy; and he continued not only to preſerve, but encreaſe it. The emperor, after his return from the German expedition, was ſuddenly ſeized in the night with the gripes, which being followed by a great flux, threw him into a fever. Next day, he took a doſe of hiera picra, and another of the theriacum (H), after which, the

(H) The emperor during his abſence, had ſent to Galen to prepare the theriacum, in the manner he had ſeen it done by his firſt phyſician Demetrius.

doctors who had attended his perſon in the army, ordered him to be kept quiet, giving him nothing but a little broth for the ſpace of nine hours. Galen, being called in ſoon after, attended with the reſt; who upon feeling the patient's pulſe, were of opinion that he was going into an ague. The emperor obſerving that Galen ſtood ſtill without approaching him, preſently aſked the reaſon: Galen replied, that his pulſe being touched twice by his phyſicians, he depended upon them, not doubting but they were better judges of the pulſe than he was. The emperor, little ſatisfied with this anſwer, immediately held out his arm. Whereupon Galen having conſidered the pulſe with great attention. "I "pronounce (ſays he) that we have nothing to do here with "the acceſs of an ague: but the ſtomach is overcharged "with ſomething that remains undigeſted, which is the true "cauſe of the fever". Theſe words were no ſooner uttered, than the prince cried out aloud, "That is the very thing, "you have hit the caſe exactly;" and repeating the words three times, aſked what muſt be done for his relief. "If it "was the caſe of any other perſon," replied Galen with exact addreſs, "I ſhould order a little pepper infuſed in "wine, which I have often tried with ſucceſs in this caſe, "but as it is the cuſtom to adminiſter to ſovereign princes "only mild remedies, it ſuffices to apply hot to the ſto-"mach a piece of flannel dipt in the oil of ſpike." Marcus did not not neglect to make uſe of both theſe remedies; and in the iſſue ſays to Pitholaus, his ſon's governor, "We have "but one phyſician (1). Galen is the only valuable man of "the faculty."

Galen de precognitione, lib. ix.

metrius. The commiſſion was executed entirely to the ſatisfaction of Marcus, as he ſignified after his return to Rome. Galen obſerves, that the emperor was a good judge of this medicine, being uſed to take it every day as a preſervative againſt poiſon; and he found this of Galen's ſo good, that he reſolved to make uſe of it ſoon after it was finiſhed, contrary to the uſual cuſtom of letting it ſtand a while, till the opium loſt ſome of its ſoporiferous quality. Ibid. de Antidotis, lib. i. It is remarkable, that this medicine was ſo much eſteemed by a ſucceſſion of emperors after Nero, that in preparing it, they ordinarily examined the drugs themſelves. To this purpoſe, we find our author obſerving in the ſame book (De antidotis, lib. xiii.) that he had made the theriacum for the emperor Severus, but it was not ſo good as this made for Marcus, becauſe Commodus, who ſucceeded this laſt prince, had not taken care to get good drugs, the cinnamon eſpecially, which was one of the principal, being bad.

(1) It is ſomewhat remarkable, that notwithſtanding the frequent attendance in his proper buſineſs, as well as the cures performed upon this emperor; yet he never acquired the title of Archiater. Clerc's Hiſt. lib. xi. c. 1. p. 3. Perhaps the title was not coined at that time.

Thus diſtinguiſhed and renowned above all his cotemporaries, did this prince of phyſicians continue to practiſe at Rome the capital of the world, till he was obliged to ſubmit to fate like other mortals. This happened in the 19th year of the emperor Severus, in the year of Chriſt cci. and the 70th year of his age; the greateſt part of which he enjoyed a perfect ſtate of health, the effect of obſerving a ſtrict regimen both in diet and exerciſe. For being ſubject to frequent diſorders in his younger days (K), he ſtudied his own conſtitution, and having fixed the methods of preſerving it, he followed them ſtrictly. This was nothing more than taking care to eat ſuch meats as were of eaſy and equal digeſtion, abſtaining particularly from ſummer fruits, confining himſelf to figgs and raiſins alone, and uſing a conſtant equal exerciſe. By following theſe rules he never had any diſtemper, except once an ephemeris, a fever of one day's continuance, occaſioned by too much ſtudy and over fatigue.

As to his character he was endowed with excellent parts, and having the advantage of the beſt education, he became not only a great phyſician, but alſo a great philoſopher, and was particularly happy in a facility of expreſſion, and an unaffected eloquence. However his ſtile is Aſiatic, that is extremely diffuſe, his ſentences are ſometimes perplexed, and ſometimes abſolutely obſcure. The great number of books which we have of his compoſing, to paſs over thoſe we have loſt (L), are a convincing proof how little pains it coſt him to write. Suidas tells us that he wrote not only of Phyſic and Philoſophy, but of Geometry and Grammar too. There are reckoned above 500 books of his upon Phyſic only, and about half that number upon other ſciences. He even compoſed two books, containing a catalogue of his works, ſhewing the time and place in which ſome of them were compoſed, together with the occaſion of writing them, and the proper order of reading them (M).

(K) Before he was eight and twenty, he hardly paſſed a year without ſome diſorder; we have already mentioned an impoſthume, which was cured by the aſſiſtance of Æſculapius. Of this he gives the following account. "Being afflicted," ſays he, "with a fixed pain in that "part where the diaphragm is faſtned to the liver. I dreamt, that "Æſculapius adviſed me to open "that artery, which lies between "the thumb and ſecond finger of "my right hand. I did ſo, and "immediately found myſelf well.

(L) It is certain, ſome of them were loſt in his life time by a fire which deſtroyed the Temple of Peace at Rome, where they were depoſited. That Temple was one of the ſchools of the phyſicians. Le Clerc Hiſt. of Phyſic, P. III. lib. ii. c. 1.

(M) Theſe ſtand at the head of the liſt of his works, by Chartier.

As a phyſician, his character is too well known at this time of day to need any commendation. We ſhall only take notice of the eſteem which the ancients had for him. To begin with Athenæus, who was exactly his cotemporary, and ſhews the great opinion he had of his merit as a Philoſopher, by making him a gueſt at his feaſt of the Philoſophers, where he not only compliments him upon the great number of his writings, but adds, that in elocution and perſpicuity of ſtile he was inferior to none (N). In the next place, Euſebius, who lived about one hundred years after him, obſerves that the veneration in which Galen was held as a phyſician, was ſuch, that many looked upon him as a God, and even paid him divine worſhip (O). Accordingly Trallian gives him the title of "moſt divine." Oribaſius who flouriſhed ſoon after Euſebius, and was himſelf an Archiater (P), teſtified the eſteem which he had for Galen, by the extracts he made of his works, as well as by the praiſes which he beſtows upon him. Ætius and Paulus Ægineta have alſo copied Galen, eſpecially the laſt, and his works were commented on by Stephen the Athenian. Avicen, Averrhoes, and the reſt of the Arabian phyſicians, who take the beſt of what they have from Galen, have not been wanting in their eloges upon him. However, after all, it is certain he had in his own time a conſiderable party to contend with, and theſe latter ages have raiſed up ſome powerful adverſaries to his name. The practice of Hippocrates which he laboured to re-eſtabliſh, did not triumph over the ſect of the Methodiſts, nor other ſects, immediately upon Galen's declaring againſt them. The ſect of the Methodiſts ſupported its credit for ſome ages from that time, and even furniſhed phyſicians to the emperors long after. Yet it mouldered away by degrees, and maugre all the efforts of the moderns; the party of Galen is very numerous at this day.

Thus we have exhibited the bright ſide of our phyſician's character, but we muſt not cloſe this memoir without ſhewing the other ſide alſo. For the greateſt geniuſes have their proper blemiſhes and defects, which too are often in proportion greater, or at leaſt are ſeen more conſpicuouſly, in being linked to ſo much ſplendor. The foible which ſtands out foremoſt on this ſide of Galen's character, is his vanity.

(N) It is not indeed Athenæus, but the author of the arguments prefixed to his books that ſays this, but that author was very ancient. Cauſabon's notes upon Athenæus.

(O) Book v. c. ult.

(P) He was Archiater to Julian the Apoſtate, who had a great value for him. Juli. life by Blet.

It

It is true, this is a weakneſs moſtly incident to great talents; but in Galen it was ſo exceſſive, that he ſuffered himſelf to be carried by it out of the bounds of ordinary prudence and decency. His writings are ſtuck fulſomly full of his own praiſes, and he magnifies himſelf in the ſame degree as he debaſes other phyſicians who differed from him; in refuting whom, he throws out the flowers of an acrimonious rhetoric with an unſparing hand. We have already given a convincing proof of the good opinion he entertained of himſelf, and how little ſcrupulous he was to make his own eloge in his recital of Marcus Aurelius's diſorder. That whole book abounds with ſtories of the ſame caſt, which alſo at the ſame time ſerve to impeach him of pride alſo, and that the moſt unſociable ſpecies of it: I mean, a diſdain and contempt of every body elſe upon the compariſon. In this ſpirit, we ſee him giving way to ſome moſt injurious reproaches againſt the Methodiſts, which he calls "the aſſes of Theſſalus (q)," an expreſſion utterly unbecoming a gentleman. He obſerved, indeed, more decency with regard to Eraſiſtratus, Æſclapiades, and ſome others of the more ancient phyſicians, but ſtill among the praiſes which he beſtows upon them, there eſcapes from him a rebuke, inſtinct with haughtineſs enough. But he grows abſolutely inſupportable, in the oſtentatious boaſts which he makes of having done in Phyſic ſomething like what Trajan had done in the Roman empire. "No perſon whatſoever before me (ſays he) hath ſhewn the true "method of treating diſeaſes. Hippocrates, indeed, pointed "out the ſame road, but as he was the firſt that diſcovered "it, ſo he went not ſo far therein as were to be wiſhed, he "obſerved no good order, he gave no attention to ſome in-"dications of great moment; he did not make all the neceſ-"ſary diſtinctions, out of an affectation of brevity in the "manner of the ancients, he is frequently obſcure, and he ſays "very little of complicated diſorders. In a word, Hippocrates "made a beginning, but there wanted another to finiſh, he "opened the way, but to make the path eaſy was ſtill a "QUÆSITUM. We ſaw, continues Galen, formerly the roads "both dirty and ſtony, full of briars, and covered with "wood. In ſome the riſe was too ſharp, and the deſcent "too ſteep; others were impracticable, either by reaſon of "the wild beaſts which infeſted them, or the waters and "rivers which croſſed them. In fine, they were too long "and too difficult. Such was the ſtate of the roads in Italy

(q) Theſſalus was the principal founder of the methodic ſect.

" before they were mended by Trajan. Before he ordered " thoſe that were full of mire or water, to be paved with " cauſeways, threw bridges over the rivers, and ſhorten- " ed the ways which were too long. He cauſed new " paths to be opened over the mountains, where the aſcent " and deſcent were more eaſy, and avoiding the deſerts made " a paſſage through an inhabited country. In fine, he ren- " dered the roads practicable, which were not ſo before (R)." Having finiſhed this harangue, the boaſter leaves his readers to make the application, as he might ſafely do. But though every thing that is couched under the metonimy be granted for truth, yet Galen was certainly the laſt perſon who in decency ſhould have declared it. And yet what is moſt odious of all, after ſo much vaunting and ſelf-homage, we find him declaring himſelf a ſworn enemy to any kind of praiſe: " For my part," ſays he, ſpeaking to his ſcholars or his friends, " I never made the reputation which I might ac- " quire in the world any part of my ſtudy, my ſole aim was " truth and ſcience. It is for this reaſon that I never ſet " my name to any of my books, and I have even forbid " your making any extravagant eloges for me, as is your " cuſtom to do (S)."

Galen is likewiſe reproached with being ſuperſtitious; and we have given an inſtance of his opening a vein, in conſequence of a dream. He tells us alſo in the ſame place, that he had two more dreams of the ſame kind; and ſays in another place, that being once conſulted in the caſe of a ſwelled tongue, he directed a purge, and ſomewhat cooling to be held upon the part: the patient took the purge, and had a dream the ſame night, in which he was ordered to apply a gargle of lettice juice, which ſucceeded very well (T). But this ſuperſtition was the religion of his country, of which Eſculapius as he tells us was the God (U), and was held to be that particular God whoſe province it was to aſſiſt the ſick in dreams. Trallian, indeed, tells a ſtory which if true, would put the point beyond all doubt. That phyſician quotes

(R) Method. Medendi. lib. ix. c. 8.

(S) Ibid. lib. 7. in principio.

(T) Ibid. lib. 14. c. 8. No wonder, that the God ſhould indicate a medicine of the ſame nature which Galen had directed. There is plainly nothing more in it than this. The patient had in his head ſome cooling remedy all day, and dreamt at night, that the juice of lettice was what he wanted, and at the ſame time dreamt that Eſculapius told him to apply that juice. It would be fond to think the patient leſs credulous than the doctor, who had ſo much faith in Æſculapius.

(U) De ſanitate tuenda, lib. i. cap. 8.

a paſſage from a book, as he ſays of our author's, wherein he writes to this effect: "Some people hold charms and enchantments to be no better than old wives ſtories, and I myſelf was a long time of that opinion. But what I have clearly ſeen ſince upon this ſubject, hath convinced me that they have a great effect. Having often tried them with ſucceſs in the ſtings of ſcorpions; and ſometimes ſeen bones that ſtuck in the throat diſcharged by the force of ſome words," &c. The Book is quoted under the title, "Of the manner of treating diſorders according to Homer." But, as no ſuch book of Galen's is now in being, the genuineneſs of it may be fairly queſtioned, and it is certain, that Galen never gave into the idle tales of other phyſicians, concerning certain ſacred plants and magical remedies (w).

He is alſo charged, with bearing a particular enmity to the Chriſtians; it is true, that ſpeaking of the Methodiſts and other ſects in phyſic, he ſays, "That their ſeveral followers were as obſtinately attached to their parties, as the diſciples of Moſes and Chriſt were to theirs." But this does not imply any particular ill-will againſt the Chriſtians, or that he thought worſe of them, than the Pagans generally did.

As to the ſtory that is told, of Galen's hearing in his old age of the miracles wrought in Judæa by the name of Jeſus Chriſt, and reſolving to take a journey thither to ſee them, but that he died on the road, or upon the borders of the country, after lying ill ten days of a fever (x); it is all a monkiſh forgery: his book of the formation of the parts of the human body, ſhews that he had very worthy notions of the Deity.

(w) De ſimplii medicament. facultat. lib. vi. in the beginning.

(x) See Galen's life prefixed to the edition of his works by Chartier.

GALILEI (GALILEO), an eminent aſtronomer, inventor of the teleſcope, and particularly diſtinguiſhed by the title of Lynceus, was the ſon of Vincenzo Galilei, a nobleman of Florence, not leſs diſtinguiſhed by his quality and fortune, than conſpicuous for his ſkill and knowledge in muſic, about ſome points in which ſcience he maintained diſpute with the famous Zarlinas. His wife brought him this ſon (A), February 19, 1564, either at Piſa, or which is

(A) We have ſaid his wife brought him this ſon, herein following Mr. Saliſbury againſt Nicias Erythræus's aſſertion in his Pinotheca, p. 239. edit. Lipſ. 1712. 8vo. that Galileo was a baſtard; whereas, Mr. Saliſbury obſerves, that he had received letters written expreſsly concerning our author, none of which had the leaſt word whereon to ground a be-

more

more probable at Florence. He was bred very indifferently. No great care being taken to provide him proper maſters of any note. But the natural vigour of his parts, ſupplied the want of inſtructions. The father performing well upon the lute, and having ſome turn to and ſkill in mathematics, the ſon followed his example, and made himſelf maſter of both: the former was an elegant amuſement to refreſh his mind when fatigued with the ſtudy of the latter, to which he was led both by genius and inclination, to make the principal and indeed the ſole view of his life. He needed no directions where to begin. Euclid's Elements was well known to be the beſt foundation in this ſcience. He therefore, ſet out with reading that treatiſe, and proceeding thence to ſuch authors as were in moſt eſteem, both ancient and modern; he made himſelf ſo much a maſter in this way, that in 1592, he was appointed profeſſor of Mathematics in the Univerſity of Padua, where he ſpoke his inaugural ſpeech, December 7, that year: ſoon after which, out of an eſteem for his genius and erudition, he was recommended to the friendſhip of the much famed Tycho Brache (B). He had already, even long before the year 1686, written his "Mechanics," or a treatiſe of the benefits derived from that ſcience and from its inſtruments, together with a fragment concerning Percuſſion (C); as alſo his Ballance, wherein after Archimedes's problem of the Crown, he ſhewed how to find the proportion of alloy, or mixt metals, and how to make the ſaid inſtrument. Theſe he read to his pupils, at his firſt coming to Padua in 1593.

While he was profeſſor in this city, viſiting Venice the miſtreſs then of Padua, and famous for the art of making glaſs, he heard that in Holland there had been invented a glaſs, through which very diſtant objects were ſeen as diſtinctly as thoſe ſeen near at hand. This notice was ſufficient for Galileo; his curioſity was raiſed; and that put him upon conſidering what muſt be the form of ſuch a glaſs, and the manner of making it. The reſult of his enquiry was that noble invention of the teleſcope, which Galileo produced from the juſt mentioned hint, without having ſeen the Dutch glaſs. All the diſcoveries he made in Aſtronomy were eaſy

lief of this aſperſion, which, he ſays, Erythræus might probably caſt on him, in order to gratify the Barberini, his patrons, who were implacable enemies to Galileo.

(B) Tychonis Vita, p. 174, Paris 1674. 4to.

(C) The firſt of theſe was publiſhed by Merſennus at Paris in 1634, inter Merſen. opera, vol. i. and both of them by Menoleſſ. vol. i.

and

and natural conſequences of this invention, which opening a way till then unknown into the heavens, thereby gave that ſcience an entirely new face. Nor can a better teſtimony of his merit therein be produced, than the attempt which was made by a certain profeſſor in a famous univerſity to diſparage it. This gentleman when he firſt ſaw a teleſcope, and heard a deſcription of it, did not ſcruple to aſſert that the invention was taken from Ariſtotle, and immediately produced Ariſtotle's book, and ſhewing a place wherein that philoſopher gives the reaſon why the ſtars are ſeen in the day time from the bottom of a deep well, ſaid to the by-ſtanders; ſee here the well which the tube of the Teleſcope reſembles; here are the thick vapours from whence the invention of the chryſtals was taken, here the ſight is fortified while the beams are tranſmitted more thick and obſcure through the chryſtalline. Galileo himſelf tells this ſtory, and in a true ſpirit of raillery, no leſs juſt than acute, of which he was very capable, compares ſuch men to Alchymiſts, who dream that the art of making gold was known to the ancients, being concealed under the fables and fictions of the poets (D).

One of the firſt of his diſcoveries was that of four of Jupiter's Satellites, which he called the Medicean Stars or Planets, in honour of Coſmo II. grand-duke of Tuſcany, who was of that noble family, and ſent for our aſtronomer from Padua, and made him profeſſor of Mathematics at Piſa, with a very handſome ſtipend in 1611; and the ſame year, ſoon after inviting him to Florence, gave him the poſt and title of principal philoſopher and mathematician to his highneſs.

He had been but a few years at Florence, before he was convinced by ſad experience, that Ariſtotle's doctrine however ill-grounded, was held too ſacred to be called in queſtion. Having obſerved ſome ſolar ſpots in 1612, he printed that diſcovery the following year at Rome; in which, and in ſome other pieces, he ventured to aſſert the truth of the Copernican ſyſtem, and brought ſeveral new arguments to confirm it (E). This ſtartled the jealous eye of the Jeſuits, who thereupon, procured a citation for him to appear before the Holy-Office at Rome, in 1615; where he was charged with hereſy for maintaining theſe two propoſitions: 1. That the

(D) This invention was claimed by ſeveral, and has been aſcribed to our countryman friar Roger Bacon. But Galileo's right to it, at leaſt it's application to aſtronomical uſes has been put beyond all diſpute by Borelli, "De Vero Teleſcopii Inventore."

(E) He demonſtrated a very ſenſible change in the magnitude of the apparent diameters of Mars and Venus, a phænomenon of great conſequence in proof of the Copernican theory.

Sun

Sun is in the center of the world, and immoveable by a local motion; and, 2. That the earth is not the center of the world nor immoveable, but actually moves by a diurnal motion. The firſt of theſe poſitions was declared to be abſurd, and falſe in philoſophy, and formally heretical, being contrary to the expreſs word of God; and the ſecond was alſo alledged, to be philoſophically falſe and abſurd, and, in a theological view, at leaſt, erroneous in point of faith. He was detained in the Inquiſition, till February 1616, on the 25th of which month ſentence was paſſed againſt him, whereby he was enjoyned to renounce his heretical opinions, and not to defend them either by word or writing, nor even to inſinuate them into the mind of any perſon whatſoever, and he obtained his diſcharge only by a promiſe to conform himſelf to this order. It is hard to ſay, whether his ſentence betrayed a greater weakneſs of underſtanding, or perverſity of will. Galileo clearly ſaw the poiſon of both in it; wherefore, following the known maxim, that forced oaths and promiſes are not binding to the conſcience, he went on making further new diſcoveries in the planetary ſyſtem, and occaſionally publiſhing them with ſuch inferences and remarks, as naturally and neceſſarily followed from them, notwithſtanding, they tended plainly to eſtabliſh the truth of the above-mentioned condemned propoſitions.

He continued many years confidently in this courſe, no juridcial notice being taken of it; till he had the preſumption to publiſh at Florence, his "Dialogi della due maſſime "Syſteme del mondo, Tolemaico & Copernicano." Dialogues of the two greateſt ſyſtems of the world, the Ptolemaic and Copernican in 1632. Here in examining the grounds upon which the two ſyſtems were built, he produces the moſt ſpecious as well as the ſtrongeſt arguments for each of thoſe opinions; and leaves, it is true, the queſtion undecided; as not to be demonſtrated, while many phænomena remained inſolvable either way. But this is done in ſuch a manner, that his inclination to the Copernican ſyſtem might be eaſily perceived. He had not forbore, likewiſe, to make his piece more picquant, by ſeveral ſmart ſtrokes of raillery againſt thoſe who adhered ſo obſtinately, and were ſuch devotees, to Ariſtotle's opinions, that they thought it a crime to depart the breadth of a needle's point from them.

Here was matter enough to ſet the holy brotherhood in a flame. Accordingly, he was again cited before the Inquiſition, and again committed to the priſon of that eccleſiaſtical court at Rome: and June 22d, N. S. that year, the congregation

gation convened; and in his preſence pronounced ſentence againſt him and his books, obliging him to abjure his errors in the moſt ſolemn manner, committed him to the priſon of their office during pleaſure, and enjoined him, as a ſaving penance for three years, to come and repeat once a week the ſeven penitential pſalms; reſerving, however, to themſelves the power of moderating, changing, or taking away altogether, or in part, the above-mentioned puniſhment and penance. Upon this ſentence he was detained a priſoner till 1634, and his "Dialogues of the ſyſtem of the World," were burnt at Rome. One ſhall rarely meet with a more glaring inſtance of blindneſs and bigotry than this (F), and it was treated with as much contempt by our author, as conſiſted with his ſafety.

He lived ten years after it, ſeven of which were employed in making ſtill further diſcoveries with his teleſcope, thereby inriching Aſtronomy. But by the continual application to that inſtrument, added to the damage he received in his ſight from the nocturnal air, his eyes grew gradually weaker, till he became totally blind in 1639. He bore this great calamity with patience and reſignation, worthy of a great philoſopher. The loſs neither broke his ſpirit, nor hindered the courſe of his ſtudies. He ſupplied the defect by conſtant meditations, whereby he prepared a large collection of materials, and began to dictate his own conceptions, when by a diſtemper of three months continuance, waſting away by degrees he expired at Arcetri near Florence (G), January 8, 1642. N. S. in the ſeventy-eighth year of his age. His funeral was obſcure as his education had been. The Florentines deſigned to bury him in the church of Santa Croſe, to the tomb of Michael Angelo Buanoretti; but knowing, there was more due to his memory than the times would then admit to be beſtowed upon him, they left his corps in a private place, till with ſolemnity they could own his interment.

To conclude with his character. As to his perſon, in ſtature he was ſmall, but in aſpect venerable, and his conſtitution vigorous; in company he was affable and free, and full of pleaſantry. He took great delight in Architecture and

(F) It will appear more extraordinary, when it is conſidered that the proſecution was begun and carried on by the Jeſuits, an order inſtituted to be a ſeminary of learning, in the view of producing champions of the papal chair.

(G) In the laſt eight years of his life he lived out of Florence, ſometimes in the neighbouring towns, and ſometimes at Siena. Vittorio Siri's Il mercurio, &c. tom ii. lib. 3.

Painting,

Painting, and deſigned extremely well. He played admirably on the lute; and as often as he ſpent any time in the country, he took great pleaſure in huſbandry. In reſpect to his genius as a writer, two qualifications are obſerved to have met remarkably in him, preciſion and perſpicuity, and his learning was very extenſive.

He was the author of ſeveral noble and uſeful inventions and diſcoveries both in Aſtronomy, Geometry and Mechanics: the principal of which, beſides thoſe already mentioned, are in the firſt of thoſe ſciences, The trepidation or vibration of the Moon, as alſo, the inequalities or mountains in its ſurface. By the frequent eclipſes of the Mediceanſtars, he had thoughts alſo of finding out the longitude much better than by the Lunar eclipſes; upon which he compoſed his tables of their motions, leaving them with Vincenzo Renieri, a mathematician of Piſa, who correcting and perfecting them, intended to commit them to the preſs. In Geometry, Galileo invented the Cycloid, or Trochoid. And in Mechanics, he firſt found the exact degree of celerity in the deſcent of bodies by the force of gravity; to which may be added, on account of the ſignal ſervice done to his country by the machine with which the Venetians render their Laguna fluid and navigable; the invention whereof was Galileo's.

He wrote a great number of treatiſes, ſeveral of which were publiſhed with others in defence of his doctrine and obſervations, againſt ſome pieces wherein they were attacked, in a collection by ſignor Menoleſſi, under the title of L'Opera di Galileo Galelei Lynceo. Some of theſe, with others of his pieces, were alſo tranſlated into Engliſh and publiſhed by our countryman, Thomas Saliſbury, Eſq; in his Mathematical Collections, &c. in two volumes folio: the ſecond, whereof contains an account of his life, to which we owe moſt of the materials in this article. A volume alſo of his letters to ſeveral learned men, and ſolutions to ſeveral problems were printed at Bologna in quarto. Beſides theſe, he wrote many others which were unfortunately loſt through his wife's devotion, who ſollicited by her confeſſor, gave him leave to peruſe her huſband's manuſcripts, of which he tore and took away as many, as he ſaid, were not fit to be allowed. Galileo left a ſon, named Vincenzo, after his grandfather, a man of great learning and genius, and the inventor of ſeveral things in Mechanics and Muſic (H). Our

(H) Vincentio Viviani nel quarto libro de gli Elementi d' Euclide, &c. p. 101. Fiarenz, 1674. 4to.

author's

author's laſt diſciple, Vincenzo Viviani, proved likewiſe an eminent mathematician; he methodized a piece of his maſter's, and publiſhed it under this title, Quinto libro de gli Elementi d' Euclidi, &c. Florence 1674. 4to. Viviani publiſhed ſome more of Galileo's things, the title whereof may be ſeen below (1).

(1) Theſe are extracts from Galileo's letters to a learned Frenchman, wherein he gives an account of the works which he deſigned to have publiſhed, and a paſſage from a letter of Galileo dated at Arcetri, October 30, 1635, to John Camillo, a mathematician of Naples concerning the angle of contact.

GALLAND (ANTONY), a learned antiquary of France, member of the Academy of Inſcriptions, and profeſſor of Arabic in the Royal-college at Paris, was born of poor parents at Rollo, a little town of Picardy, in the year 1646. After having laid the foundation of learning at Noyon, he went to Paris to perfect it. There he learned Hebrew and the Oriental languages; and afterwards, made a long voyage into the Eaſt, where he acquired an uncommon knowledge of the manners and of the doctrines of the Mahometans. He returned to his own country, and was made Arabic profeſſor in 1709; but he did not live many years after, his death happening at Paris upon the 17th of February 1715. He was the author of ſeveral works, the principal of which are, 1. "An account of the death of Sultan Oſman, and of "the coronation of the Sultan Muſtapha." 2. "A collec-"tion of Maxims and bons mots drawn from the oriental "writers." 3. "A treatiſe upon the origin of Coffee." 4. "Arabian Tales." All theſe pieces are in French. He was the author alſo of many curious diſſertations upon ſome ſcarce medals, which have been highly commended. He had likewiſe prepared a tranſlation of the Alcoran, with very curious notes; and a ſyſtem of the Mahometan Theology, more exact than any that has yet appeared: but he did not live long enough to publiſh them. Memoires du Tems.

GALLIGAI (LEONORA), a lady very memorable in French hiſtory, was the daughter of a joiner, and Mary de Medicis's nurſe. That princeſs loved her tenderly, and carried her with her into France, when ſhe went thither in 1606, to be married to Henry IV. Galligai, under the title of bedchamber-woman to that queen, governed her juſt as ſhe pleaſed. She was extremely ugly, but had an infinite deal of wit and artifice. She married Concino Concini, afterwards Bayle's Dict.

afterwards marſhal d' Ancre, who was alſo a native of Florence, and came into France with Mary de Medicis. He was at firſt only gentleman in ordinary to that princeſs; but he afterwards, became her maſter of the horſe, and raiſed himſelf prodigiouſly by Galligai's means. This couple made it their buſineſs to foment the diſcord between the king and queen; and their tale-bearing and artifices were the cauſe of the domeſtic jars, which made life ſo bitter to Henry the Great. After that prince's death, they found it ſtill more eaſy to govern their miſtreſs: they glutted themſelves with riches and places, and were puffed up with the moſt monſtruous and unheard of pride. Galligai, truly, would not ſo much as allow the princes, princeſſes, and greateſt lords of the kingdom, to come into her chamber, or even ſuffer any one to look her in the face; ſaying, that "people frighted "her when they ſtared upon her, and that they might be-"witch her by looking her in the face:" ſo that though, according to our Engliſh proverb, "a cat may look at a king," yet here, we ſee, the greateſt perſonages were not ſuffered to look at a female favorite, who had raiſed herſelf to power, by the profligate arts of flattery and tale-bearing.

Le Grain, Decade de Louis le Juſte, liv. 10.

Concini, a little after the death of Henry IV. bought the marquiſate of Ancre in Picardy. He was governor of Amiens, Peronne, Roie, and Montdidier. He became firſt gentleman of the king's bedchamber, and afterwards marſhal of France. His ambition was exceſſive. He never went abroad without having two hundred gentlemen about him, beſides the men to whom he gave wages, and whom he uſed to call his thouſand livres poltroons. In ſhort, there was no doubt, that he aimed to have all things at his diſpoſal: for he removed the wiſeſt heads from the king's council, and filled their places with his own creatures. He diſpoſed of the finances, diſtributed the offices, got friends every where both in the armies and in the towns, and terrified thoſe who oppoſed his faction by the ſevereſt revenge. Lewis XIII. at length weary of theſe diſorders, was eaſily convinced by De Luines, that there was no way to remedy them, but by killing him; and accordingly, a commiſſion for that purpoſe was given to Vitri, a captain of the guard, who had him diſpatched by piſtols, on the draw-bridge of the Louvre, on the 24th of April 1617. The day after his burial, his body was torn out of the grave by the mob, who uſed it in the moſt ignominious manner. They dragged it up and down the ſtreets; and then hung it by the heels on a gallows, which the deceaſed had cauſed to be ſet up for thoſe, who ſhould ſpeak ill of

of him. They cut off his noſe, his ears, his privy parts: a little after they took him down again, dragged him to the Greve, alias Tyburn, and to other places; and then they diſmembered, and cut him in a thouſand pieces. Every one would have ſome part of him; his ears were ſold very dear; his entrails were thrown into the river; part of the body was burnt before the ſtatue of Henry IV. on the Pontneuf; and ſome roaſted part of his fleſh by that fire, and made their dogs eat it. Behold the man, who a few days before had princes, nobles, ambaſſadors, magiſtrates, &c. at his heels; and reflect upon the inſtability of human grandeur. Le Grain, ibid.

Mr. Bayle makes Concini's inſolence a ſad example of fatality, which attends the French monarchy more, than any other country in the world: and that is, that the queens there preſerve almoſt always the foreign heart they bring along with them, and are commonly the inſtrument God makes uſe of to humble and chaſtiſe the nation. He mentions two queens deſcended from the houſe of Medicis, viz. Catherine the mother of Charles IX. and Henry III. and Mary the mother of Lewis XIII. who almoſt overthrew the French monarchy in favour of the Spaniards. It was certainly owing to this, that Lewis XIII. was ſeveral years a ſlave to this Florentine; and that he was a ſlave, appears from a letter written by himſelf to the governors of the provinces, the day that the marſhal of Ancre was killed. "I make no doubt, "(ſays he) that in the whole courſe of affairs, ever ſince the "death of the late king, my lord and father, you have eaſily "obſerved how the marſhal d' Ancre, and his wife, abuſing "my youth, and the power they gradually acquired over "the queen, my lady and mother, have projected to uſurp "all the authority, to diſpoſe abſolutely of the affairs of my "ſtate, and to debar me from the knowledge of them: a de-"ſign which they have carried ſo far, that there was no-"thing left me hitherto but the name of king, and that it "would have been a capital crime for any of my officers and "ſubjects to ſee me in private, and to entertain me with any "ſerious diſcourſe. But ſenſible of the imminent danger, "my perſon and ſtate would be expoſed to by ſuch exorbi-"tant ambition, if I had given any ſign of reſentment, I "have been forced to diſſemble, and to wait, till it ſhould "pleaſe God to prepare the way, and afford me an oppor-"tunity to remedy it." It is ſaid, that when the king heard of the marſhal's being dead, he looked out of the window, and ſaid, "I thank you, now I am a king:" and the biſhop of Luçon, after cardinal Richlieu, who had been one of the Article CONCINI. Le Grain, ibid.

marſhal's favourites, and was then firſt ſecretary of ſtate, coming into the king's chamber, ſome time after the execution was over, "Sir," ſaid the king to him, "God be "thanked, we are this day freed from your tyranny."

The marſhal's wife, Galligai, received the news of her huſband's death in a manner, which ſhewed them to be more united by intereſt than by affection. She did not ſhed a tear; and her firſt care was to conceal her jewels. She put them into the matting of her bed; and cauſing herſelf to be undreſſed, got into bed: but the provoſt's men, who went into her chamber to ſearch for them, made her get up, and found them. She ſaid, afterwards, to thoſe that guarded her, "Well, they have killed my huſband, does not that ſatisfy "them? Let me be ſuffered to leave the kingdom." When ſhe was told that they had hung up his body, ſhe appeared to be moved, but without weeping; and ſoon after ſhe ſaid, that "he was a preſumptuous inſolent man, that he had met "with nothing but what he deſerved, that he had not been "in bed with her for the three laſt years, that he was a bad "man, and that to get rid of him, ſhe had determined to "retire into Italy that ſpring, and had prepared every thing "for her journey;" which ſhe offered to prove. She behaved with much aſſurance, as if ſhe apprehended no danger; and even ſaid, that ſhe hoped to be taken into favour again. But ſhe was carried to the Baſtile, and afterwards committed to the Conciergerie, or priſon of the parliament; by which court ſhe was tried, and condemned to be beheaded and burnt to aſhes, which ſentence ſhe underwent with great conſtancy on the 8th of July 1617. She ſuffered for high-treaſon againſt God and the king, which ſentence the parliament had ratified againſt her huſband; declaring their ſon at the ſame time ignoble, and incapable of holding any office in the kingdom. She pleaded her belly, to prolong her life: but this plea did not avail, ſhe having confeſſed not to have known her huſband for three years.

It was pretended, that both ſhe and her huſband, had not only judaiſed, but alſo practiſed magical arts; which at that time, as well as Aſtrology, were mightily in vogue in France. But when ſhe was queſtioned by counſellor Courtin, concerning the kind of ſorcery ſhe had uſed, to influence the will of Mary de Medicis, ſhe anſwered, that "ſhe had "uſed that power only, which great minds always have over "weak ones."

Voltaire, Age of Lewis XIV, v. i.

GAL-

GALLOIS (JOHN), a very learned Frenchman was born of a good family, at Paris on the 14th of June 1632. He underſtood divinity, eccleſiaſtical and profane hiſtory, Philoſophy, Mathematics, the Oriental, together with the Italian, Spaniſh, Engliſh, and German languages: in ſhort, he was an univerſal ſcholar. He is now memorable chiefly for having been the firſt, who publiſhed the Journal des Sçavans, in conjunction with monſieur de Sallo, who had formed the deſign of this work. The firſt journal was publiſhed on the 5th of January 1665: but theſe gentlemen played the critics ſo rigorouſly, and cenſured the new books with ſo much freedom and ſeverity, that the whole tribe of authors roſe up againſt their work, and effectually cried it down. De Sallo abandoned intirely, after having publiſhed a third journal on the 30th of March 1665. Gallois was determined to continue it; yet did not venture to ſend out a fourth journal till the 4th of January 1666, and then not without a moſt humble advertiſement in the beginning of it, wherein is declared, that the author "will not preſume to "criticiſe, but only ſimply to give an account of, books." This, and the protection ſhewn by the miniſter Colbert, who was greatly taken with the work, gradually reconciled the public, to what it at firſt was extremely prejudiced againſt. And thus began Literary Journals, which have been continued from that time to this under various titles, and by various authors; among whom are the illuſtrious names of Bayle and Le Clerc. Gallois continued his journal to the year 1674; when his more important occupations obliged him to drop it, or rather to turn it over to ſome body elſe. Colbert had taken him into his houſe the year before, with a view of being taught Latin by him; and the miniſter of ſtate, it is ſaid, took moſt of his leſſons in his coach, as he journied from Verſailles to Paris. Mr. Voltaire obſerves on this occaſion, that "the two men, who have been the "greateſt patrons of learning, Lewis XIV. and Colbert, "neither of them underſtood Latin." Gallois had been made member of the Academy of Sciences in 1668, and of the French Academy in 1673. He loſt his patron in 1683; and then being at liberty, he was firſt made librarian to the king, and afterwards Greek profeſſor in the Royal-college. He died upon the 19th of April 1707; and in 1710, were printed at Paris a catalogue of his books, conſiſting of upwards of twelve thouſand choice volumes. It is remarkable of this learned man, that though he had ſerved

Niceron, Hommes Illuſtres, tom. viii.

Age of Lewis XIV. v. ii.

many friends, by his intereſt with M. Colbert, yet he had neglected to make any proviſion for himſelf: whence it happened, that at the death of that miniſter, he was but in poor circumſtances, although an abbé.

GALLUS (Cornelius), an ancient Roman poet, and perſon of diſtinction, was born at Frejus, then called Forum Julium, in France. He was the particular favourite of Auguſtus Cæſar, who made him the governor of Egypt, after the defeat and death of Antony and Cleopatra; but, he was guilty of ſuch male-adminiſtration in his government, that he was condemned to baniſhment, and to loſe his own eſtate. This diſgrace grieved him ſo, that he put an end to his own life, when he was about forty-three years of age. Virgil has complimented him in many places; and the whole tenth Eclogue is on the ſubject of his love to Lycoris, the poetical name of Gallus's miſtreſs, whoſe cruel diſdain is there lamented. Gallus had written four books of Elegies on his amour, which Propertius commends; but Quintilian thinks him not ſo ſoft as Tibullus or Propertius. As to thoſe ſix Elegies, which have been publiſhed under his name, the critics are agreed that they are ſpurious. Aldus Manutius met with ſome fragments at Venice, aſcribed to Gallus; which, though written in a better taſte than the former, Joſeph Scaliger has proved to be alſo ſpurious. Gallus died the year of Rome 728, ſeven years before Virgil.

GARAMONT (Claude), a very ingenious French engraver and letter founder, was a native of Paris, and began to diſtinguiſh himſelf about the year 1510; when he founded his printing types, clear from all remains of the gothic, or, as it is uſually called, the black letter, and brought them to ſo great a degree of perfection, that he can neither be denied the glory of having ſurpaſſed whatever had been done in this way before, nor that of not being excelled by any of his ſucceſſors, in this uſeful mechanic art. His types were prodigiouſly multiplied, as well by the great number of matrices which he engraved of every ſize, as by the letters which were founded from theſe, ſo that all parts of Europe were ſupplied with them: and as often as they were uſed by foreigners, they took care, by way of recommending their works, to diſtinguiſh them by his name, both in Italy, Germany, England, and even in Holland: particularly the ſmall roman, by way of excellence, was known among the printers in all theſe

theſe countries, by the name of Garamont's ſmall roman. He likewiſe, by the ſpecial command of Francis I. founded three ſpecies of Greek types for the uſe of the famous Robert Stephens, who printed all his beautiful editions, both of the New Teſtament, and other Greek authors with them. Garamont died at Paris in 1561, and was interred in St. Bennet's church-yard, which was then in the ſquare of Cambray. All his fine types came into the hands of Mr. Fournier the elder, an eminent letter-founder at Paris.

GARASSE (Francis), a remarkable jeſuitical writer, the firſt author of that irreconcileable enmity that ſtill ſubſiſts between the Jeſuits and the Janſeniſts, in the church of Rome. He was born at Angouleſme in the year 1585 (A), and having laid a good foundation of grammar learning, entered into the Jeſuits college in 1600 (B). It is the eſpecial care of thoſe fathers, to admit none into their ſociety but youths of genius, and Garaſſe was not wanting in good natural parts, nor did he neglect to improve them by reading and ſtudy; of which he gave an admirable proof in his book of elegies on the death of Henry the great, and in a poem in heroic verſe addreſſed to Lewis XIII. upon his inauguration in the name of the college at Poictiers (C). As he had a great deal of fire, a vaſt imagination, and a ſtrong voice, ſo he became a popular preacher in the chief cities of France. He behaved in the pulpit with an uncommon vivacity, and had a peculiar turn to the wit then in vogue, which being enforced by a ſuitable delivery made deep impreſſions upon his audience.

But he was not content with the honour he did this way to his order. His ambition led him to aim at being more extenſively ſerviceable by his writings. In that ſpirit, while he was yet a Novitiate, he publiſhed in 1614, a defence of the Jeſuits againſt three of their adverſaries at once. This piece he intitled "The Horoſcope of Anticoton, together

(A) Alegambe Bible Script. Soc. Jeſ. p. 124. ſays he died in 1631, at the age of forty ſix years.

(B) Niceron's Memoirs, &c. Vol. xxxi. p. 378. Mr. Bayle from Alegambe places it a year later, Dict. under our author's article.

(C) The titles of theſe two pieces are, 1. Elegiarum de funeſta morte Henrici Magni liber ſingularis. Pictavii, 1611. 4to. 2. Sacra Rhemenſia Carmina Heroica nomine Collegii Pictavenſis oblata Ludov. xiii. Regi Chriſtianiſſimo in ſua inauguratione, ibid. The two following pieces are alſo aſcribed to him, 1. De la Reſemblance de la lumiere du Soleil & de la Juſtice. Bourdeaux, 1612. 2. Les champs Elyſiens pour la Reception du Roy Louis, xiii. lors qu'il entroit a Bourdeaux a l'occaſion de ſon Marriage.

" with the life, death, burial, and Apotheosis of his two " couſin Germans Marteliere and Hardeviliere." The treatiſe appeared under a feigned name, and was drawn up in the ironical taſte, but too much vitiated by buffoonry; and in the ſame name and ſtile, he printed the following year 1615, " The Calviniſtic Elixir, or Reformed Philoſo- " pher's ſtone, firſt dug up by Calvin at Geneva, and after- " wards poliſhed by Iſaac Caſaubon at London, with the " teſtamentary codex of Anti Coton, lately found upon Cha- " renton bridge (D)." The two ſubſequent years he employed his pen in ſatyr and panegyric, both equally exaggerated to an extreme (E), and in 1618 he made the four vows, and became a padre or father, of his order. This is the higheſt title conferred on that or any other of the monaſtic inſtitutions, and our author being thereby admitted to read and ſtudy the ſublimeſt myſteries of his religion, in a few years appeared upon the ſtage of the public, in the character of a zealous champion, for the faith againſt the Infidels and prophaners of thoſe myſteries.

In the interim his pen was far from lying idle. On the contrary, in 1620, he printed a piece intitled " Rebelais re- " formed by the miniſters, particularly Peter du Moulin, " miniſter of Charenton, in anſwer to the buffooneries in- " ſerted in his book," of the invocation of paſtors; and two years afterwards he ventured to attack the ghoſt of Stephen Paſquier, in another piece intitled, " Recherches des " Recherches & autres oeuvres d'Etienne Paſquier." There cannot be given a better ſpecimen of the peculiar ſtrain of

(D) The firſt of theſe is intitled, Andræ Schioppii Caſparis fratris horoſcopus, &c. Antwerp, 1614, 4to. The ſecond Andræ Schioppii Caſparis fratris Elixir Calviniſticum, &c. ibid. 1615, 8vo. In the firſt he attacked the three following pieces, 1. L'Anticoton ou refutation de la Lettre declaratoire du Pere Coton, 1610. 8vo. 2. Playdoye du Pierre de la Martiliere Avocat en Parlement pour le Recteur de l'Univerſité de Paris contre les Jeſuits, Paris 1612, 8vo. 3. Petri Hardovilierii Actio pro Academia Pariſienſi adverſus Preſbyteros & Scholaſticos Collegii Claromontanii habita in Senatu Pariſienſi, Ann. 1611. Paris 1612. 8vo. Niceron obſerves that our Author's ſatyrical ſtile was very like that of the famous Schioppius, which was apparently the reaſon of his chuſing that maſk which ſuited him exactly well.

(E) The panegyrics are; 1. Oraiſon L' Andreæ de Neſmond premier Preſident du Parlement de Bourdeaux. This oration was made in 1616, when that Preſident died, and was printed with his remonſtrances at Lyons, 1636. 4to. 2. Coloſſus Henrico Magno in ponte novo poſitus, Carmen. Paris 1647, 4to. That famous equeſtrian ſtatute was erected Aug. 25, 1614. The ſatire is, Le banquet des Playdoiers de Mr. Servin par Charles de l'Eſpinoell, 1617, 8vo. It is a virulent ſatyr againſt the Magiſtrat Servin.

his ſatyrical wit, than what the epiſtle dedicatory to this book furniſhes. It is addreſſed to the late Stephen Paſquier, wherever he may be. "For, ſays he, having never been able to find out your religion, I know not the rout or way you took at your departure out of this life, and therefore I am forced to write to you at a venture, and to addreſs this packet wherever you may be." This is bold, or rather audacious, and even licentious, as became a Jeſuit. Dean Swift, with the like turn of wit, but perfect decency and excellent good humour, writing to lord Peterborough, then general in Spain, obſerves, that his lordſhip was ſo very volatile, and ſo often ſhifted places, that he could not ſo properly be ſaid to write to him, as to write at him (F).

But to return to our Jeſuit who followed his firſt blow, and the next year 1628, publiſhed "La Doctrine Curieuſe des "beaux Eſprits de ce temps, &c. The curious doctrine of the "wits, or pretenders to wit, of this age, containing ſeve-"ral maxims pernicious to the ſtate of religion and good man-"ners, refuted and overthrown (G)." He took occaſion in ſeveral places of this work, to throw out his rough abuſive raillery upon Paſquier, and going on in the ſame ſtrain, in a third piece, printed in 1625 (H); the ſons of Paſquier were at laſt provoked beyond all patience, to ſee the manes of their father ſo irreligiouſly diſturbed, reſolved to revenge his memory, and in the view of paying our author in his own coin, they publiſhed a treatiſe, wherein Garaſſe was accoſted thus. Having recounted the words of his dedication juſt mentioned. "This ſay they, in the ſingular number, "has made me uſe the ſame freedom with you, and forced "me to addreſs this packet to you, in what place ſoever you "may be. For not knowing whether you may be at the "ſervice tree, which you call a tavern of honour, and where "you confeſs you have had many a good meal free coſt; or "at the town of Clomar, in the ſuburbs of St. Germain, "where your name is written in ſuch fair characters, on all "the mantle trees of the chimnies; or in ſome other place "of the ſame kind; I am conſtrained to ſend you this book "at a venture, and to direct it to you in what place ſoever "you be."

'Tis true, theſe are the words of an enemy, and of an enemy too peculiarly inflamed, however ſo much ſeems with-

(F) Swift's Letters in Pope's Works, vol. 9.

(G) In his apology againſt Ogier, of which more hereafter.

(H) This is a thick 4to containing 1025 pages.

out any injuſtice done to our Jeſuit, to be inferred, that in general the free courſe of his life run parallel to that of his wit, which he had indulged to ſuch a height in his "Doctrine "curieuſe," that notwithſtanding the ſpecious title againſt Atheiſts and Atheiſtical libertines prefixed by the author, a very different one was beſtowed upon it by others, who diſtinguiſhed it by the title of "Atheiſm reduced to an art (I)." A certain prior in particular, having obſerved that our author was better qualified for a ſatyrical poet or a merry andrew (K), than for a Catholic doctor, exclaimed againſt the whole order, for making choice of ſuch a champion. This was made public the ſame year, and the following year our author came out with a defence, intitled, "Apologie de F. "Garaſſe, &c." To which the prior immediately prepared for a reply. But here the fraternity ſtepped in, and procured ſuch mediators, as found means to end the diſpute in an amicable way. The Jeſuit prevented his antagoniſt by a letter full of civilities, which was anſwered in the ſame way by the prior, and care was taken to let the public ſee thoſe letters as ſoon as they were written in 1624 (L). By the ſame method our author was alſo reconciled to Balzac, whoſe character he had made free with, having provided a ſeat for him among the Atheiſts of the times.

The "Doctrine curieuſe," carried the ſtrongeſt marks imaginable, of a moſt buſy and active temper; vivacity was the characteriſtic of the author's genius, and he had no ſooner got clear of the difficulties which that treatiſe brought upon him, but he plunged into another, and that one of a much more threatning aſpect. This laſt difficulty was created by a book which he publiſhed in 1625, under the title of "La "Somme Theologique des veritez capitales de la religion "chrêtienne; or, a Theological Summary of the capital veri-"ties of the Chriſtian religion." It was this book which

(I) This is obſerved by Naudè, who, in defence of our Author, ſays, it is true he has taken ſome of the Roſicrucian Articles from Father Roberts, which, however, he has ſo aptly parallel'd with the way of acting of the libertines of that age, that as well on this account, as for his ingenuity and variety of erudition, I am ſorry he ſhould undergo the cenſure which is paſſed on all thoſe who ſhew their learning on the ſame ſubject, viz. that no man ever wrote better againſt the Atheiſts, than the clerks of the courts of juſtice, who draw up the ſentence of their condemnation.

(K) He alludes to Garaſſe's aſſuming the name of Andrew Schioppius. The author of it was Prior Ogier, the title of whoſe book is Jugement et Cenſure du Livre de la doctrine curieuſe de Francois Garaſſe.

(L) In favour of Garaſſe they bore this artful title, Literæ a D. Ogier & hujus ad illum de ſua cum Eccleſia reconciliatione.

firſt

firſt raiſed the war between the Janſeniſts and the Jeſuits, the manner whereof was thus. The abbot of St. Cyran obſerving in Garaſſe's book, a prodigious number of falſifications of the ſcripture and fathers, beſides many heretical and impious opinions, thought the honour of the church required him to undertake a refutation. Accordingly he wrote a full anſwer at large, in four parts. But while the firſt part was in the preſs, the noiſe it every where made, occaſioned Garaſſe's book to be more carefully examined. On the 2d of March 1626, the rector of the Sorbonne declared before that ſociety, that he had received ſeveral complaints of it, and propoſing to have it examined, a committee was appointed for that purpoſe, who ſhould give their opinion of it May 2, following. This matter giving an alarm to our Jeſuit, he preſently after this appointment publiſhed at Paris, "L'abus decouverte, &c. The Abuſe diſcovered, in a pre-"tended cenſure of the texts of Scripture, and ſome theolo-"gical propoſitions extracted from F. Garaſſe's ſummary by "an anonymous Cenſor." In this piece our author drew up a liſt of 111 propoſitions; the moſt eaſy to maintain that he could find, and having drawn up a cenſure of them, which he pretended was that made by the abbot St. Cyran, he refuted that anſwer with great eaſe. This coming to the hands of St. Cyran March 16, he wrote ſome notes upon it the ſame day, which were printed with the title of "A "Refutation of the pretended abuſe and diſcovery of the true "ignorance and vanity of Father Francis Garaſſe." And the Committe of the Sorbonne made their report on the day appointed. But ſome perſons who approved the book deſiring more time, and that the propoſitions cenſured might be communicated to them. This was complied with, and on the firſt of July, attempting partly to defend, and partly to explain it, they found themſelves under a neceſſity of confeſſing, that there were ſome paſſages in it, which could not be excuſed; and that F. Garaſſe had promiſed to correct them, without performing his promiſe. Hereupon the doctors agreeing that the book ought to be cenſured, the cenſure was accordingly paſſed September 1. and immediately publiſhed with the title of "Cenſura S. Facultatis Theolo-"gicæ, &c. The cenſure of the ſacred faculty of the clergy "at Paris, upon a book intitled, The Theological Sum-"mary of F. Francis Garaſſe." The ſentence was to this effect, that the ſummary contained ſeveral heretical, erroneous, ſcandalous, and raſh propoſitions; ſeveral falſifications of paſſages of Scripture, and of the Holy Fathers, falſly cited, and

and wreſted from their true ſenſe; and an infinite number of expreſſions unfit to be written or read by Chriſtians and Divines.

This ſentence was perfectly agreeable to the abbot of St. Cyran's critic, which after many hindrances raiſed by the Jeſuits, came out the ſame year, intitled "A Collection of "the faults and capital falſities contained in the Theological "Summary of F. Francis Garaſſe (M)." In anſwer to which, our author wrote, "Avis touchant la refutation, &c. Ad-"vice concerning the refutation of the Theological Sum-"mary of F. Garaſſe." This came out alſo before the end of the year, and there likewiſe ended the diſpute between the two combatants in particular. But the two orders of Jeſuits and Janſeniſts in general, of whom theſe were reſpectively the champions, grew from the conſequences of it, into ſuch an implacable hatred and animoſity againſt each other, as ſeems not to be extinguiſhable but with that religion which they both profeſs.

As to Garaſſe, the Jeſuits uſed ſome kind of prudence. They did not obſtinately perſiſt in ſupporting their padre, but baniſhed him to one of their houſes at a great diſtance from Paris, where he was no more heard of. This puniſhment to a man of his active ambitious and buſy temper, was worſe than death. Accordingly he ſeems to have been abſolutely weary of ſuch a life, when the plague raging violently in Poictiers, in 1631, he beg'd leave earneſtly of his ſuperiors to attend thoſe that were ſeized with it: leave was granted, and in that charitable office he caught the contagion, and died among the infected perſons in the hoſpital, on the 14th of June that year.

Dr. William Warburton, the preſent biſhop of Glouceſter, has not ſcrupled to ſtile him an eminent Caſuiſt, and in ſupport of that character, has illuſtrated a line in Mr. Pope's Eſſay on Man, by a remark taken from our Jeſuit's "Somme Theo-"logique." The line is the laſt of theſe four, in the ſecond epiſtle of that eſſay.

Mean while opinion gilds with varying rays,
Thoſe painted clouds that beautify our days;
Each want of happineſs, by hope ſupplied,
And each vacuity of ſenſe by pride.

(M) He intended four volumes, but the two firſt only were printed, and an abridgement of the fourth; his name is not in the title page, and in the privilege prefixed he aſſumes the name of Alexandre de l'Excluſe, Bayle recommends it as one of the moſt uſeful books a man can read, eſpecially if he deſigns to ſet up for an author, who argues from authorities, alluſions, compariſons, &c.

"From

" From the principle laid down in this laſt line, an emi-
" nent Caſuiſt, ſays the biſhop, father Francis Garaſſe, in his
" Somme Theologique, has drawn a very charitable con-
" cluſion. Selon la juſtice (ſays this equitable divine) tout
" travail honnête doit être recompensé, ou de ſatisfaction,
" &c. According to the rules of juſtice, every honeſt labour
" ought to be rewarded, either with praiſe or ſatisfaction of
" mind. When good wits produce an excellent work, they
" are juſtly recompenſed by the ſuffrages of the public.
" And when a barren genius takes a deal of pains to finiſh
" a bad work, it is neither juſt nor reaſonable for ſuch a
" one to expect public praiſe, for it is not his due, but that
" his pains may not go unrewarded, God gives him a per-
" petual ſatisfaction, which no body can envy him, without
" an injuſtice that is more than barbarous. 'Tis thus that
" the divine juſtice has given to frogs, a ſatisfaction or plea-
" ſure in their croaking. Were it not for this, the public
" cenſure, added to their private diſcontent, would be enough
" to throw them into deſpair."

GARCILASSO, Garſilas, or to ſpeak more correctly, Garſias, Laſo de la Vega, a celebrated Spaniſh poet, was born of a noble family at Toledo in the year 1500. His father was a counſellor of ſtate to Ferdinand and Iſabella, and employed by them on ſeveral important negotiations, particularly in an ambaſſy to Pope Alexander VI. Garcilaſſo was educated near the emperor Charles V. who had a particular regard for him, and whom he accompanied in his military expeditions: and he became as renowned for his courage, as for his poetry. He accompanied that emperor into Germany, Africa, and Provence; and it was in this laſt expedition that he commanded a battalion, when he received a wound, of which he died at Nice about three weeks after, in the 36th year of his age. The wound was made by a ſtone, which was thrown by a countryman from a turret, and hit him upon the head. The Spaniſh poetry was greatly obliged to Garcilaſſo, not only for extending its bounds, but alſo for introducing new beauties into it. He had ſtrong natural talents for poetry; nevertheleſs, he did not fail to improve them by culture, but ſtudied the beſt poets ancient and modern. His poems are full of fire: have a nobleneſs and majeſty without affectation; and, what is ſomewhat ſingular, there is in them a great deal of eaſe, joined to much ſubtilty. Paul Jovius has not ſcrupled to ſay, that his odes have all the ſweetneſs of Horace. The learned grammarian Sanctius,

us, has written commentaries upon all his works; has pointed out his imitations of the ancients; and illuſtrated him every where with very learned and curious notes. They were all printed at Naples in 1664, with this title, Garcilaſſo de la Vega Obras Poëticas con annotationes de Franc. Sanchez. in 8vo.

We muſt not confound this poet with another perſon of the ſame name, a native of Cuſco, who wrote in Spaniſh, the Hiſtory of Florida, and that of Peru and the Incas.

GARDINER (STEPHEN), Biſhop of Wincheſter and lord chancellor of England, was the illegitimate ſon of Dr. Lionel Woodvill or Wydviſle, dean of Exeter, and biſhop of Saliſbury, brother to Elizabeth, queen conſort to Edward IV. He was born in 1483, at Bury St. Edmonds in Suffolk, where his reputed father lived, from whom he took his name (A). His mother having been obliged to marry this perſon, though an inferior ſervant of the biſhop, in order to conceal his lordſhip's crime. After a proper education at ſchool, he was ſent to Trinity-hall in Cambridge, where purſuing his ſtudies with diligence, he ſoon grew into reputation by the quickneſs of his parts, and was particularly diſtinguiſhed for his elegance in writing and ſpeaking Latin, as well as his uncommon ſkill in the Greek language (B). In the former he made Cicero his pattern, and became ſo abſolute a maſter of his ſtyle, as to be charged with affectation in that reſpect. With theſe attainments in claſſical learning, he applied himſelf agreeably to the foundation of his college, to the ſtudy of the civil and canon law; and he took his doctor's degree in the firſt of theſe, in 1570, and in the latter the following year; and 'tis ſaid, was elected maſter of his college the ſame year.

But his views were far enough from being confined within the univerſity. He had ſome time before been taken into

(A) Viz. Gardiner, but this was not done till after he became biſhop of Wincheſter, when he alſo aſſumed the arms of the Gardiners of Glemſford in Suffolk, with a diſtinction of a border; and at laſt they were impaled with the arms of the ſee of Wincheſter without the diſtinction, Strype's Memorials, vol. iii. Before that time he uſually went by the name of Stephens.

(B) Leland compliments him on this account in a poem addreſſed to him by the name of Stephen Gardiner, in the cloſe of which he foretels him that his brow would be honoured with a mitre, a proof that his ſurname was at leaſt given him by others before he was a biſhop. Leland's Encom. Illuſt. Vir. p. 4, 49.

the

the family of the duke of Norfolk, and thence into that of cardinal Wolſey, who made him his ſecretary, which poſt he was poſſeſſed of at this time, and which proved the foundation of his future riſe at court. The cardinal having projected the treaty of alliance with Francis I. in 1525, employed his ſecretary to draw up the plan of it, and the king coming to his houſe at More-Park in Hertfordſhire, found Gardiner buſy at this work. He looked at it, liked the performance extremely well, the performer's converſation better, and his fertility in the invention of expedients beſt of all. His majeſty expreſſed his ſatisfaction to Wolſey, who was much pleaſed therewith, he is from this time Dr. Gardiner was admitted into the ſecret of affairs, and intirely confided in, both by the king and his firſt miniſter. Rapin, vol. i. p. 764, 765, fol. edit.

He received a public mark of that confidence in 1527, when he was ſent to Rome, in order to negotiate the arduous affair of Henry's divorce from queen Katharine. Edward Fox provoſt of king's college in Cambridge, went with him on this embaſſy; but Gardiner was the chief, being eſteemed the beſt civilian in England at this time, and having been admitted into the king's and the cardinal's cabinet council for this affair, he is ſtiled in the cardinal's credential letters to the pope, primary ſecretary of the moſt ſecret counſels. He was grown into extraordinary requeſt with the cardinal, inſomuch that in theſe ſame letters, he called Gardiner the half of himſelf, "Dimidium ſui," than whom none was dearer to him. He wrote that Gardiner ſhould unlock his [the cardinal's] breaſt to the pope, and in hearing him ſpeak, he might think he heard the cardinal himſelf. The ſucceſsful iſſue of this embaſſy in obtaining a new commiſſion, directed to the cardinals Wolſey and Campejus, may be ſeen in the general hiſtories of England, to which we refer; as alſo for the particulars of our doctor's dexterity and addreſs in negotiating it. We ſhall only take notice of one not mentioned there, which was the diſpoſing cardinal Campejus to make a tour to England with a good will. This requiring ſome extraordinary management, Dr. Gardiner took it upon himſelf, and having put every thing requiſite to ſet the whole affair in a proper light at home into the hands of his colleague, provoſt Fox, was diſpatched thither with the account to the king, who joined with Anne Boleyn, in applauding (c) the ingenuity, intrepidity, and induſtry of the new miniſter.

(c) There is a letter from the lady to our negotiator in the Paper-office ſuppoſed to be written on this occaſion, which begins, "Mr. Stephens,

But the loudeſt in his praiſes was the cardinal, in whoſe particular concerns our negotiator, by the way, reconciled the pope to the endowment of his two colleges at Oxford and Ipſwich (D), out of the revenues of the diſſolved leſſer monaſteries. This added to the reſt, made ſuch an impreſſion upon the cardinal's mind, that crying out, O ineſtimable treaſure and jewel of this realm! he deſired Fox to remark it, and to inſert it in his letter. There was ſtill another inſtance of Gardiner's abilities and attachment to Wolſey, which had its ſhare in forcing out this burſt of admiration from him. During the courſe of this embaſſy, his holineſs falling dangerouſly ill, the cardinal ſet all his engines to work, to ſecure proviſionally the keys to himſelf, in caſe of a new election. We need not mention with how much fondneſs he fixed his eyes upon the papal chair, ſo much that the ſuffrages of one third part of the cardinals were procured for him: he diſpatched orders immediately to provide that thoſe cardinals ſhould be withdrawn to a place of ſafety, and there to declare him pope, in caſe the majority appeared againſt him, aſſuring his own party, they ſhould be vigorouſly ſuſtained by king Henry and his allies. 'Tis true the buſineſs came to nothing, by the recovery of Clement VII. However the pains taken in it by his agents, among whom Gardiner had at leaſt an equal ſhare, could not but be highly pleaſing to him.

In the event indeed, the king had moſt reaſon to be ſatisfied with his miniſter, who gave his opinion that all ſollicitations at Rome would be loſt time, the pope in his judgment being immoveable in the reſolution to do nothing himſelf, however he might not improbably be brought to confirm ſuch ſentence, as his majeſty could draw from the legates (E). Henry fully perſuaded in the iſſue of the ſincerity and judgment of this advice, recalled our doctor, reſolving to make uſe of his abilities in managing the legantine court (F).

phens I thank you for my letter, wherein I perceive the willing and faithful mind you have to do me pleaſure," &c. See the whole in Biog. Britan. Vol. iii.

(D) Our ſecretary and Fox were the perſons on whom the cardinal chiefly relied for laying the plan of of theſe magnificent foundations. Strype.

(E) The whole letter is inſerted in Biogr. Brit. as an inſtance of Gardiner's elegant ſtile in Engliſh above others, written at the ſame time, or even later.

(F) The king did not ſuffer the proceedings to be begun before the cardinals, till Gardiner's return. Burnet's hiſt. of Reform. vol. ii.

During

During his reſidence at Rome, he had, among other things, obtained ſome favours at that court for biſhop Nix of Norwich, who on his return home, rewarded him with the archdeaconry of Norfolk, into which he was inſtalled March 1, 1529, and this probably was the firſt preferment he obtained in the church. In reality, it muſt be owned that his merit as a divine, did not intitle him to any extraordinary expectations that way. As he made his firſt entrance into buſineſs in a civil capacity, ſo by the exerciſe of his talents in ſtate affairs, theſe were more improved, which gave him an opportunity of rendring himſelf uſeful, and in a manner neceſſary to the king, who in that perſuaſion ſhortly after his arrival, took him from his maſter Wolſey, and declared him ſecretary of ſtate.

Thus introduced into the miniſtry at home, beſides the ordinary buſineſs of his office, and the large ſhare he is ſaid to have in the adminiſtration of affairs in general, he was particularly adviſed with by the king in that point, which lay neareſt to his heart, and when cardinal Campejus declared that the cauſe of the divorce was avoked to Rome, our ſecretary was the perſon, who in conjunction with Fox the almoner, found out Cranmer, and diſcovering his opinion, introduced him to his majeſty; which proved the means of the king's extricating himſelf out of that, till then thought, inſuperable difficulty.

As this ſtep proved the ruin of Wolſey, in his diſtreſs he applied to his old ſervant the ſecretary, who gave an eminent proof of his gratitude on this occaſion, in ſolliciting the king's pardon; which was followed in three days by the cardinal's reſtoration to his archbiſhopric, and ſix thouſand pounds ſent him, beſides plate and furniture for his houſe and chapel. This old ſervant alſo, at the cardinal's recommendation in 1530, introduced the provoſt of Beverly to the king, who received him graciouſly, and ſhewed him that he was his good and gracious lord, and admitted and accepted him as his orator and ſcholar. Theſe were matters of eaſy management.

But the year had not expired, when the king's ſervice called his ſecretary to a taſk of another nature, which was to manage the univerſity of Cambridge, ſo as to procure their declaration in favour of his majeſty's cauſe, after Cranmer's book ſhould appear in ſupport of it. In this moſt difficult point his old colleague Dr. Fox was joined with him, and they ſpared no pains, addreſs, or artifice in accompliſhing it. And to make amends for ſuch an unreſerved compliance to the

the royal will, a door was presently opened in the church, through which, by one single step, the archdeaconry of Leicester (into which Gardiner was installed in the spring of 1531,) he advanced to the rich see of Winchester, into which he was consecrated the 27th of November (G) following, and the temporalities were restored the 5th of December the same year. In consequence whereof, he assisted in the court when the sentence, declaring queen Katharine's marriage null and void, was passed by Cranmer, May 22, 1533.

The same year he went ambassador to the French king at Marseilles, to discover the designs of the pope and that monarch, in their interview, of which Henry was very suspicious, and there he intimated his master's appeal to a general council, in case he should take upon him to proceed in his cause; as he did also on the part of Cranmer, who applied to him for that purpose by the king's command.

Upon his return home, being called upon, as other bishops were, to acknowledge and defend the king's supremacy, he readily complied therewith, and published his defence for it, with this title "*De vera obedientia*, Of true obedience." His conduct was very uniform in this point, as well as in that of the divorce and the subsequent marriage, and he acquired great reputation by his writings in defence of them.

In 1535 Cranmer visiting the see of Winchester, in virtue of his metropolitical power, our bishop disputed that power with great warmth. Some time afterwards he resumed his embassy to France, where he procured the removal of Dr. Reginald Pole then dean of Exeter, afterwards cardinal, out of the French dominions, having represented him as his master's bitter enemy, and this was the original root of those distastes between them, which in time became public. Before his return this second time, being applied to by Cromwell, for his opinion about the project of a religious league with the protestant princes of Germany, he declared himself against it, and advised a political alliance, which he judged would last longer, as well as answer the king's ends better, if strengthened by subsidies; and in 1538 he was sent ambassador to the German diet at Ratisbonne, where he incurr'd the suspicion of holding a secret correspondence with the pope.

(G) Registr. Cantuar. He had resigned the archdeaconry of Leicester in the end of September, and been incorporated LL. D. at Oxford October preceding. Athen. Oxon. vol. i. col. 158.

Whatever

Whatever truth there may be in that charge, 'tis certain that Lambert this year was brought to the ſtake by his inſtigation, for denying the real preſence in the ſacrament. This inſtance of a ſanguinary temper, not to be palliated or excuſed, was then ſhewn, before the ſtatute of the ſix articles was enacted, a law on which many were put to death, and which was undeniably of our biſhop's framing, and though perhaps not paſſed by the ſole virtue of his particular influence, yet was zealouſly promoted in the houſe of lords, to the utmoſt extent of that influence. This act paſſed in 1540, and the firſt perſon condemned by it and burnt at Smithfield, the ſame year, was Robert Barnes, who at his death declared his ſuſpicion at leaſt of Gardiner's having a hand in it (H).

Upon the death of vicegerent Cromwell, his rival being in the king's favour, the univerſity of Cambridge, where he ſtill held his maſterſhip of Trinity hall, choſe him their vice-chancellor; an honour which he received with ſingular ſatisfaction, and the more ſo, as it was the effect of their own good will and eſteem for him, uninfluenced by any particular application from himſelf; and in return he ſhewed his ſenſe of it, by an aſſiduity in his office among them, and a warm zeal to aſſiſt them on all occaſions with his intereſt at court; which, as long as the ſunſhine of any ſignal ſervice laſted, was very good. But in this, his caſe, like other courtiers, was ſubject to the ſudden viciſſitudes of light and ſhade, which, ſo remarkably chequered the ſeries of that reign, and this miniſter was no more excepted than his fellows, from complying with thoſe conditions of miniſterial greatneſs, which were indiſpenſible as long as Henry ſat at the helm. And notwithſtanding our ſecretary tells us himſelf, that after the king had let him into the ſecret, that he could look ſour and talk rough, without meaning much harm, he ever after bore thoſe ſallies with much leſs anxiety, and could ſtand a royal rattling pretty well, or as he expreſſes it himſelf, he folded it up in the matter and bore it pa-

(H) His words at the ſtake were, that he forgave the world in general, and the biſhop of Wincheſter in particular, if he had any hand in his death, which implying a doubt, Bayle prepoſterouſly enough infers Gardiner's innocence of this man's blood. 'Tis true the opinion wears the face of candour, but that is only a maſk put on to cajole the unwary reader, into an eaſy belief of what is advanced chiefly from an itch of the marvellous, the ordinary trick of popular writers. See Bayle's Dict. in the article of Barnes (Robert).

ently (1); yet this was only ſometimes, and on ſome occaſions. For upon others, we find him not only bearing ſlights with patience, but ſubmitting to very diſagreeable ſupplications and expreſſions of deep humility, and great [illegible] of his own failings, directly contrary to the convictions of his own conſcience and underſtanding. Of this we have the following remarkable inſtance.

Our biſhop it ſeems, had for his ſecretrary, a relation of his own name Gardiner, who in ſome conferences with Fryth the martyr, had acquitted himſelf ſo well that they were judged fit for the public view (K). This young clergyman was much in his maſter's favour, yet he fell under a proſecution upon the act of ſupremacy, and being very obſtinate, was executed as a traitor March 7, 1544. This was made a handle againſt the biſhop by his enemies, who whiſpered in the king's ear that he was very likely of his ſecretary's opinion notwithſtanding all he had written, and that if he was once in the Tower, matter enough would come out againſt him. On this ſuggeſtion, his majeſty conſented to his propoſed imprisonment. But the biſhop being informed thereof in time, repaired immediately to court, confeſſed all that his majeſty had charged him with, whatever it was, and thus by complying with the king's humour, and ſhewing the deepeſt concern for his real or pretended failings, obtained his full pardon, to the great mortification of his enemies.

We have ſelected this inſtance from many others of the like nature, all which are too evident proofs of our miniſter's baſeneſs of heart, and unprincipled diſſimulation, chiefly upon this account, becauſe it will be of uſe to diſcover his real ſentiments upon the ſubject of the ſupremacy, which will at laſt be found to be nothing more in reality, than an engine of his political craft. It has been alledged indeed in his behalf, that he was not always ſo ſervile and ready an

(1) This ſecret Henry acquainted him with on the following occaſion: Our doctor had been joined with the earl of Wiltſhire, his relation by blood, in ſome affair of conſequence, which had not been managed to the king's ſatisfaction, upon which he treated Gardiner in the preſence of the earl with ſuch a ſtorm of words as quite confounded him, but before they parted, the king took him into his chamber, and told him, that he was indeed very angry, yet not particularly with him, though he had uſed him ſo, becauſe he could not take quite ſo much liberty with the earl. See his Letter to Somerſet in Fox's Acts and Monuments, and in Biogr. Brit.

(K) The title of this piece is, "A Letter of a young gentleman "named Maſter German Gardiner, "wherein men may ſee the demea"nour and hereſy of John Fryth, "lately burnt, &c."

inſtrument

inſtrument of the king's will, eſpecially upon the point of the ſupremacy, for which a letter is produced from a copy thereof preſerved from the original then extant, in the Cotton library, by Mr. Strype, we ſhall give a tranſcript of this letter below (L), whence it will appear to be nothing more

(L) It is in theſe terms: "My "duty remembered to your majeſty "with all lowly humility and re- "verend honour. For as much as "letted by diſeaſe of body, I can- "not perſonally repair to your high- "neſs's preſence, having heard of "your grace's almoner, to my great "diſcomfort, what opinion your "highneſs hath conceived of me, "I am compelled by theſe letters, "to repreſent me unto the ſame, "lamenting and wailing my chance "and fortune to have loſt beſides "my deſerts, as much in reputation "in your grace's heart, as your "highneſs without my merit hath "conferred unto me in eſtimation "of the world. And if I com- "forted not myſelf with remem- "brance of your grace's goodneſs, "with whom veritas ſemper vincit, "et fortis tæderet et vitæ. I know "in myſelf and can never forget "your grace's benefits, your high- "neſs's notable affection towards "me. I know my duty and bond "to your highneſs. How much I "deſire to declare in outward deeds, "God knoweth, and I truſt your "highneſs ſhall know. But in the "mean time for want thereof thus "I ſuffer, and know no remedy but "your highneſs's goodneſs to ex- "pend what I have done, what I "ſhould have done, and what I "may do, and not to be miſcon- "tent though in correcting the an- "ſwer made, I believed ſo great a "number of learned men, affirm- "ing it ſo preciſely to be true, that "was in the anſwer alledged, con- "cerning God's law. Eſpecially "conſidering your highneſs's book "againſt Luther in mine under- "ſtanding moſt plainly approveth "it; the book written in your "grace's name and tranſlated into "Engliſh ſeemeth to allow it; and "the councel of Conſtance con- "demning the articles of Weiclyffe "manifeſtly decreeth it. The con- "trary whereof, if your grace can "now prove, yet I, not learned in "divinity, ne knowing any part of "your grace's proves, am I truſt "without cauſe of blame in that "behalf, when I know not now, "how I ſhall then ſpeak thereafter. "It were pity we lived, if ſo little "expreſſing our love to God in our "deeds, we ſhould abuſe his name "and authority, to your highneſs's "diſpleaſure, of whom we have re- "ceived ſo many benefits. On the "other part, to be God's autho- "rity to us allotted, though we "cannot uſe it condignly, yet we "cannot give it away. And it is "no leſs danger to receive than to "give, as your highneſs of your "high wiſdom can conſider. I am "for my own part, as I am bound, "moſt deſirous not only to do what "may be done to your highneſs's "contentation, but alſo appliable "to learn the truth what ought to "be done. Truſting your majeſty "will finally take in good part, "that I think that true, for which "I have ſo good grounds and au- "thorities, until I hear ſtronger "grounds and reaſons to the con- "trary. I ſhall moſt gladly conſer "with any of your grace's council "in this matter. And in the mean "time daily pray to God for know- "ledge of his truth, and preſerva- "tion of your majeſty in much fe- "licity; alway moſt ready and de- "ſirous to do as becometh your "moſt humble ſubject, moſt boun- "den Chaplain, and daily Bede- "man,

"Stephen Winton."

The

than an effect of that leſſon, which he tells us himſelf, he had learnt upon the ſubject of his majeſty's temper, from his own mouth, not to look upon himſelf as undone, when he received ſuch notices of his majeſty's diſpleaſure, as threw ſome other courtiers into the moſt dreadful apprehenſions, knowing, as he did, the king to be a wiſe prince, who after thus venting his anger would remember paſt ſervices, and be more ready to do an old ſervant a good than an ill turn after giving him ſuch correction (M). This ſhews that he knew, or at leaſt that he thought he knew, the king better than ſome others about him, and that he made this ſuperior knowledge the rule of his conduct, as it was the product of his own ſagacity and penetration. This taught him to ſeek his own ſafety, in taking a ſhare with others, in the divorce of Anne of Cleves and that of queen Catharine Howard, the firſt of which, if we conſider his ſkill in the law, muſt have been againſt his conſcience, and the ſecond as much againſt his inclination, on account of his attachment to that noble family [illegible] which will juſtify the remark, that it was happy for his memory that he was out of the kingdom, when the divorce of queen Anne Boleyn was tranſacted, as alſo during the proſecutions of Sir Thomas More and biſhop Fiſher, all brought to the block while he was abroad acquring the higheſt reputation in foreign countries, and bringing honour to himſelf, his king, and his country, by his great abilities as a ſtateſman.

The book which occaſioned this letter ſeems to be written againſt Eraſtianiſm, which perhaps not being ſufficiently adverted to by the king, he might ſuſpect it of a deſign to impeach his ſupremacy, and for that reaſon ſend it to Gardiner, who had written ſo well in defence thereof, to anſwer; but inſtead of cenſuring he approved the doctrine contained in it, whereat his majeſty, as uſual, immediately took fire and ſent for him; when he, not caring to meet the tempeſt of his majeſty's anger by a perſonal apology, choſe to ſend it in writing. And as it does not appear that the king carried it any further, it ſhould ſeem that he was convinced of his miſtake. Strype indeed, who has given a tranſcript of this letter, ſuppoſes Henry to have formed a deſign that the clergy ſhould acknowledge all their powers to be derived from him; but this is advanced without any proof, more than conjecture from his offence taken at this book. Memorials, vol. i. p. 215. And if that author's conjecture be allowed that this letter was written about the year 1535, it may be remembered, that about that time the king had ſome thoughts of a reconciliation with Rome, and returning the ſupremacy to the pope; which being very well known to Gardiner, might encourage him to ſpeak freelier on that head.

(M) This method Gardiner calls whetting, which was in effect a ſcolding with pen and ink. Gardiner's letter to Somerſet in Fox ubi ſupra.

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However all thoſe abilities, under the guidance and direction too of all that ſagacity, ſubtlety, and ſhiftineſs which impregnated his nature, were not ſufficient to ſave him from a cloud, which ſhewed itſelf to him upon his maſter's brow in the cloſe of his reign; a change which might be attributed wholly to the unſteadineſs of the maſter, were there not facts ſufficient to throw the imputation in ſome meaſure upon the ſervant. Certain it is, though upon what particular provocation not known, that he engaged deeply in a plot againſt the life of Cranmer, which being diſcovered and diſperſed by the king, his majeſty, fully ſatisfied of the archbiſhop's innocence, left all his enemies, and among the reſt our biſhop, to his mercy. The malice, though forgiven by Cranmer, cannot be ſuppoſed to be forgotten by Henry. But that did not hinder him from making uſe of this willing ſervant, againſt his laſt queen, Catharine Parr. That lady, as well as her preceding partners of the royal bed, falling into her conſort's diſtaſte, he preſently thought of a proſecution for hereſy; upon which occaſion he ſingled out Gardiner, whoſe inclinations that way were well known, as a proper perſon for his purpoſe to conſult with. Accordingly the miniſter liſtened eagerly to his maſter's ſuſpicions, improved his jealouſies, and caſt the whole into the form of articles; which being ſigned by the king, it was agreed to ſend Catharine to the Tower. But ſhe had the good luck and addreſs to divert the ſtorm from breaking upon her head, ſome part whereof fell upon that of her perſecutors. The paper of the articles, being intruſted to chancellor Wriotheſly, was dropt out of his boſom, and carried to her. She with the help of this diſcovery to her royal conſort, found charms enough left to diſpel his ſuſpicions; the reſult whereof was, ſeveral ſevere reproaches to the chancellor, and a rooted diſpleaſure to our biſhop, inſomuch that the king would never ſee his face afterwards.

And his behaviour to him correſponded with that reſentment. In the draught of his majeſty's will, before his departure on his laſt expedition to France, the biſhop's name was inſerted among his executors and counſellors to prince Edward. But after this, when the will came to be drawn afreſh, he was left out, notwithſtanding Sir Anthony Brown moved the king twice, to put his name as before into it. But the motion was rejected with this remark, that "if he "[Gardiner] was one, he would trouble them all, and they "ſhould never be able to rule him." Moreover when the

king ſaw him once with ſome of the privy counſellors, he ſhewed his diſlike, and aſked his buſineſs, which being to acquaint his majeſty with a benevolence granted by the clergy; the king hearing it, called him immediately to deliver his meſſage, and having received it went away. After all, biſhop Burnet aſſigns our miniſter's known attachment to the Norfolk family, for the cauſe of this diſgrace, to whom we muſt refer the reader (N); the reaſons offered in ſupport of that opinion, being too long to be brought into the compaſs of our deſign in this work. But whatever was the cauſe of this diſgrace, or whatever uſage he met with on other occaſions, this juſtice is undeniably due to him, that he ever ſhewed a very high reſpect to his maſter's memory, and always ſpoke and wrote of him with much deference; whether out of policy or gratitude, or a mixture of both, let others judge.

In this unhinged ſituation he ſtood, when Edward VI. aſcended the throne, and his behaviour under the ſon, did more than juſtify the father's cenſure upon the unruline ſs of his temper. Being prevented from diſturbing the council within doors, he oppoſed all their meaſures without doors. The reformation was the great object of this reign, and that, as planned by Cranmer, he could not by any condeſcention of the archbiſhop, be brought to approve, or even to acquieſce in. He condemned the diligence in bringing it on as too haſty, which would cauſe a miſcarriage; obſerving that under a minority, all ſhould be kept quiet, and for that reaſon no alterations attempted; and this ſerved him alſo for a ground to oppoſe the war with Scotland, as too hazardous and expenſive. From the ſame principle, he no ſooner heard of the intended royal viſitation, than he ſet up objections to it; he both queſtioned its legality, and cenſured its imprudence as an innovation; alledging that it would tend to weaken the prerogative as aſſumed by Henry, in the eyes of the meaneſt, when they ſaw all done by the king's power as ſupreme head of the church, on the due uſe of which all reformation muſt depend, while he was a child, and could know nothing at all, and the protector, being abſent, not much more. However, theſe were words only, but he did not ſtop there; when the homilies and injunctions for that viſitation were publiſhed, he inſiſted, on the peruſal of them, that he could not comply to them, in a letter from his dioceſe to one of the viſitors, though at the expence of loſing

(N) Burnet's Hiſt. of Reformation, vol. ii.

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his biſhopric, pretending that all their proceedings were framed againſt the law both of God and the king, of the danger of which, he ſaid, he was well apprized (o).

Upon his coming to London he was called before the council, September 25, 1547, and there refuſing to promiſe either to receive the homilies, or pay obedience to the viſitors if they came into his dioceſe, he was committed cloſe priſoner to the Fleet, where he was ſtrictly kept, and but indifferently uſed, notwithſtanding frequent petitions for redreſs, and the warden of the Fleet was his friend. Some days after his impriſonment, he was ſent for to the deanery of St. Paul's by Cranmer, who in company of ſome other biſhops, diſcourſed with him in defence of the homily upon juſtification, which he had cenſured, as excluding charity from any ſhare in obtaining it. The archbiſhop proceeded to apologize for Eraſmus's paraphraſe on the New Teſtament as the beſt extant, which being ordered by the injunctions to be ſet up in all churches, had been objected to by Gardiner. His Grace ſeeing no hopes from arguments, which made no impreſſion, let fall ſome words of bringing him into the privy-council in caſe of his concurrence with them; but that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, December 24, and then was ſet at liberty by the general act of amneſty, uſually paſſed on the acceſſion of every prince to the throne. He was never charged with any offence judicially, every thing being done in virtue of that extent of prerogative which had been aſſumed by Henry VIII. and which had been indirectly recommended to the council, as we have ſeen, by himſelf, however it did not paſs without cenſure as an invaſion of liberty. And it was thought to be neceſſary for mortifying our prelate's haughty temper, as well as due in vindication of their proceedings from the contempt he had ſhewn to them.

After his diſcharge he went down to his dioceſe, and though he oppoſed as much as in him lay, the new eſtabliſhment in its firſt propoſal to him, yet now it was ſettled by act of parliament he knew how to conform, which he

(o) The letter is addreſſed to one Mr. Godſalve, as may be ſeen in Biogr. Brit. to which we muſt refer, being too long to find room here. Bp. Burnet obſerves, that there is moſt of a chriſtian biſhop in it of any he had ſeen of Gardiner's, and no leſs of a patriot. The tenor of it ſhews that he was perſuaded they were reſolved to ſtrip him of his biſhopric which ever way he acted, and in that perſuaſion he took courage from deſpair.

not only did himſelf, but took care that others did the ſame. Yet he was no ſooner returned to town, than he received an order, which brought him again before the council, where after ſome rough treatment, he was directed not to ſtir from his houſe, till he went to give ſatisfaction in a ſermon to be preached before the king and court in a public audience, for the matter of which he was directed both what he ſhould, and what he ſhould not ſay, by Sir William Cecil. He did not refuſe to preach, which was done on St. Peter's day, but ſo contradictory to the purpoſe required (p), that he was ſent to the Tower the next day after, on the 30th of June 1548, where he was kept ſo cloſe a priſoner for a year, that his chaplain was admitted only once to him when he was ill, and then reſtrained becauſe his life was not thought in danger.

But ſoon after his affairs put on a more pleaſing countenance. When the protector's fall was projected, our biſhop was deemed a neceſſary implement for the purpoſe, and his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council, he had ſuch aſſurances of his liberty, and entertained ſo great hopes of it, that 'tis ſaid he provided a new ſuit of cloaths in order to keep that feſtival, but in this he flattered himſelf too much. The change brought upon the public face of affairs by the depoſition of Somerſet, brought no change in the condition of Gardiner's private ſtate. On the contrary, his firſt application for a diſcharge, was treated with contempt by the council, who laughing, ſaid merrily, the biſhop had a pleaſant head; for reward of which they gave him leave to remain five or ſix weeks longer in priſon, without any notice taken to him of his meſſage. Nor did the lords ſhew any regard to his next addreſs to the ſame purport, and he had been two years within a few days in the Tower, when the protector reſtored to that high office, went with others, by virtue of an order of of council, June 9, 1550, to confer with him in that place.

In this conference they propoſed to releaſe him upon his ſubmiſſion for what was paſt, and promiſe of obedience for

(p) His text was Matthew viii. 15. from whence he took occaſion in acknowledging the king's ſupremacy to deny that of his council, whom he treated very contemptuouſly. The MS. is extant in Bennet College library at Cambridge. Tanner's Bibl. Brit. Hibern. p. 309.

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the future, if he would alſo ſubſcribe the new ſettlement in religion, with the king's compleat power and ſupremacy, though under age, and the abrogation of the ſix articles. He conſented to, and actually ſubſcribed all the conditions except the firſt, which he refuſed, inſiſting on his innocence. The lords uſed him with great kindneſs, and encouraged him to hope his troubles ſhould be quickly ended; whereupon, ſeeing alſo the protector among them, he flattered himſelf, or pretended at leaſt to do it, ſtrongly, with the hopes of receiving his releaſe in two days, and in that confidence actually made his farewel feaſt. But the contempt he had at firſt ſhewn to the council, being ſtill implicitely avowed by his refuſing to make a ſubmiſſion now, was not ſo readily overlooked.

On the contrary, this firſt viſit was followed by ſeveral others of the like tenor, which meeting with the ſame refuſal: at length, the lords Herbert, Petre, and biſhop Ridley, brought him new articles, wherein the required acknowledgment being made more general, runs thus, That he had been ſuſpected of not approving the king's proceedings, and being appointed to preach had not done it as he ought to have done, and ſo deſerved the king's diſpleaſure, for which he was ſorry; but now the other articles being enlarged, were beſides the king's ſupremacy, the ſuppreſſion of abbies and chanteries, pilgrimages, maſſes, and images, adoring the ſacrament, communion in both kinds, aboliſhing the old books, and bringing in the new book of ſervice, with that for ordaining prieſts and biſhops, the compleatneſs of the ſcripture, and the uſe of it in the vulgar tongue, the lawfulneſs of clergymens marriage, and to Eraſmus's paraphraſe, that it had been on good conſiderations ordered to be ſet up in churches. Theſe being read, he inſiſted firſt to be releaſed from his impriſonment, and ſaid that he would then freely give his anſwer, ſuch as he would ſtand by, and ſuffer if he did amiſs, but he would trouble himſelf with no more articles, while he was detained in priſon, ſince he deſired not to be delivered out of his impriſonment in the way of mercy but of juſtice.

On the 19th of July he was brought before the councel, who having told him that they ſat by a ſpecial commiſſion to judge him, aſked whether he would ſubſcribe theſe laſt articles or no, which he anſwering in the negative, his biſhopric was ſequeſtered, and he required to conform in three months on pain of deprivation. Hereupon the liberty he had before of walking in ſome open galleries, when the duke

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of Norfolk was not in them, was taken from him, and he was again ſhut up in his ch[illegible]er. At the expiration of the limited time, the biſhop [illegible] keeping his reſolution, was deprived for diſobedience a[illegible]tempt, by a court of delegates wherein Cranm[illegible], after a trial which laſted from December [illegible], to Febr[illegible]ry 14 following, in four and twenty ſeſſions. He appealed from the delegates to the king, but no notice was taken of it, the court being known to be final and unappealable.

In the courſe of the proceedings Gardiner all along behaved himſelf contemptuouſly toward the judges, and particularly called them ſacramentarians and hereticks. This therefore being conſidered by the council, after the former ſentence there paſſed an order at that board to remove him to a meaner lodging in the Tower, to be attended there by one ſervant only, of the lieutenant's appointment, to have his books and papers taken from him, and not to be allowed pen, ink, or paper; and no body ſuffered to viſit him. However, as he continued a cloſe priſoner here during the reſt of king Edward's reign, the ſeverity of this order came in time to be abated, as is certain from the books written by him at this time in polemical divinity (q), beſides which he alſo compoſed variety of Latin poems, and tranſlated into verſe ſeveral beautiful paſſages in the books of Eccleſiaſtes, Wiſdom and Job, and other poetical parts of the Old Teſtament, after the example of other great men, and eſpecially of his maſter Cicero, who being excluded from buſineſs, and ſerving his country in an active life, devoted his leiſure to the ſame ſervice in the uſe of his pen.

But in this he ſurpaſſed that maſter, he kept up his ſpirits much better than the old Roman did, comforting himſelf with the cordial belief of what he wiſhed, viz. that he ſhould live to ſee another turn, and another court, in which he ſhould be as great as ever. And the trial of his faith was of no long duration. The firſt dawning of this predicted change begun to appear on the demiſe of king Edward. For notwithſtanding the faint ſtruggle that was made in favour of the lady Jane Gray, queen Mary's ſucceſſion was viſible enough, and accordingly ſhe was publickly proclaimed queen July 19, 1553. On the 3d of Auguſt ſhe made her ſolemn entry into the Tower, when our biſhop, in the name of himſelf and his fellow priſoners, the duke of Norfolk, the dutcheſs of Somerſet, the lord Courtney, and

(q) See the liſt of his works at the cloſe of this memoir.

others

others of high rank, made a congratulatory ſpeech to her majeſty, who gave them all their liberty. The ſpokeſman took his ſeat in the council the ſame day, and on the 8th he performed the obſequies for the late king Edward VI. in the queen's preſence. On the 9th he went to Wincheſter-houſe in Southwark, after a confinement of ſomewhat more than five years. He was declared chancellor of England on the 23d, for which the patent paſſed the 21ſt of September. He had the honour of crowning the queen on the 1ſt of October, and on the 5th he opened the firſt parliament in her reign. By theſe haſty ſteps biſhop Gardiner roſe to the prime miniſtry, and was poſſeſſed at this time of a larger extent of power both civil and eccleſiaſtical, than any Engliſh miniſter ever enjoyed, except his old maſter cardinal Wolſey.

He was alſo rechoſen chancellor of Cambridge, and reſtored to the maſterſhip of Trinity-hall there, of which, among his other preferments, he had been deprived in the former reign; when the duke of Somerſet being protector would have had him reſign that houſe into the hands of the crown, giving out that from his affection to the civil law, he was inclined to erect a college for promoting that ſtudy, and to endow it with the revenues of that foundation, and of Clare-hall. But Gardiner ſuſpecting ſome deſign or caſualty might ſurprize the interval between the diſſolution of the old and the ſettling of this new foundation, civilly declined the motion; informing his grace, that the way to advance the ſtudy of the law, was by promoting the preſent profeſſors of that faculty then ſo generally diſcouraged, and not by founding a new college for the future ſtudents thereof, ſince Trinity-hall alone could breed more civilians, than all England did prefer according to their deſerts. This remark coſt Gardiner the maſterſhip, but perhaps ſaved the foundation (R).

The great and important affairs tranſacted under his adminiſtration in effectuating the ſudden change that was made in the conſtitution by queen Mary, are too much the ſubject of general hiſtory to have a place here at large, and would otherwiſe be tedious to repeat. We ſhall therefore mention

(R) Fuller's hiſt. of Cambridge, p. 48. where he ranks Gardiner among the benefactors to Trinity-hall. Upon his reſtoration to the chancellorſhip he purged the univerſity thoroughly, turning out all the maſters except two. However 'tis certain that ſeat of the muſes was ſaved from the flames of perſecution as long as he continued chancellor.

ſuch

ſuch only as are either not vulgarly known, or have been miſrepreſented, or left doubtful by others, and ſo more properly fall within our province. Of the firſt kind is the account given by Sir John Harrington of Kelſton, in a piece written for the uſe of prince Henry, eldeſt ſon to king James I. and is a kind of ſupplement to biſhop Godwin's catalogue of Engliſh biſhops; wherein having mentioned Gardiner's firſt ſending his father to the Tower for carrying a letter to queen Elizabeth, and then obliging that princeſs to diſcharge his mother for being a heretick, he informs us that his father was releaſed among others by the advice of our biſhop, on the occaſion of queen Mary's being declared to be with child; notwithſtanding he had addreſſed a very ſaucy ſonnet during his impriſonment to the miniſter (s).

With regard to the miſrepreſentations of Gardiner, juſtice to our readers obliges us to mention one, relating to the principle which prompted and prevailed with him to commit ſo many cruel acts, whereof in the ſhort courſe of his miniſtry he was undeniably the author. The cauſe aſſigned by biſhop Burnet is his own abject and ſervile ſpirit (T). And this is mentioned among other motives by a late writer (U), who has undertaken to diſcuſs the point profeſſedly, in the entrance upon his attempt. But there he drops it, and proceeding to the charge of a ſanguinary temper imputed to Gardiner, as the cauſe of theſe perſecutions, by Fox and others, he removes the blame from Wincheſter to lay it upon cardinal Pole, as the principal adviſer and inſtigator of thoſe cruelties, leading the reader to infer from thence, that the motive aſſigned by Burnet was ſufficiently anſwered.

'Tis true the right reverend author cloſes with the aſſertion of Fox, that when Pole adviſed the queen to rely upon fair means, it was oppoſed by Gardiner, and that he prevailed ſo far as to bring the queen to conſent, that the weapons of the law, rather than the arguments of the goſpel, ſhould be employed to reduce hereticks to the Catholic church, and that Gardiner's abject and ſervile ſpirit is aſſigned by him for the true cauſe of his giving that advice, which indeed could not be the cauſe, if the advice was not given by him. But to paſs over how very little is advanced to remove the advice from Gardiner to Pole, the inconcluſiveneſs of which might be

(s) Harrington's Brief view of the ſtate of the church of England, as cited in Biog. Brit. where the ſonnet may be ſeen.

(T) Hiſtory of the Reformation, vol. ii. p. 299.

(U) The writer of our author's article in Biogr. Brit.

very

very eaſily ſhewn, would not it draw us beyond the bounds of our deſign further than to obſerve that the cardinal may well be ſuppoſed to change his firſt opinion upon the arguments of Gardiner who knew the temper of the hereticks better than he did, as having had more experience of them, eſpecially when he ſaw it moſt agreeable to the queen, who, though a mild and benevolent princeſs in other things, yet in reſpect to her religion, was a perfect bigot, and Gardiner himſelf declares ſhe went before him in theſe counſels (w). But this is drawing the caſe from that point of view in which it is ſet by Burnet, whoſe reaſon evidently ſuppoſes that in the affair of perſecution, Gardiner always acted purely upon political conſiderations. He obſerved the temper of his brethren, and the zeal of the laſt houſe of commons before Pole's arrival, which is ſaid to have flamed much higher than his own, therefore he had all the reaſon in the world to be aſſured, that the queen would incline to ſanguinary methods, notwithſtanding any intimation of his to diſſuade her, whom ſhe is allowed to conſider rather as a ſtateſman than as a prieſt. In this ſituation he reſolved to ſwim with the ſtream againſt the dictates of his own mind, which could proceed from nothing but his own abject and ſervile ſpirit, and that alſo led him to ſubmit to Pole, and execute his ſhare of the commiſſion in the proceedings at Wincheſter-houſe, which are allowed to be carried on with flagrant inhumanity.

In this view too the beſt account is given of thoſe remarks made in his favour, that though he was the author of theſe cruelties, yet he grew very ſoon weary of them, and refuſed to have any further hand in them, reproaching Bonner for his butcher-like diſpoſition in purſuing them as he did. Which becauſe it ſeems at firſt view to appear in his favour, is repeated more than once, though nothing can be clearer than that this reproach did not ariſe from any natural abhorrence or diſtaſte to blood, but that he ſaw thoſe means would not obtain the end. The heretics on the contrary he obſerved became more obſtinate, which being cried up by them as a glorious conſtancy in maintaining God's cauſe, made that cauſe prevail the more, and he knew very well the maxim, That the blood of the martyrs was the ſeed of the church. In ſhort his whole conduct in this particular, was directed abſolutely and unreſervedly by the ſame principle of ſtate policy, as it was in all the other parts of his adminiſtration, to

(w) See Roger's trial in Fox's Acts and Monuments.

diveſt

diveſt himſelf intirely of nature; which done, it was impoſſible in nature that he ſhould take any delight in blood, as to his particular reliſh of which, he could have none; and that is all that is alledged in his defence on this head.

But our apologiſt thinking he had ſufficiently ſupported his opinion, proceeds to triumph over his antagoniſts, among whom Burnet holds the firſt place. Let it be obſerved, ſays he, how the ſame writers vary this man's character. He had born five years impriſonment in the reign of Edward, beſides the loſs of his biſhopric and all his other preferments, rather than ſtoop to make a ſubmiſſion, and yet his adviſing theſe cruelties is aſcribed to his ſervile and abject temper apt to be wrought on by the ſame means. This is a great eſcape indeed, ſince this very apologiſt in ſpeaking of that ſubmiſſion at the time it was required, has himſelf given the biſhops reaſons for refuſing it, one of which, at leaſt, if not the principal, was, becauſe he knew ſuch a ſubmiſſion would be ſo far from ſatisfying his enemies, who aimed at the lands and revenues of his biſhopric, that they would even turn it againſt him; ſo that here too he acted under the influence of the ſame political principles to which he was an abſolute ſlave: whence this ſtep in his conduct under Edward inſtead of being unluckily made a part of the ovation in his triumph, may very fitly be urged as an egregious proof of that ſervile and abject temper, which prompted him to adviſe the bloody perſecutions under Mary. Thus we have endeavoured to wipe off ſome falſe colouring from the face of truth, without any prejudice againſt Gardiner, and ſimply on the principle of impartiality, without which we need not obſerve, that what would otherwiſe be rightly called candor, degenerates either into flattery or affectation.

The point here was capable of being cleared up; but that is not always the caſe in the courſe of our politician's life, ſome parts whereof are left ſo intricate that they ſtill remain, and probably ever will remain, a ſecret. One of theſe, and perhaps the moſt intereſting of any, is his diſpoſition in reſpect to the princeſs (afterwards queen) Elizabeth. In the firſt place it is certain that ſeveral aſperſions were, though falſly, thrown upon her, as plotting againſt her ſiſter, and that ſhe came into a great deal of trouble, was ſent priſoner to the Tower, and examined there by the biſhop of Wincheſter, and that advice was given to take her off.

Here again the doubt is what ſhare he had in that advice, concerning which, let us firſt hear Holingſhead the firſt hiſtorian that mentions it, who ſpeaking of one biſhop's death

writes thus, "This we have all to thank that his death hap-
"pened ſo opportunely, that England hath a mighty thanks
"to give to the Lord therefore, not ſo much for the great
"hurt he had done in times paſt, as eſpecially for that he
"had thought to have brought to paſs, in murdering our
"noble queen that now is, for whatſoever danger it was of
"death that ſhe was in, it did no doubt, proceed from that
"bloody biſhop, who was the cauſe thereof. And if it be
"certain which we have heard, that her highneſs being in
"the Tower, a writ came down from certain of the coun-
"cil for her execution, it is out of controverſie that Wilie
"Wincheſter was the only Dædalus and framer of that en-
"gine, who no doubt in that one day had brought this
"whole realm into woful ruin, had not the Lord's moſt gra-
"cious councel, through maſter Bridges then the lieutenant
"coming in haſte to the queen, certified her of the mat-
"ter, and prevented Achitophel's bloody deſires (x)."

To the ſame purpoſe Camden obſerves, that our biſhop was generally reported to have been the princeſs's great enemy, and to have let fall ſome bitter ſpeeches which were underſtood to refer to her, ſuch as "We may ſhake off the "leaves and lop the branches, but if we do not deſtroy the "root, the hope of hereticks, we do nothing (y)." On the ſame ſide it is further alledged, that her death being reſolved on, king Philip interceded in her behalf, and by that means, added to her own innocence and fortitude, ſhe eſcaped, being otherwiſe, it is agreed on all hands, abſolutely devoted to deſtruction by her ſiſter (z). On the other ſide, Cooper biſhop of Wincheſter in queen Elizabeth's time, though he gives a very particular account of that princeſs's ill uſage, does not aſcribe it in the leaſt to Gardiner (A). Camden refers the expreſſion about the root and branches to Dr. John Story, who was afterwards executed for high treaſon in queen Elizabeth's reign. The ſame author alſo aſcribes her perſecution in its greateſt violence, and when to ſecure her life ſhe was forced to profeſs the Popiſh religion, to cardinal Pole, without once mentioning the biſhop of Wincheſter's name in it (B). Speed likewiſe ſo far agrees with Camden, that ſpeaking of the princeſs's troubles and the advice given to take her off, our biſhop's name occurs not, but then, inſtead of cardinal Pole, he aſcribes all to the lord Paget (c).

(x) Holingſhead's Chron. vol. ii. p. 1130.
(y) Fuller's Church Hiſt.
(z) Burnet, vol. ii. p. 287.
(A) Cooper's Chronicle, fol. 371.
(B) Introd. ad Annal. Reg. Eliz.
(c) Speed's Chronicle, p. 828.

Our

Our biſhop is alſo cleared by a popiſh writer, who tells us that Sir Thomas Wyat's plan for an inſurrection was ſent to the lady Elizabeth in a bracelet, and that this was diſcovered by Gardiner, but that he puſhed it no farther, than to perſuade her to ſubmit herſelf to the queen. This is told as a ſecret, and indeed it appears to have been ſo to all other hiſtorians of thoſe times (D).

In ſuch a contrariety of evidence, recourſe is uſually had to the character of the perſon concerned. And here our politician's character would be of no ſervice to him, could it be ſuppoſed that the abjectneſs and ſervility of his ſpirit in complying with his miſtreſs, was ſo abſolute and unreſerved, as to carry him to any lengths whatever, to gratify her inclinations: but that, ſurely, would be an injury to his memory, eſpecially when it is conſidered, that no maxim was more conſtantly profeſſed, nor more uniformly obſerved by him, than that of making the law the rule of his conduct (E); and, as ſhe profeſſed herſelf a Papiſt, there was no law under colour of which ſhe could have been proſecuted for her life, without ſuch a ſtraining as muſt have rendered the iſſue uncertain. It is true, this is nothing more than bare conjecture; but then, it is ſuch a conjecture as is raiſed by the ſpirit of candor, which, no leſs than impartiality, an hiſtorian ſhould never be found without.

In the laſt year of his life, our ſtateſman going to Calais among other commiſſioners, to mediate a peace between France and the emperor, took lord Burleigh, then Sir William Cecil, in his retinue; a fact, which is ſelected from among ſeveral others, to ſhew that he was capable of forgiving paſt unkindneſſes, ſince there is good reaſon to believe that Sir William, who was twice ſecretary of ſtate, furniſhed the reaſons ſet forth in his maſter's will, in favour of queen Jane's right. Upon his return from Calais, he declared, he would no longer have a hand in the perſecution of heretics; in conſequence, whereof, ſuch as were confined upon that account in his dioceſe, were put under the juriſdiction of Bonner.

From the arrival of cardinal Pole in England, our miniſter held only the ſecond place in the management of affairs

(D) Sanders's Schiſm Anglican.

(E) See his letter to Mr. Godſalve, in Biog. Brit. referred to in note (O); and under this rule, his attention upon all occaſions to the ſpirit of the conſtitution, in preference to every thing, and particularly, both to royal and miniſterial power, is remarkable and praiſe worthy.

relating

relating to the church, but in matters of civil government his influence was as great as before, and continued without the leaſt diminution to the laſt. By his advice, a parliament was ſummoned to meet in October 1555. As he was always a guardian of the revenues of the eccleſiaſtics, both regular and ſecular; ſo he had at this time, projected ſome additional ſecurity for church and abbey lands, which by a well timed addreſs from the convocation to the cardinal, put by himſelf into Pole's hands, he had in ſome meaſure preſerved to all who poſſeſſed them, and the project was afterwards brought to bear by his friend Mr. ſecretary Petre. He opened the ſeſſion with a well judged ſpeech, October 21ſt, and was there again on the 23d, which was the laſt time of his appearing in that aſſembly. He fell ill ſoon afterward, and his diſorder encreaſing, his laſt ſtruggle for life was ended November 12th, or 13th following, being aged about ſeventy-two years. His death was occaſioned moſt probably by the gout (F): however, the lower parts of his body being mortified ſmelt very offenſively, and hence occaſion was taken, according to the ordinary working of ſuperſtitution, to raiſe ſeveral falſehoods, in order to turn the manner of his death into a judgment (G). His funeral was performed with all the ſolemn pomp, with which perſons of the firſt rank were conducted to the grave in thoſe times; and becauſe many, no doubt, will be pleaſed therewith, we ſhall give the particulars as follows.

He died at Whitehall about one o'clock in the morning, and about three the corpſe was carried to Winchester-houſe, and at five in the afternoon his bowels, being greatly mortified, were buried before the high altar in the church of St. Mary Overy's. The knell began at ſix, and a dirge and maſs, all the bells continuing to ring till ſeven at night. November 14th, the knell began again, when there was ſeen a herſe adorned with four branches of gilt candleſticks, two white branches, and three dozen of ſtaff-torches. The choir was hung with black, and coats of arms and eſcutcheons; dirge ſung that evening; the next day maſs of requiem was ſung by Dr. Bonner, biſhop of London, many prelates, noblemen, knights and gentlemen being preſent; after which, the funeral ſermon was preached by Dr. White, biſhop of Lincoln. This ended, all went to dinner at Win-

(F) Godwin de Præſul. Parker's Antiq. But Fuller aſcribes it to a conſumption. Church Hiſt. cent. xvi. p. 17.

(G) See Holingſhead, ubi ſupra: and Strype's Memorials, vol. iii. p. 200, 201. 270.

cheſter-palace. The ſame day in the afternoon, was dirge ſung in every pariſh of London, with a herſe, and ringing of bells; and the next day, a maſs of requiem and prayers. On the 21ſt of the ſame month about noon, began the knell, when the body was brought to the church of St. Mary Overy's attended by all the biſhops in town, and a great number of the clergy; the biſhop of London performed the funeral ſervice, and wore his mitre; before the corps went the king at arms in his coat, and five banners of his arms, and four images wrought with gold and jewels. On the morrow were ſaid three maſſes, one of the Trinity, one of our Lady, and one of requiem; after which, the company repaired to dinner at Winchester-palace, and the body was depoſited in a vault till it could be carried to Winchester. February 24th following, were celebrated the obſequies; the manner whereof was thus:—In the afternoon, began the knell at St. Mary Overy's, and ringing, after that began the dirge. A pall of cloth of gold, and two white branches, and two dozen of ſtaff-torches burning, and four great tapers; the lord Montacute chief mourner, and the lord biſhop of Lincoln, Sir Robert Rocheſter comptroller, and divers other attendants in black, and many black gowns and coats. And the morrow, maſs of requiem and offering done, begun the ſermon; and ſo maſs being done, all repaired to dinner at lord Montacute's. At the gate the corps was put into a chariot with four horſes, all covered with black. Over the corps an image reſembling the deceaſed, with his mitre on his head, with five gentlemen bearing five banners of his arms. Then followed a hundred men in gowns and hoods. Then two heralds, Garter and Rouge-Croix, in their coat armour. Then came ſixty men riding about the corps all the way with burning torches in their hands. Laſtly, came the mourners in gowns and coats, to the number of two hundred afore and behind, and the knell ceaſing there, they had a torch given them. And ſo through every pariſh till they came to Winchester. And as many as came to meet them had money given them; and a dirge and maſs was performed at every ſtation. All theſe ceremonies over, the corps was interred, according to the biſhop's direction, on the North ſide of the high altar in Winchester cathedral, in a tomb anſwerable to that of biſhop Foy on the other ſide.

Our prelate's private eſtate amounting to thirty thouſand pounds in caſh, beſides plate and rich furniture, was diſpoſed of by his will, of which he appointed executors his two old friends, Sir Anthony Browne viſcount Montacute, and Dr. Thomas Thirlby, biſhop of Ely. His

His character ſuffered the common fate of prime miniſters, eſpecially, with regard to his perſon, which was outraged in the following carricature by his ſucceſſor in the ſee of Wincheſter, Dr. Ponet. This Doctor, ſays he, has a ſwart colour, hanging look, frowning brows, eyes an inch within his head, a noſe hooked like a buzzard, noſtrils like a horſe, ever ſnuffing into the wind, a ſparrow mouth, great paws like the Devil's talons on his feet, like a gripe, two inches longer than natural toes, and ſo tied to with ſinews, that he cannot abide to be touched, nor ſcarce ſuffer them to touch the ſtones. And nature, having thus ſhaped the form of an old monſter, gave him a vengeable wit, which at Cambridge, by labour and diligence, he made a great deal worſe, and brought up many in that faculty. This will be thought, no doubt, running great lengths in malice; yet from it, ſome juſt idea may be formed of the figure of his perſon, which is allowed to be none of the beſt. But this is gentle in compariſon of the picture we have of him, by another author, Bale, who repreſents him on his death-bed in the following manner. His diſeaſe, ſays he, was hydrops acidus & prodigioſus ſcabies, a ſharp dropſy, and prodigious leproſy, taken, as is commonly reported, by drinking and whoredom. For he had indulged much to both thoſe vices in his life time. In his ſickneſs he ſtunk like a jakes, his breath not to be endured, his body diſtended, his eyes diſtorted and turned inwards; during his illneſs, he ſpake nothing but blaſphemy and filthineſs, and gave up the ghoſt with curſes in his mouth, in terrible and inexpreſſible torments.

Invectives, ſteept in ſo much malignity, not only defeat the deſign of the virulent maligner, but are ſeen by other beholders as a ſhade, which ſerves to throw out more conſpicuouſly his real character, which, as a miniſter, is to be drawn from the general hiſtories; and as a private man, it ſeems to conſiſt chiefly of theſe ingredients. That he was learned himſelf, and a lover of learning in others (H). Of a gene-

(H) Of this the two following inſtances deſerve particular mention; Thomas Smith, who had been ſecretary to king Edward VI. was permitted by Gardiner to live in Mary's days, in a ſtate of privacy unmoleſted, and with a penſion of 100 l. a year (a very conſiderable ſum for thoſe times) for his better ſupport, though he had a good eſtate of his own. Engliſh Baronettage, vol. iii. p. 538. Roger Aſcham, another ſecretary to the ſame prince of the Latin tongue, was continued in his office, and his ſalary encreaſed by this prelate's favour, which he fully repaid, by thoſe elegant epiſtles to him that are extant in his works. Life of Sir Thomas Smith, p. 65. and Strype's Memorials, vol. iii. p. 65. who makes this remark upon it. Thus lived two excellent Proteſtants under the wings, as it were, of the ſworn enemy and deſtroyer of Proteſtants.

rous and liberal diſpoſition, kept a good houſe, and brought up ſeveral young gentlemen (I), ſome of whom became afterwards ſtateſmen, peers, and privy counſellors, ſecretaries of ſtate, and chancellors. On the other hand, he had certainly a large portion of haughtineſs, and boundleſs ambition, and was, perhaps, the moſt finiſhed diſſembler that ever trod the ſtage of life. As to his religion, it has been obſerved, that he was more a Proteſtant than a Papiſt in his principles, which may perhaps be allowed, if the word Papiſt be applied to the Pope only and his authority, which he always as a ſtateſman diſapproved: and indeed he plainly looked on religion as an engine of ſtate, and made uſe of it as ſuch. In which principle, he was very watchful to preſerve and to encreaſe the revenues of the church in general, and thoſe of his own rich dioceſe in particular (K); being well apprized of the truth of that political maxim, that dominion is linked cloſe to property. Biſhop Burnet tells us, that at his death he expreſſed great remorſe for his former life, often repeating theſe words, Erravi cum Petro ſed non flevi cum Petro: "I have erred with Peter but not wept with him."

He wrote ſeveral books beſides thoſe mentioned below (L), to which, however, if we add his letters to Smith and Cheke upon the pronunciation of the Greek language, together with his order or reſcript, as chancellor of the univerſity of Cambridge on that ſubject (M), we ſhall have the moſt material of his

(I) He takes notice of this in his letter to Godſalve, intimating that his deprivation from the biſhopric, would on that account be a loſs to the public.

(K) This is alleged by many as the principal motive for depriving him of that rich biſhopric: he himſelf did not ſcruple to aſſert it; and Mr. Strype has made it more than probable, by giving an account from records of the great alienation that was made of the lands and revenues thereof, by Ponet, his ſucceſſor at that time; and Thomas Gardiner recovered all again. Yet the copy was followed by queen Elizabeth in ſome meaſure; whence we ſee ſo many rich livings in the gift of this biſhop, which were exchanged for the manors, &c.

(L) His principal works are, 1. De vera Obedientia. Lond. 1534, 1535. 4to. at Hamburgh 1536. 8vo. 2. Palinodia Dicti Libri; when publiſhed not known. 3. A neceſſary Doctrine and Euridition of a Chriſtian Man, ſet forth by the King's Majeſtie of England 1543. 4. An explanation and aſſertion of the true Catholic Faith, touching the moſt bleſſed Sacrament of the Altar, &c. 1551. 5. Confutatio Cavillationum quibus ſacroſanctum Euchariſtiæ ſacramentum ab impiis Capernaitis impeti ſolet. Paris 1551. This he compoſed while a priſoner in the tower: he managed this controverſy againſt Peter Martyr, and others, who eſpouſed Cranmer. After the acceſſion of queen Mary, he wrote replies in his own defence, againſt the abuſes of Dr. Turner, Ponet, and other Proteſtant exiles.

(M) Some of theſe letters are ſtill extant in Bennet college library at Cambridge. The controverſy made a great noiſe in it's time, but was not much known afterwards, till that elegant account of it appeared in public, which is given by Mr. Baker in his

his pieces. A compleat liſt whereof may be ſeen in Tanner's Bibl. Britannico-Hibernica, p. 308, 309.

his Reflections on Learning, p. 28, 29. who obſerves, that our Chancellor aſſumed a power, that Cæſar never exerciſed, of giving laws to words. However, he allows, that the controverſy though managed with much warmth on each ſide; yet, a man would wonder to ſee ſo much learning ſhewn on ſo dry a ſubject: Du Freſne was at a loſs where the victory lay; but Roger Aſcham, with a courtly addreſs declares, that tho' the knights ſhew themſelves better critics, yet Gardiner's letters manifeſt a ſuperior genius, and were chiefly liable to cenſure, from his entering further into a diſpute of this kind, than was neceſſary for a perſon of his dignity.

GARNET (HENRY), a perſon memorable in Engliſh hiſtory for having been privy to, and countenanced, by his authority, the celebrated conſpiracy, called, "The Gun-"powder Plot." He was born in England, and went to Rome, where he took the Jeſuit's habit in the year 1575. He returned to England in 1586, as provincial of his order; although it was made treaſon the year before, for any Romiſh prieſt to come into the queen's dominions. Here, under a pretence of eſtabliſhing the Catholic Faith, he laboured inceſſantly to raiſe ſome diſturbance, in order to bring about a Revolution; and with this view held a ſecret correſpondence with the king of Spain, whom he ſolicited to project an expedition againſt his country. This ſcheme not proceeding ſo faſt as he would have it, he availed himſelf of the wretched zeal of ſome Papiſts, who applied to him, as head of their order, to reſolve this caſe of conſcience; namely, "Whether for the ſake of promoting the Catholic Religion, "it might be permitted, ſhould neceſſity ſo require, to in-"volve the innocent in the ſame deſtruction with the guilty:" to which this righteous caſuiſt replied without heſitating, that "if the guilty ſhould conſtitute the greater number it "might." This impious determination, gave the firſt motion to that horrible conſpiracy, which was to have deſtroyed at one ſtroke the king, the royal family, and both houſes of parliament: for the popiſh traytors proceeded upon this principle, when they concerted the dire project of blowing them up by gun-powder. But this plot being providentially diſcovered, Garnet was ſent to the Tower; was afterwards tried, condemned to be hanged for high treaſon, and executed at the Weſt end of St. Paul's, on the 3d of May 1606. He owned the crime for which he ſuffered, yet has been placed by the Jeſuits among their noble army of martyrs: for that order know no ſuch thing as a crime againſt man,

when the cauſe of God, as they love to ſpeak, the cauſe of the Catholic Religion; or, to ſpeak more properly and more truly, the cauſe of the Jeſuits and the church of Rome is concerned.

GARNIER (Robert), a French poet in the tragic way, who flouriſhed in the reigns of Charles IX. Henry III. and Henry IV. was born at Ferte Bernard in the year 1534. He was deſigned for the law, which he ſtudied ſome time at Toulouſe; but afterwards quitted it for poetry, in which he ſucceeded ſo well, that he was deemed by his contemporaries not inferior to Sophocles, or Euripides. Thuanus ſays, that Ronſard himſelf placed no body above Garnier in this reſpect: and it is certain, that his tragedies were read with vaſt pleaſure by all ſorts of perſons, and held in the higheſt eſtimation, till the latter end of the ſixteenth century. The reaſon was, they had no better to read: for upon the introduction of a better taſte, they gradually fell into diſeſteem, and now only ſerve to ſhew, that France like other nations, has been capable of admiring very indifferent poets. Beſides Tragedies, he wrote Songs, Elegies, Epiſtles, Eclogues, &c. He died in the year 1590, after having been luckier than even good poets uſually are, by obtaining ſeveral conſiderable poſts. Seneca the tragedian was Garnier's model, which ſingle circumſtance, may eaſily give the learned reader an idea of his taſte and manner. His works were collected and printed at Paris in 1582. 12mo. and at Rouen in 1616. 12mo.

GARRARD (Mark), an eminent painter, was born at Bruges in Flanders in the year 1561. He was ſome time principal painter to queen Elizabeth, and afterwards to queen Anne, conſort to king James I. He was both a good hiſtory and face painter: and ſome of his pieces are ſtill extant among us. He died at London in the year 1635.

GARTH (Sir Samuel), an excellent poet and phyſician, was deſcended of a good family in Yorkſhire, and ſent from ſchool to Peter-houſe college in Cambridge, where making choice of phyſic for his profeſſion, he acquainted himſelf with the fundamental principles, and preparatory requiſites of that uſeful ſcience. At the ſame time he had an admirable genius and taſte for polite literature, and being much delighted with thoſe ſtudies, he continued at the college ſpending his leiſure hours that way, till he took the degree of doctor of

of phyſic, July 7, 1691 (A). Soon after which reſolving to ſettle to the practice of his profeſſion in London, he offered himſelf a candidate to the College of Phyſicians there, and being examined March 12, 1691-2, was admitted fellow June 26th following (B).

The college at this time was engaged in that charitable project, of preſcribing to the ſick poor (C) gratis, and furniſhing them alſo with medicines at prime coſt. The foundation of this charity was firſt begun by an unanimous vote paſſed July 28, 1687, ordering all their members to give their advice gratis, to all their ſick neighbouring poor, when deſired within the city of London, or ſeven miles round. And in the view of rendering this vote more effectual, another was paſſed Auguſt 13, 1688, that the laboratory of the college ſhould be fitted up for preparing medicines for the poor, and alſo the room adjoining for a repoſitory. But this being diſliked by the apothecaries, they found means to raiſe a party afterwards in the college to oppoſe it; ſo that the deſign could not be carried into execution. The college was in this embroiled unhappy ſtate, when our author became a fellow, and concurring heartily with thoſe members, who reſolved, notwithſtanding all the diſcouragements they met with, to puſh on the charity, an order was made by the unanimous conſent of the ſociety in 1694, requiring ſtrict obedience from all their members to the order of 1688. This new order was preſented to the city June 18, 1695, for their aſſiſtance, but this too being defeated by the diſſolution of the common council at the end of the year; a propoſition was made to the public college, December 22, 1696, for a ſubſcription by the fellows, candidates, and licentiates, for carrying on the charity, by preparing medicines in a proper diſpenſatory for that purpoſe (D).

In the ſame year, Dr. Garth deteſting the behaviour of the apothecaries, as well as of ſome members of the faculty in this affair, reſolved to expoſe them in a proper ſatire; which he accordingly executed, with peculiar ſpirit and vivacity, in his admirable poem, intituled, "The Diſpenſary." The firſt edition whereof came out in 1694, and it went through

(A) Cibber's Lives of the Poets.

(B) Regiſt. of that college.

(C) By the poor, were underſtood ſuch as brought certificates of their being ſo, ſigned by the rector, vicar, or curate of the pariſh where they dwelt, to which were added the church-wardens and overſeers.

(D) "A ſhort account of the proceedings of the College of Phyſicians, in relation to the ſick poor," &c. Lond. 1697. 8vo. An abſtract of it is in Biogr. Brit. under Dr. Garth's article.

three impreſſions in a few months. This extraordinary encouragement, put him upon making ſeveral improvements in it, and in 1706, he publiſhed the ſixth edition with ſeveral deſcriptions and epiſodes never before printed (E). In 1697, he ſpoke the annual ſpeech in Latin before the college on St. Luke's day, which being publiſhed ſoon after, brought it into a conteſt, whether the poet or the orator was moſt to be admired in him. In the firſt, he expoſed in the genteeleſt ſatire, the mean-ſpirited falſe brethren of the faculty. In the latter, he ridiculed the multifarious claſſes of the quacks, with a juſt ſpirit, and inimitable humour.

So much literary merit did not fail of gaining him a prodigious reputation as a polite ſcholar, which procured him admittance into the company and friendſhip of moſt of the nobility and gentry of both ſexes; who thereby, being inclined to try his ſkill in his profeſſion, were ſtill more pleaſed to find him anſwer their fondeſt wiſhes and expectations. By this means he came into vaſt practice, which he preſerved by his phyſical merit, and moreover, endeared himſelf to his patients, by his politeneſs, agreeable converſation, generoſity, and excellent good-nature. It was theſe laſt qualities that prompted him in 1701, to provide a ſuitable interment for the ſhamefully abandoned corps of Mr. Dryden; which he cauſed to be brought to the college of phyſicians, propoſed and encouraged by his own example a ſubſcription for defraying the expence of a funeral, pronounced a proper oration over the great poet's remains, and afterwards attended the ſolemnity from Warwick-lane to Weſtminſter-abbey (F). It is commonly obſerved, that the making of a man's fortune is generally owing to ſome one lucky incident; and nothing was, perhaps, of more ſervice in that reſpect to Dr. Garth, than the opportunity he had of ſhewing what he was by this moſt memorable act of generoſity, tenderneſs, and piety.

In his Harveian ſpeech, he had ſtept a little aſide from the principal ſubject, to introduce a panegyric on king William, and to record the bleſſings of the Revolution (G); the addreſs

(E) It was dedicated to Anthony Henley, Eſq; and had commendatory verſes before it by Charles Boyle, afterwards earl of Orrery, Col. Chriſt. Codrington, Thomas Cheek, Eſq; and Col. Henry Blount. Major Pack obſerves, that this poem had loſt and gained in every edition; almoſt every thing that Sir Samuel left out being a robbery from the public, whilſt every thing that he added was an embelliſhment to his poem. Pack's Miſcell. p. 102. 2d. edit. 8vo.

(F) See Dryden's article.

(G) He introduces it in theſe words, Ad te nunc coronidis loco convertimur Gulielme Auguſte.

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is warm and glowing: And to ſhew that his hand and heart went together, he entered with the firſt members who formed the famous Kit-Kat-Club, which conſiſted of above thirty noblemen and gentlemen, diſtinguiſhed by their excellent parts, and was erected in 1703, purely, in the deſign of diſtinguiſhing themſelves by a warm zeal for the Proteſtant Succeſſion in the Houſe of Hanover (H). The deſign of theſe gentlemen to recommend and encourage loyalty, by the powerful influence of pleaſantry, wit and humour, furniſhed our author with an opportunity of diſtinguiſhing himſelf amongſt the moſt diſtinguiſhed in thoſe qualities, by the extempore epigrams he made upon the toaſts of the club, which were inſcribed on their drinking glaſſes (I). In reality, this part of the conſtitution of that celebrated ſociety, muſt have been beſt ſuited both to our author's taſte and temper: for his party zeal was ſuch, as warmed his breaſt with a ſincere, ſteady and equal flame, without burſting out to any rage and fire, againſt thoſe who differed from him.

True learning is of no party. Dr. Garth was prompted not more by good ſenſe than by good nature, to make his muſe ſubſervient to his intereſt, by proceeding uniformly in the ſame road, without any malignant deviations. In this ſpirit, as he had enjoyed the ſun-ſhine of the court during lord Godolphin's adminiſtration in queen Anne's reign: ſo that miniſter had the pleaſure to find him among the firſt of thoſe, who paid the muſe's tribute on the reverſe of his fortune in 1710 (K); and in the ſame unchangeable ſpirit, when both the ſenſe and poetry of this addreſs was attacked by Mr. Prior (L), with all the outrage of party virulence, he took no notice of it; but, had the ſatisfaction to ſee an unanſwerable defence, made for him by Mr. Addiſon. The taſk, indeed, was eaſy enough, and is excellently expreſſed by that elegant writer in the concluſion of it, where he obſerves, that the ſame perſon who has endeavoured to prove that he who wrote the Diſpenſary was no poet, will very ſuddenly undertake to ſhew, that he who gained the battle of Blenheim was no general (M). It is beſide our preſent pur-

(H) Boyer's life of queen Anne. The name of Kit-Kat was taken from one Chriſtopher Kat, a paſtry-cook, near the tavern in King-ſtreet, Weſtminſter, where they met, who often ſerved them with tarts, &c. in his way. Old Jacob Tonſon was their bookſeller, and that family is in poſſeſſion of the pictures of all the original members of the club.

(I) Theſe verſes are inſerted in the fifth volume of Dryden's miſcellanies.

(K) The verſes are printed in Biogr. Brit. ubi ſupra.

(L) In the Examiner, No. VI.

(M) Whig Examiner, No. I.

poſe,

poſe, to ſhew the truth of this preſage. Indeed, there was no need of a prophetic ſpirit to inſpire the prediction. It was wrote in September 1710, and the following year in December, the duke of Marlborough was removed from all his places, and having obtained leave to go beyond ſea embarked at Dover for Oſtend, November 30, 1712 (N). Dr. Garth had lived in the particular favour and eſteem of this great man while in power, and when out of power, he wept in elegant verſe over his diſgrace and voluntary exile (O).

In the interim, the ſame ſpirit had dictated a dedication, for an intended edition of Lucratius in 1711, to his late majeſty king George I. then elector of Brunſwic (P). Thus he perſevered in the ſame road, and in the end, it proved to bring him ſtreight to preferment. For on the acceſſion of that prince to the throne, our author had the honour of being knighted with the duke of Marlborough's ſword, was appointed king's phyſician in ordinary, and phyſician general to the army (Q). Theſe were no more than juſt rewards even of his phyſical merit. He had gone through the office of cenſor of the college in 1702, and had practiſed always with great reputation, and a ſtrict regard to the honour and intereſt of the faculty, never ſtooping to proſtitute the dignity of his profeſſion through mean and ſordid views of ſelf-intereſt to any, even the moſt popular and wealthy apothecaries. In a ſteady adherence to this noble principle, he concurred with the much celebrated Dr. Radcliffe, with whom he was alſo often joined in phyſical conſultations (R).

He had a very extenſive practice, but was very moderate in his views of advancing his own fortune; his humanity and good nature, inclining him more to make uſe of the great intereſt he had with perſons in power, for the ſupport and encouragement of other men of letters. He choſe to live with the great in that degree of independency and freedom, which became a man poſſeſſed of a ſuperior genius, whereof he was daily giving freſh proofs to the public. One of theſe was addreſſed to the preſent duke of Newcaſtle in 1715, intituled, Claremont; being written on the occaſion of giving that name to a village belonging to his grace, who was then only earl of Clare, which he had adorned with a beautiful and ſumptuous ſtructure (S). Among the latin writers, Ovid ap-

(N) Salmon's Chron. Hiſt. under thoſe years.

(O) he poem is printed in his works.

(P) Ibid.

(Q) Chronolog. Diary, for 1714, and 1715, p. 12.

(R) Private information by perſons in the faculty.

(S) Preface to that poem in his works.

pears

pears to have been the doctor's favourite author, and there was in reality a great reſemblance in their humours, their manners, and their poetry. One of his laſt performances in polite letters, was the tranſlation of the whole fourteenth book, and the ſtory of Cinnus in the fifteenth book of the Metamorphoſis, theſe together, with an Engliſh verſion of the reſt were publiſhed in 1717, and he has prefixed, an excellent preface to the whole, wherein he not only gives an idea of the work, and points out it's principal beauties, but ſhews the uſes of the poem, and how it may be read to moſt profit.

The diſtemper which ſeized him the enſuing year, and ended not but with his life, cauſed a general concern, and was particularly teſtified by lord Lanſdown, brother poet, though of a different party, in ſome admirable verſes written on the occaſion (T). He died after a ſhort illneſs which he bore with great patience, January 18, 1718-19 (U). His loſs was lamented by another poetical brother, Mr. Pope, in a letter to a friend as follows: "The beſt natured of men," ſays this much admired poet, "Sir Samuel Garth, has left "me in the trueſt concern for his loſs. His death was very "heroical, and yet unaffected enough to have made a ſaint or "a philoſopher famous. But ill tongues and worſe hearts, "have branded even his laſt moments, as wrongfully as "they did his life with irreligion. You muſt have heard "many tales on this ſubject, but if ever there was a good "Chriſtian, without knowing himſelf to be ſo, it was Dr. "Garth" (X). He was interred January 22d, in the church of Harrow on the Hill, near London, where he had cauſed a vault to be built for himſelf and his family (Y); being ſurvived by an only daughter, married to the honourable colonel William Boyle, a younger ſon of the honourable colonel Henry Boyle, uncle to the laſt earl of Burlington of that name (Z).

(T) The two firſt lines are;

Machaon ſick! In every face we find,
His danger is the danger of mankind.

(U) Chron. Diary, A. D. 1719. p. 5. cited in Biogr. Brit.

(X) Pope's Works, vol. vi. p. 99.

(Y) Chron. Diary, where laſt cited.

(Z) Collins's Peerage, vol. iv. p. 259.

GASCOIGNE (Sir WILLIAM), lord chief juſtice of the King's bench in the reign of Henry IV. was deſcended of a noble family of very ancient extraction in Normandy, one of whom came into England with William the Conqueror,

ror, and another brought into this kingdom by Henry II. was in right of his wife, duke of Gaſcony. Our judge was the ſeventh in a lineal deſcent, all of his chriſtian-name from the conqueror (A). This family had been ſeated ſome centuries in Yorkſhire, and was poſſeſſed of lands in Bingley, Sykeſtead, Offelay, Plumbton, Abyrforth, Ladwoodhouſe, Allerton by the water, and other manors in that county. But their chief ſeat was at Harwood, between Leeds and Knareſborough, till Sir William Gaſcoigne, grand-father to the chief juſtice, married Maud, daughter and heireſs of John de Gawthorp, which ſeat he afterwards made his principal reſidence, and his ſon William, marrying Agnes daughter and co-heir of Nicholas Frank, Eſq; had by her our chief juſtice, his eldeſt ſon, who was born at Gawthorp in the middle of Edward the Third's reign, about the year 1350.

Being deſigned for the law, he became a ſtudent either at Gray's inn or the Inner-Temple (B), and growing eminent in his profeſſion, was made one of the king's ſerjeants at law in September 1398. On the 8th of October following, he was appointed one of the Attornies to Henry IV. then duke of Hereford, on his going into baniſhment: and upon the acceſſion of that prince to the throne, the ſubſequent year, the ſerjeant ſat as judge in the court of common pleas, and was made chief juſtice of the king's bench, November 15, 1401. And how much he diſtinguiſhed himſelf in that office, appears from the ſeveral abſtracts of his opinions, arguments, diſtinctions and deciſions, which occur in our old books of law-reports.

In July 1403, he was joined in a commiſſion with Ralph Nevil, earl of Weſtmorland, and others, to iſſue their power and authority, for levying forces in Yorkſhire and Northumberland, againſt the inſurrection of Henry Percy, earl of that county, in favour of Richard II. and after that earl had ſubmitted, our judge was nominated, April 25, 1405, in another commiſſion to treat with his rebellious abettors, a proclamation to the purpoſe being iſſued next day by the king at Pontefract.

Theſe were legal truſts, and he executed them from a principle of gratitude and loyalty, with ſpirit and ſteadineſs.

(A) The ſame chriſtian-name was alſo preſerved in the family for ſeven generations after him. Thoreſby's Antiquities of Leeds, where the pedigree may be ſeen.

(B) Fuller ſays the latter. Dugdale the former, from his arms on one of the windows in Gray's-inn hall. Orig. Juridic. p. 308. edit. 1671. fol. The arms are argent on a pale ſable, a demi-luce or.

But

But upon the taking of archbiſhop Scroop in arms againſt the king the ſame year, when his majeſty required him to paſs ſentence upon that prelate as a traitor, in his manor-houſe at Biſhopſtorp near York. This upright and memorable judge withſtood the king to his face: no proſpect of fear or favour, being of force enough to corrupt him to any ſuch violation of the ſubjects rights, or infringment of their laws and liberties as then eſtabliſhed; which ſuffered no religious perſon to be brought to a ſecular or lay trial, unleſs he were a heretic, and firſt degraded by the church. He therefore, abſolutely refuſed to obey the royal command, and ſaid to his majeſty: "Neither you, my lord the king, nor any liege ſubject of "yours, in your name, can legally according to the rights "of the kingdom, adjudge any biſhop to death." King Henry was highly diſpleaſed at this inſtance of his intrepidity at firſt, but his anger muſt have been ſhort, if as Fuller tells us, he had the honour of knighthood conferred on him the ſame year. However that be, is is certain, the king was fully ſatisfied with his fidelity and circumſpection, in treating with the rebels, and on that account joined him again in a like commiſſion as before, dated at Pontefract-Caſtle, April 25, 1408.

Beſides the great weight of his deciſions in the King's-bench, already mentioned, he was engaged in regulating and reforming many other public affairs, purſuant to the reſolutions and directions of the parliament. Of which we ſhall give one inſtance. The Attornies being even then grown by their multitude and mal-practice a public grievance (c), an act was made in 1410, not only for the reduction and limitation of them to a certain number for every county, but alſo, for their amendment and correction; as that they ſhould be ſworn every term to deal faithfully and truly by their clients, and in breach thereof ſhould be impriſoned for a twelve month, and then make their ranſom according to the king's will: and it being farther enacted, that the juſtices of both benches ſhould make this regulation; our chief juſtice muſt needs have had a principal part in promoting and effectuating the general benefit by redreſſing that grievance.

(c) There were but one hundred and forty lawyers and attornies in England, in the time of Edward I. as appears in a parliament-roll, Ann. 20. of that reign in 1292. Yet chancellor Forteſcue aſſures us they encreaſed in a little more than one hundred years to about two thouſand; but afterwards, they were reckoned at ten thouſand by lord Coke, in Epil. to Inſt. iv.

In

In viewing what is already advanced, there is reaſon enough to place Sir William Gaſcoign in the rank of chief juſtices of the firſt merit, both in reſpect to his integrity and abilities. But theſe would have paſſed in the general hiſtories, unrecorded by any particular notice, had he not diſtinguiſhed himſelf above his brethren, by a moſt memorable tranſaction in the latter end of this king's reign. The ſtory in brief is this. A ſervant of the prince of Wales, afterwards Henry V. being arraigned for felony at the bar of the King's-bench; the news ſoon reached his maſter's ears, who haſtening to the court ordered him to be unfettered, and offered to reſcue him. In which being oppoſed by the judge, who commanded him to leave the priſoner and depart, he ruſhed furiouſly up to the bench, and as is generally affirmed, ſtruck the chief juſtice, then ſitting in the execution of his office. Hereupon, Sir William, nothing diſmayed, after ſome expoſtulations upon the outrage, indignity, and unwarrantable interruption to the proceedings in that place, directly committed him to the King's-bench priſon, there to wait his father's pleaſure, whoſe paternal authority was ſo inforced by the awful gravity of the reprover, that the prince ſubmitted to that diſgraceful puniſhment, with a calmneſs no leſs ſudden and ſurprizing, than the offence had been which drew it upon him. And the king being informed of the whole affair, was ſo far from being diſpleaſed with the juſtice, that he returned thanks to God, "That he had given him both "a judge who knew how to adminiſter, and a ſon who could "obey juſtice." The prince alſo, who had for ſome time led a diſſolute life, was intirely reformed thereby, and afterwards became with the title of Henry V. that renowned king who conquered France. This extraordinary event has been recorded, not only in the general chronicles and particular hiſtories of the reigns of theſe two ſovereigns, but has been celebrated alſo by the poets (D); and particularly, Shakeſpeare, in his play called Henry IV. the ſecond part has immortalized our judge's name.

This

(D) In a play called Henry V. one Tarleton, a famous comedian, repreſented not only his own part of the clown, but that of the judge's, the player whoſe part that was being abſent; and prince Henry being repreſented by one Knell, another droll comedian of thoſe times, when the blow was to be given, ſtruck chief juſtice Tarleton ſuch a ſwinging box on the ear, as almoſt felled him to the ground, and ſet the houſe in an uproar of merriment. When Tarleton the judge went off, preſently after entered Tarleton the clown, and according to that liberty wherewith

This unparallelled example of firmneſs and civil intrepidity upon that bench, happened in the latter end of Henry IVth's reign, and our chief juſtice having thus crowned his years with never fading honour, did not long ſurvive the ſtruggle. He was called to the parliament which met in the firſt year of Henry V. but died before the expiration of the year, December 17, 1413. His corpſe was interred in the church of Harwood, where a ſtately monument was erected to his memory. In which is ſtill to be ſeen his effigies at length, in his judges robes with his hood on, a large purſe faſtened to his girdle on his left ſide, and a long dagger on the right; near which is repreſented one of his wives: but the inſcription, which was on a braſs fillet inlaid on the verge, having been torn away during the civil wars, what date, or further particulars it contained is uncertain.

He was twice married, firſt to Elizabeth, daughter and heir of Alexander Mowbray of Kirtlington, Eſq; (E) whoſe poſterity after many deſcents failing in male iſſue, Margaret, the ſole heir, in whom this line terminated, marrying Thomas Wentworth, of Wentworth Woodhouſe in Yorkſhire, Eſq; in 1552, grandfather to the famous firſt earl of Strafford, brought a large eſtate into that family (F). The chief juſtice's ſecond wife was Joan, daughter of Sir William Pickering, knight (G), and relict of Sir James Grayſtock,

with the players of thoſe days were indulged, of intruding ſomething of their own, he very ſimply and unconcernedly aſked the occaſion of all that laughter, like one who was an utter ſtranger to it. O, ſaid another player, hadſt thou been here, thoud'ſt ſeen prince Henry hit the judge a terrible box o' the ear. What ſtrike a judge! quoth Tarleton? nothing leſs, ſaid the other. Then, replied he, it muſt indeed be terrible to the judge, ſince the very report ſo terrifies me, that methinks, the blow remains ſo freſh ſtill on my cheek, that it burns again. This it ſeems, raiſed a louder applauſe in the houſe than the firſt. Tarleton's Jeſts, 1611. 4to.

(E) His ſon Sir William Gaſcoigne by this match was a brave commander in the wars of France under Henry V. and a younger brother of this Sir William's eldeſt grandſon was named John of Thorp on the hill, who married Elizabeth, daughter and heir of Sir William Swillington of Thorp, and was anceſtor to the Gaſcoigne's of Thorp. Thoreſby, ibid.

(F) Life of the earl of Strafford, annexed to his State-papers.

(G) In the eaſt window of the iſle or chappel, where the monument ſtands, are ſome remains of painting on the glaſs, among which are three figures kneeling, whereof two repreſent women on each ſide one, and a man in the middle, which appears to be the judge and his two wives, with the arms of Gaſcoigne as before, impaled with thoſe of Mowbray, viz. Gules a Lion rampant argent, armed and languid azure, within a bordure gobonated, or, and argent, on the woman's mantle on one ſide; and on that on the other ſide, the arms

Grayſtock, baron of the Exchequer, by whom he had a ſon, James Gaſcoigne of Cardington in Bedfordſhire; long after whom, a younger brother of this family, was ſheriff of Bedford and Bucks, 22 Henry VII. and again 5th and 8th Henry VIII. He was alſo knighted by this latter king, and became comptroller of the houſhold to cardinal Wolſey.

Biogr. Britan.

arms of Mowbray and Gaſcoigne quartered, and thus impaled with thoſe of Pickering, viz. Ermin, a Lion rampant azure, crowned or, armed and langüid gules. Beſides which, the eſcutcheon of her own arms is placed over the head of each woman. Letter of Mr. Knight, vicar of Harwood, dated April 20, 1742.

GASSENDI (PETER), was born January 22, N. S. 1592, at a village called Chanterſier, about three miles from Digne in Provence, in France. His father, Anthony Gaſſendi, being a Roman Catholic, took very early care to breed him with great piety in that religion, ſo that the firſt words he learned to pronounce were thoſe of his prayers. This practice made ſuch an impreſſion upon his infant mind, which was alſo well diſpoſed by nature, that at four years of age he played the preacher, either in reproving or exhorting his playfellows, as occaſion prompted. In theſe firſt years of his youth, he likewiſe took particular delight in gazing at the moon and ſtars, as often as they appeared in clear uncloudy weather. This pleaſure drew him frequently into bye-places, in order to feaſt his eyes freely and undiſturbed; but by this means, his parents had him often to ſeek, not without many anxious fears and apprehenſions.

Therefore, as ſoon as he grew fit for it, they put him to ſchool at Digne, to Godfrey Wendeline (A), an excellent maſter, under whoſe care he made an extraordinary quick progreſs in learning, ſo a that in a very ſhort time, he conquered not only the elements of the Latin tongue, but was ſo far advanced in Rhetoric, as to be ſuperior to all the boys in that ſchool: for which reaſon, it was thought proper by ſome perſons, who had ſeen ſpecimens of his genius, to have him removed, in order to ſtudy Philoſophy under Feſay, a very learned minorite friar, then at Aix. The propoſal was not

(A) This famous perſon had been at Rome, and after travelling thro' a good part of Italy, was on his return home, when paſſing through Provence, he ſtopt at Digne, and purſued his ſtudies with great diligence; at the ſame time taking up the office of a ſchool-maſter, he had among others, the care of inſtructing the celebrated Peter Gaſſendi. Andr. Deſſelius in Biblioth. Belgica. edit. 1643.

much

much reliſhed by his father, whoſe deſign was to breed up his ſon in his own way to country buſineſs, or farming, as a more profitable employ than that of a ſcholar. Nor could he be brought to conſent to the propoſed removal, but upon this condition, that the boy ſhould return home in two years at furtheſt. Young Gaſſendi, accordingly, at the end of his allotted time, repaired to Chanterſier; but he did not ſtay there long, being invited to be a teacher of Rhetoric at Digne, before he was full ſixteen years of age: and he had been engaged in this employ not above three years, when his maſter Feſay dying, he was made profeſſor of Philoſophy in his room at Aix.

He was not yet paſt the bounds of infancy. However, he had been here only a few years, when his merit raiſed him alſo above this profeſſorſhip. For having at leiſure hours, by way of a trial of his wit, compoſed his Paradoxical Exercitations (B). Thoſe admirable eſſays coming to the hands of the famous Nicolas Peireſc (C), that great patron of learning joined with Joſeph Walter, Prior of Valette, in a reſolution to take him out of the trifling way of looſing his time in empty ſcholaſtic ſquabbles, and procure him a place in the church, which would afford him ſuch leiſure and quiet as was neceſſary for cultivating more ſublime and uſeful reſearches. He was now of years ſufficient to receive the prieſthood, he therefore entered into holy orders; and being firſt made a canon of the church of Digne, and doctor of divinity, he obtained the wardenſhip or rectory of the ſame church, which was carried by the intereſt of his two friends, though not without ſome difficulty, againſt ſeveral competitors. He held this place for the ſpace of twenty years, and during that time ſeveral of thoſe pieces were written, which make up the collection of his works.

In 1628, he accompanied Francis Luillere, maſter of accounts at Paris, in his journey to the Netherlands; which was the only time he was ever out of France. In Holland he wrote his Exercitation againſt Fludd in defence of Merſennus, who, on his ſetting out on this journey, had put Fludd's book into his hands for that purpoſe (D). During

(B) They are printed in the ſecond volume of his works, with the title of Exercitationum Parodoxicarum adverſus Ariſtotelem libri duo priores. The cenſures of Ariſtotle's philoſophy have been reflected upon by many authors of a lower claſs ſince, particularly by Joſeph Glanville. See his Article.

(C) Peireſc was a ſenator, or member of the parliament of Aix.

(D) It is printed in the third volume of his works, under this title, Fluddanæ philoſophiæ examen.

his ſtay in this country, he alſo became acquainted, among others, with Carteſius and Gerard Voſſius; againſt the former of whom he maintained a diſpute upon the ſubject of Metaphyſics (E), and he convinced the latter of his great ſkill and excellent knowledge in the Mathematics (F).

In 1640, he was fixed on for proctor of his dioceſe in the general ſynod of the Gallican church, but the election was carried for another by the intereſt of cardinal Richlieu.

Our author had from his tendereſt infancy a turn to Aſtronomy, as has been mentioned. His ardor for that ſcience grew up with his years, and in 1618, he begun to make celeſtial obſervations upon the ſtars, and to digeſt them into a method. His reputation daily encreaſing, was ſo great that way, that in 1615, he was appointed royal profeſſor of Mathematics at Paris, by the intereſt of Alphonſus Du Pleſſis, cardinal of Lyons, and brother to cardinal Richlieu. This inſtitution being chiefly deſigned for Aſtronomy, our author not only attended his teleſcope (G) very diligently, but read lectures in that ſcience with great applauſe to a crowded audience. However, he did not hold this place long, for contracting a cold, which brought on a dangerous cough and an in-

(E) It is inſerted next after the laſt mentioned piece, and intituled, Diſquiſitio Metaphyſica adverſus Carteſium. It was printed by the conſent, and even at the deſire, of Des Cartes, who preſently returned an anſwer: to which Gaſſendi replied, not without giving into that irronical tartneſs wherein he excelled; and as it is a part of his character, we ſhall give a ſpecimen of the nature of it. "You may addreſs me, ſays "he, juſt as you pleaſe; for I am "intirely eaſy that you treat me "as a mere lump of fleſh, which "word it ſeems pleaſes your fancy, "as being an antitheſis to the mind. "But you may e'en call me a ſtone, "a lump of lead, or whatever elſe "you may think ſtill more ſtupid. "For, continues he, though you "call me carneous, yet you do not "thereby preſently make me inani-"mate; as neither, though you "may pretend yourſelf to be all "ſoul, yet do you not thereby make "yourſelf excarnate. Wherefore, "you have my leave freely to in-"dulge your genius; ſince it ſuffi-"ces, that by the bleſſing of God, "neither am I all fleſh without a "mind, nor you all mind without "fleſh, and that neither are you "above, nor I beneath the condi-"tion of mortal man. And if you "diſdain what belongs to humanity, "I do not eſteem any thing humane "to be unbecoming of me."

(F) In his hiſtory of the mathematical writers, Voſſius writes thus of Gaſſendi, Anno MDCXXVIII. Ac deinceps varia doctrina, imprimis matheſi, eluxit Petrus Gaſſendus, cujus ſingularem & multijugam eruditionem non potui non mirari, cum Belgiam hanc luſtrans, anno MDCXXIX. inter alios me non ſemel ſalutatione & alloquio ſuaviſſimo dignaretur.

(G) At firſt he made uſe of a teleſcope made by Galileo; but Sir Kenelm Digby, in his return from Rome, preſented him with one made by that celebrated artiſt (the divine, as he is called) Euſtachius, which Gaſſendi preferred to that of Galileo.

flammation

flammation of his lungs, he found himself under a neceſſity of quitting Paris, and being adviſed by the phyſicians, to return to Digne for the benefit of his native air, he complied therewith in 1647.

This advice had the deſired ſucceſs; which was alſo effected the ſooner, by the kindneſs of Lewis Valois, earl of Alais and viceroy of Provence, who, obſerving our philoſopher's circumſtances, invited him to his houſe, where Gaſſendi's converſation upon points of learning gave him ſo high an idea of his talents, that he frequently made uſe of him as a friend and counſellor in the affairs of his poſt. Our author had the ſatisfaction of enjoying this honourable eaſe, as long as the viceroy continued in Provence; and when that nobleman was called to court, Gaſſendi returned to Digne, where he ſet about writing the life of his patron, the famous Nicolas Peireſc, a taſk which had been enjoined him by the earl of Alais (H).

He reſided at Digne till the year 1653, when in company of Francis Bernier, phyſician, and Anthony Poller his amanuenſis, he returned to Paris; here he reſided in the houſe of the honorable M. Monmor, maſter of the court of requeſts, who had inſiſted upon his promiſe to that purpoſe, before his laſt mentioned departure from that city. At the requeſt of this friend, he had alſo at the ſame time engaged to write the life of Tycho Brahe, and had then made ſeveral collections in that view, and this requeſt being now renewed, he immediately ſet about the work, and it was accordingly printed before the end of the year at Paris, with the addition of the lives of Copernicus, Purbachius, and Regiomontanus, in 1654. 4to. (1)

However, he neither ſuffered this, nor any other buſineſs to hinder him from going on with his celeſtial obſervations, and he had no ſooner finiſhed the laſt mentioned book, than he ſet about compleating his ſyſtem of the heavens. But while he was thus employed, too intenſely for the feeble ſtate of his health, he relapſed into his former diſorder, which had been relieved by the intermiſſion of his ſtudies; ſo that he was neither able to enjoy his garden walks, nor the ſociety of his friends, with his uſual alacrity: and in the autumn of his years, his caſe grew to be deſperate.

(H) See the dedication to the Viceroy of that life, which appeared in an Engliſh dreſs in 1657. 8vo.

(1) Theſe, as well as the life of Peireſc, are inſerted in his works, vol. v.

In the firſt attack he had been relieved by phlebotomy, which, however, ſo much enfeebled him, that he never recovered his former ſtrength. Yet this, as the only remedy in his caſe, was judged neceſſary by his phyſicians. He had ſuffered this depletion for the ninth time, when perceiving himſelf to be too much ſunk thereby, he modeſtly propoſed to forbear a repetition, as thinking himſelf not able to undergo it: and two of his phyſicians had yielded to this ſuit, when a third, ſtrutting about the room with an air of ſufficiency and haughtineſs, and obſtinately inſiſting on the contrary, drew his colleagues into his opinion. Whereupon, Gaſſendi alſo ſubmitted, and the operation was repeated even to the fourth time afterwards. In the laſt of which, holding out his arm for the purpoſe, he ſaid to Peter his amanuenſis, who conſtantly attended him: "It is more eligible by this "deprivation of ſtrength to ſleep quietly in Chriſt, than to "be taken off with more pain by ſuffocation (K)." Accordingly this being executed upon him, he preſently felt himſelf approaching to his laſt hour, and ſent for a prieſt to adminiſter the viaticum; which being given, he expired (L) about four in the afternoon, on Sunday, October 22, 1655, in the ſixty-third, or grand climacteric, of his age. At his death, his hand was found upon the region of his heart, which place he had frequently deſired his amanuenſis to touch, in order to mark the ſyſtole and diaſtole, or the motion, of that great ſpring of life; which when this attendant obſerved to be very faint and fluttering, he ſaid, "You ſee what is "man's life:" which were the laſt words he ſpoke.

He made his will on the 15th of October preceding, by which he appointed Mr. de Monmor his executor, and left him all his manuſcripts, to publiſh ſuch as he ſhould think fit for the preſs; in purſuance whereof, that gentleman, with the aſſiſtance of another friend, having carefully collected and peruſed them, came to this opinion, that he had written nothing, which was not worthy of him. Whereupon, adding theſe to his pieces before printed, the whole was publiſhed by the order and direction of his worthy executor, at Leyden

(K) The words in Latin are, ſatius eſt iſta virium infirmatione placide obdormire in Chriſto Domino quam majori cum ſenſu doloris ſuffocatione vitam amittere.

(L) Borelli alluding to the laſt words, ſcruples not to ſay, he died of the doctor, or was killed by his phyſicians. Poſſum hic viri ſemper lugendi mortem doloroſam toti Europæ, immo mundo, recenſere nimio illo remedio ſanguineo, et verba ab ejus ore referre, quibus ante obitum faſſus eſt, ſe nimio obſequio periiſſe, & cum heroe ſuo ad inferos cum viridi ad huc & ſtante ſenectute deſcendiſſe. Obſerv. xi. in Obſevat. Phyſico medii vel medico Phyſic. Centuriæ iii.

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in 1658, in ſix volumes folio. This honorable friend had before teſtified his great reſpect for Gaſſendi's memory, in conducting his funeral, which was performed two days after his death, depoſiting his corpſe with thoſe of his own anceſtors, in the church of St. Nicholas in the Fields at Paris, and in the chappel of St. Joſeph there, belonging to his family, and next to that of the famous William Budd, great-uncle to Mr. de Monmor's father; where, alſo, he erected a handſome monument, exhibiting his buſt cut by Nanteueil, and ſet upon a frame of black, incloſing a plate of white marble, whereon was an inſcription, in the cloſe whereof, his character is elegantly and literally expreſſed in three words atteſting his "Piety, Wiſdom and Learning" (M). His dirge and requiem, and funeral rites, according to the uſage of the Romiſh church, were likewiſe performed in the church of Digne, and a funeral oration pronounced by Nicolas Tixelius, his ſucceſſor in that rectory, who printed it at Leyden in 1656. It appears by his letters, printed in volume ſixth of his works, that he was often conſulted by the moſt famous aſtronomers of his time, as Kepler, Longomontanus, Snellius, Hevelius, Galileo, Kircher, Ballialdi, and others; and, he is generally eſteemed one of the founders of the reformed Philoſophy, in oppoſition to the groundleſs hypotheſes, and empty ſubtleties, of Ariſtotle and the ſchoolmen.

Life of Gaſſendi prefixed to his works.

(M) The words are, Henricus Ludovicus Hubertus de Montmor. Libell. ſuppl. Magiſter, Viro Pio, Sapienti, Docto, Amico ſuo, & Hoſpiti, poſuit.

GASTREL (Francis), biſhop of Cheſter, was born about the year 1662, at Slapton in Northamptonſhire, and being ſent at a proper age to Weſtminſter ſchool, became king's-ſcholar there, in conſequence of which he was removed, in his turn, to Chriſt-church college in Oxford, where he was admitted ſtudent in 1680 (A). As he had the firſt part of his education under the famous Dr. Buſby, ſo he was now equally fortunate in being placed under the eye and inſpection of the learned biſhop Fell, then dean of his college; and the good uſe he made of theſe advantages will appear preſently. In the proſecution of his academical ſtudies, he took the degrees in arts at the ſtatutable period (B), after which, devoting himſelf to the church, he entered into holy orders, and proceeding in divinity took his batchelor's degree in that faculty, June 23, 1694 (C).

(A) Willis's Cathedrals, vol. i. p. 338. and vol. ii. p. 462.

(B) That of batchelor of arts in 1684, and maſter of arts in 1687. Regiſt. of the Univerſity.

(C) Ibid.

He had by this time diſtinguiſhed himſelf by his excellent diſcourſes from the pulpit, which being remarked by the honourable ſociety of Lincoln's-inn, he was appointed their preacher about the ſame year (D). This ſtation brought his merit into public notice; and the ſound divine, as well as the polite ſcholar, being ſeen in his ſermons before that ſociety, he was pitched upon to preach Mr. Boyle's lecture in 1697. Having finiſhed thoſe eight ſermons, he drew them up in the form of a continued diſcourſe, which he publiſhed the ſame year (E): the ſubject of this piece, being a defence of religion in general againſt atheiſm; our author proſecuted the deſign further, in aſſerting the truth of the Chriſtian religion, in particular againſt the Deiſts. This he publiſhed in another diſcourſe in 1699, by way of continuation, or ſecond part of the ſame ſubject (F). He commenced doctor in divinity, July 13, 1700 (G), being then chaplain to Robert Harley, Eſq; ſpeaker of the houſe of Commons (H). The ferment, that had been raiſed by the diſpute between South and Sherlock upon the Trinity, being ſtill kept up with an ill governed zeal, to the great detriment of religion, Dr. Gaſtrel, in 1702, publiſhed "Some conſiderations concern-"ing the Trinity, and the ways of managing that con-"troverſy:" and the ſame year, according to the eccleſiaſtical account, queen Anne collated him to a canonry of Chriſt-church in Oxford (I), a preferment which was particularly acceptable to him, both as it placed him in the firſt rank at his own college, and alſo in the univerſity for which he had a ſingular affection, as will appear in the ſequel.

In the interim, he went on in giving public proofs of his hearty concern for the true intereſt of religion, and it was evidently in that ſpirit, that he publiſhed, in 1707, his excellent piece, intituled, "The Chriſtian Inſtitutes, or, the ſin-"cere Word of God," &c. (K) The ſame year alſo, being appointed to preach the ſermon at the anniverſary meeting of the charity-ſchools in London, he printed that diſcourſe wherein the peculiar advantage of theſe charities is ſet in a new light, by contraſting them with the Popiſh monaſteries, as ſo many ſtanding pools of charity. Mr. Collins

(D) Willis ubi ſupra.

(E) Dedication to that book.

(F) Dedication to lord chief juſtice Holt, whom he compliments very handſomely without the leaſt air of flattery.

(G) Univer. Regiſt.

(H) Willis.

(I) He was inſtituted January 5, and inſtalled the 16th. Willis, vol. ii. and Le Neve's Faſti, p. 527.

(K) This is generally eſteemed his moſt uſeful performance.

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in his "Eſſay concerning the uſe of reaſon," having animadverted on ſome things in the doctor's "Conſiderations concerning the Trinity," which had gone through two editions; our author, this year, put forth a third, ſubjoining a vindication of it, in anſwer to Mr. Collins. In 1711, he was choſen proctor in convocation for the chapter of Chriſt-church, and appointed one of the chaplains in ordinary to the queen (L).

In 1714, he publiſhed "Remarks upon the Scripture-doctrine of the Trinity, by Dr. Samuel Clarke;" who acknowledged, that the objections to his doctrine were ſet forth therein to particular advantage, by the ſkill of a very able and learned writer, and propoſed with a reaſonable and good ſpirit (M). He held the preacher's place at Lincoln's-inn till this year, when he reſigned it upon his promotion to the ſee of Cheſter, on the tranſlation of Sir William Dawes to that of York. Dr. Gaſtrel was conſecrated in Somerſet-chappel, April 4, 1714, and the revenues of the biſhopric being ſmall, he was allowed to hold his canonry of Chriſt-church in commendam (N). He had for ſome time before been appointed one of the commiſſioners for building the fifty new churches in and about London, and a member of the ſociety for propagating the Goſpel in foreign parts (O).

Thus his merit found all the reward and encouragement which he could expect, and more than he had entertained any views of, from the court and miniſtry of queen Anne, for whoſe memory he always preſerved a moſt grateful reſpect. But this brought him into the diſpleaſure of the adminiſtration in the ſucceeding reign, which, being ſhewn, as he conceived, without any juſt or reaſonable grounds for it from his conduct, was reſented by him. It is true, he did not approve the meaſures taken in the proſecutions carried on upon that change, and conſtantly oppoſed and proteſted againſt them (P). In this ſpirit, he became a patron to the univerſity, and appeared warmly in the vindication of it in the houſe of lords, when it was attacked there on account of a pretended riot on the birth day of his preſent majeſty king George II. then prince of Wales in 1717 (Q). At the ſame time he teſtified the greateſt abhorrence of this and all

(L) Willis.

(M) Clarke's "Anſwer to ſome "Remarks," &c. ſubjoined to his anſwer to Mr. Nelſon, as being of the like Chriſtian temper with our author.

(N) Willis ibid. and Le Neve, p. 342.

(O) Hiſt. Regiſt. anno 1725, in the Chron. Diary, p. 17.

(P) Hiſtory of the Proceedings of the Houſe of Lords, vol. iii. p. 17, et ſeqq

(Q) Ibid. p. 47.

other marks of diſloyalty ſhewn by that learned body, and uſed all his influence to prevent and check them (R).

In the ſame ſpirit he engaged in a very remarkable conteſt with the archbiſhop of Canterbury, about the force and quality of the degrees granted in virtue of his metropolitical power. The occaſion was this. The preſentation to the place of warden of the collegiate-church of Mancheſter in Lancaſhire falling into the crown, his majeſty king George I. nominated thereto Mr. Samuel Peploe, vicar of Preſton in the ſame county. But that gentleman, being then only maſter of arts, found himſelf obliged by the charter of the college, to take the degree of batchelor of divinity, as a neceſſary qualification to hold the Wardenſhip. To that end having been bred at Oxford, where he had taken his former degrees, he went thither in order to obtain this, and had actually prepared the beſt part of his exerciſe for that purpoſe, when he was called to Lambeth, and there created batchelor of divinity, by the archbiſhop, who thought the univerſity ought, in reſpect to the royal nomination, to diſpenſe with the uſual exerciſe. With this title, he applied to Dr. Gaſtrel, in whoſe dioceſe the church of Mancheſter lies for inſtitution. But the biſhop being perſuaded, that his degree was not a ſufficient qualification in this caſe, refuſed to admit him; and obſerved to him, that being in all reſpects qualified to take his degree regularly in the univerſity, he might proceed that way without any danger of being denied, and that, however, if he deſired any favour uſually indulged to other perſons, he would endeavour to obtain it for him, and did not doubt but the univerſity would grant it (S). On the other hand, Mr. Peploe inſiſted on his qualification by the archbiſhop, and had recourſe to the court of King's-bench, where ſentence was given in his favour (T). Hereupon, Dr. Gaſtrel, in his own vindication, publiſhed "The biſhop of Cheſter's caſe, with "relation to the wardenſhip of Mancheſter. In which is "ſhewn, that no other degrees, but ſuch as are taken in the "univerſity, can be deemed legal qualifications for any eccleſiaſtical preferment in England." This was printed at Oxford, and that univerſity, March 22, 1720, decreed in a full convocation, that ſolemn thanks ſhould be returned to the biſhop, for his having ſo fully aſſerted the rights, privileges and dignities, belonging to the univerſity degrees in this

(R) From private memoirs, penes Authorem.

(S) Preface to the biſhop of Cheſter's Caſe, &c.

(T) Salmon's Chron. Hiſt.

book

book (u). The diſpute was carried on with great warmth, and among other things, there paſſed ſome letters between the biſhop and Dr. Gibſon, afterwards biſhop of London, who threatened our author with being called to an account for his conduct by the archbiſhop; but in anſwer thereto, he declared that he feared nothing that could happen to him in this world, and as to the account which was to be made in the next, he believed he ſtood as good a chance as his adverſaries (w).

This affair was ſcarcely concluded, when the proſecution commenced againſt Dr. Francis Atterbury, biſhop of Rocheſter (x). Our author never liked the haughty temper of that prelate, and had always oppoſed his arbitrary attempts, while dean of Chriſt church (y). Yet being ſatisfied in his conſcience, that the proceedings in parliament againſt him were puſhed on with too much violence, he oppoſed them with great reſolution, and when the bill for inflicting pains and penalties upon his old ſchool-fellow and collegian was before the houſe of Lords, he ſpoke againſt it with all the earneſtneſs and warmth that was natural to his temper, not ſparing to cenſure the reſt of his brethren on the biſhops-bench, who all concurred with the bill (z).

He ſurvived my lord of Rocheſter's baniſhment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, November 24, 1725, in the 62d or 63d year of his age. He died at his canon's lodgings in Chriſt-church, and was buried in that cathedral without any monument. But Dr. Willis obſerves, that he left a ſufficient monument of himſelf in his excellent writings, and that his virtues are far from being yet forgotten (a). Beſides the pieces already mentioned, he publiſhed "A moral proof of a future ſtate," in 8vo. which being printed without his name, gave occaſion to aſcribe ſome other pieces of the like nature to him, but without any certainty.

(u) Idem.

(w) Manuſcript Memoirs, ubi ſupra.

(x) He was ſent to the Tower, Auguſt 24, 1722. Salmon.

(y) Manuſcript Memoirs.

(z) State Trials, in that of biſhop Atterbury.

(a) Willis, vol. ii. p. 262.

GATAKER (Thomas), deſcended from a family of that name ſettled at Gatacre-hall (a) in Shropſhire, from the time

(a) The village is wrote Gatacre, Spelman's Villare Anglicanum; and ſo the family wrote their name, till our author changed it as it ſtands above,

time of Edward the Confeſſor, was born September 4, 1574, in the parſonage-houſe of St. Edmund the King in Lombard-ſtreet, London, where his father was then miniſter (B), having taken orders againſt the will of his parents, who deſigned him for the law, and placed him in the Temple, whence perceiving him to incline to the new religion, they removed him to Louvain in Flanders, in the beginning of queen Mary's reign (C), and in order to keep him ſteady to Popery in which he had been bred, ſettled an eſtate of one hundred pounds per annum upon him, but upon his inflexibility revoked the grant, and recalled him home in ſix months time. He ſubmitted, and gave his own conſent, which was neceſſary to effectuate the revocation, and by the aſſiſtance of friends went to Oxford, took the degree of batchelor of arts, and thence removed to Magdalen-college in Cambridge. After a reſidence of ſome years, being ordained deacon and prieſt in 1568, by the biſhop of London, he became domeſtic chaplain to Robert Dudley, earl of Leiceſter, and miniſter alſo of St. Edmund's, where he died in 1593 (D), having three years before placed his ſon, then ſixteen years of age, at St. John's-college in Cambridge. This loſs muſt have proved the ruin of our author's education, had not the hopes of his future proficiency from his diligence, and the actual improvements he had made by his parts and application at ſchool (E) and ſince, procured friends to ſupport him in the univerſity, being left by his father, though not wholly deſtitute, yet not ſufficiently provided for any long continuance there; but his ſingular merit obtained him a ſcholarſhip, and with theſe helps he remained at the college proſecuting his ſtudies with indefatigable induſtry, till he proceeded maſter of arts with uncommon applauſe. The foundation of Sid-

bove, to ſuit it better to the pronunciation. Narrative of his life, &c. The itch of criticiſm muſt needs be very ſtrong upon him at this time.

(B) His mother, Margaret Pigott, was of the family of the Pigotts in Hertfordſhire. His life written by himſelf in Latin, printed in his Opera Critica.

(C) He was firſt converted by the patience and ſteadineſs of the Proteſtant martyrs in that reign.

(D) Newcourt's repertorium, vol. i. p. 344. and Fuller's Worthies in Shropſhire, p. 3. where he tells us, that Mr. Gataker by his zealous preaching merited the character of a man of quick parts and ſincere attachment to the Proteſtant religion.

(E) Fuller informs us, that after receiving the firſt rudiments of learning at home, he was ſent to the Grammar-ſchool, where he gave early marks of his genius, memory, and application. And his attending the lectures of one Mr. Bois, who read in his bed before day-break, is a ſpecimen of his induſtry at the college. Vindication of his Annot. on Jerem. chap. x. vol. ii. p. 57.

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ney-college being laid about this time, our author's learning and piety received a particular atteſtation from the truſtees of the foundreſſes's will, archbiſhop Whitgift, and Dr. Goodman, dean of Weſtminſter, who in virtue of their truſt appointed, Mr. Gataker, a fellow of that ſociety, before the building was finiſhed (F).

In the interim he went into Eſſex, tutor to the eldeſt ſon of Mr. afterwards Sir William Ayloff of Berkſted, who himſelf learned Hebrew of him at the ſame time. During his reſidence here, at the requeſt of Mrs. Ayloff, he uſually expounded a portion of Scripture to the family every morning, wherein after rendering the text into Engliſh from the original language, he explained the ſenſe of it, and concluded with ſome uſeful obſervations. This exerciſe was a very ſuitable preparation for holy orders, and it was not long before he became by that qualification an authorized teacher: Dr. Stern, then ſuffragan biſhop of Colcheſter, being nearly related to the miſtreſs of the family (G), happened in a viſit to be preſent at one of theſe performances (H), and being ſtruck with admiration, inſtantly exhorted the expounder to enter into the prieſthood, and offered him his aſſiſtance to that end. This advice being ſeconded by the reverend Mr. Alvey, formerly his tutor, and puſhed by the reiterated ſollicitations of the biſhop, at length prevailed, and Mr. Gataker was ordained by that ſuffragan.

This ſtep was conformable to the ſtatutes of his new college, and as ſoon as the building was finiſhed, about the year 1599, he betook himſelf, as his duty required, to the ſtation aſſigned him there, and became an eminent tutor. At the ſame time, he engaged in a deſign, then ſet on foot, of preaching in ſuch places adjacent to the univerſity, as were deſtitute of able miniſters. In performing this engagement he preached every Sunday at Everton, a village upon the borders of Cambridgeſhire, Bedford and Huntingdon, the vicar of which pariſh was ſaid to be one hundred and thirty

(F) This college was founded by Frances, counteſs of Suſſex, and ſiſter to Sir Henry Sidney, deputy of Ireland, whence it is called Sidney Suſſex college. The firſt ſtone was laid May 20, 1596, and the whole fabric was finiſhed in three years. Fuller's Hiſtory of Cambridge.

(G) Mrs. Ayloff was daughter of John Stern, of Melbourn in Cambridgſhire. Our author's Apologet. Diſc. p. 98.

(H) In the ſpace of two years he went through all the prophets in the Old Teſtament, and all the apoſtolical Epiſtles in the New, and when the biſhop heard him, he was upon the firſt chapter of St. Paul's Epiſtle to the Epheſians.

years

years old (1). He had not executed this charitable office above ſix months, when he grew uneaſy in the univerſity, and following the advice of Mr. Aſhton, formerly another of his tutors, he went to London, and reſided as chaplain in the family of Sir William Cook at Charing-croſs, to whoſe lady he was nearly related by blood. This ſituation made him known to ſeveral perſons of figure and fortune, and among others, to ſome principal members of Lincoln's-inn; where the preacher's place becoming vacant, thoſe gentlemen offered him their aſſiſtance to obtain it, alledging it might be eaſily compaſſed by the intereſt of lord chief juſtice Popham, who they knew had a great reſpect for Mr. Gataker, as well on his own account, as that of his father, who had been his lordſhip's intimate friend and contemporary in the ſtudy of the law. But all importunities availed nothing, till Dr. Montague, maſter of Sidney-college, going on ſome occaſion to London, became acquainted with the propoſal, and was ſo much pleaſed at hearing it, that he laid aſide the thoughts he had of inviting Mr. Gataker back to the college to read a Hebrew lecture, which had a ſalary lately annexed to it by lord Harrington; preſſed him with arguments and authority; encouraged him againſt his own diffidence; and gained him at laſt to conſent, that lord Popham ſhould recommend him to the ſociety, without any ſuit made by himſelf. He was then about twenty-ſix years of age, young indeed, and younger in appearance, in ſo much, that a little before, preaching in Sir William Cook's pariſh-church of St. Martin's in the Fields, it happened that Mr. Ley, afterwards Earl of Marlborough, and lord treaſurer, being preſent with his lady, ſhe on their return home, aſked an old ſervant who attended them to church, How he liked the preacher? "Why truly, (ſays the fellow) "he's a pretty pert boy, but he made a reaſonable good "ſermon." Not many weeks after, Mr. Ley, returning from Lincoln's-inn, ſays to his wife, I will tell you ſome news, that young man whom you heard at St. Martin's, is choſen lecturer at Lincoln's-inn. This being heard by the old ſervant who ſtood by, "What! (ſays he) will the benchers be "taught by ſuch a boy as he."

Thus he became preacher at Lincoln's-inn about the year 1601, where he thought it his duty to reſide during term time, when he was obliged to attend the chappel; but in the vacations he went down to Sir William Cook's ſeat in Northamp-

(1) While he performed this duty, he was entertained by Sir Roger Burgoigne at Sutton, anceſtor to the preſent Sir Roger. Ibid.

tonſhire

tonſhire, and conſtantly preached there, either in their private chappel or the pariſh-church. This kindneſs did not paſs unrewarded by that religious pair, who afterwards, in conſideration of theſe pains freely taken, ſettled upon Mr. Gataker an annuity of 20 l. a year; which, however, after ſome years he remitted to the heir of that family, forbearing to inſiſt upon the right he had, and forbidding his executors to claim any arrears thereof. In 1603, he commenced batchelor of divinity, and was afterwards often ſollicited to proceed to that of doctor of divinity, but he declined it. He did not at all approve of pluralities, and upon that principle refuſed a conſiderable benefice in Kent, which was offered him by Sir William Sedley, while he held this place at Lincoln's-inn (K). But having entered into matrimony in 1611, he quitted that place for the rectory of Rotherhith in Surrey. Yet he yielded to the acceptance of this living only in the view of keeping it out of the hands of a very unworthy perſon. Sir Henry Hobart then attorney-general, and Sir Randolph Crew then king's ſerjeant, afterwards lord chief juſtice, were his friends on this occaſion, both of Lincoln's inn: but the report of his removal was no welcome news to that ſociety, ſome of whom, in order to keep him there, offered an enlargement of his maintenance; and others repreſented the conſiſtence of holding both places by the help of an aſſiſtant. Theſe were motives to become a pluraliſt, which therefore, had no weight with him (L); and though he was afflicted with almoſt perpetual head-ach, yet he conſtantly diſcharged the duties of this pariſh.

He had been troubled with that diſorder from his youth, ſo that it was become habitual to him, and thence perhaps leſs inconveniently felt. 'Tis certain it did not hinder him from reaping the fruits of his genius; which, by a continual application from his youth, was not leſs habitual to him. Of this he gave a ſpecimen in two letters to archbiſhop Uſher, from Rotherhithe in 1616, and 1617, concerning ſome curious MSS. of the famous Robert Groſthead biſhop

(K) Sir Roger Owen would alſo very willingly have fixed him in Shropſhire. Ibid. p. 38, 39.

(L) This was the more extraordinary, as the ſalary of Lincoln's-inn was at firſt but forty pounds a year, and never exceeded ſixty. It is worth notice, that the change of the lecture for Sundays, from ſeven o'clock in the morning to the uſual hour of morning ſervice, was occaſioned by one of Mr. Gataker's ſermons, wherein he obſerved, that it was as lawful for the huſbandman to follow his tillage, as for counſellors to confer with their clients, and give advice upon that day; and the Wedneſday's lecture was alſo transferred, at the ſame time, to Sunday in the afternoon.

of

of Lincoln and others (M). 'Tis true ſome miſtakes therein are corrected by his correſpondent, who, however, thought the whole very worthy of his notice; and they are mentioned here chiefly as they ſhew at once both his own modeſty and erudition, as well as the eſteem which that learned archbiſhop had for him. All this however paſſed in private, his modeſty being yet unconquerable by any ſollicitations to publiſh any thing from the preſs; but this backwardneſs was at length ſubdued in 1619.

He had, it ſeems, in ſome of his diſcourſes at Lincoln's Inn, delivered his opinion concerning lots and lotteries, and ſhewn the lawfulneſs of the luſorious and the unlawfulneſs of divinatory lots; this being miſrepreſented by ſome of his auditors or others, who by requeſt had ſeen the MS., and the author moreover abuſed and traduced on this account, forced him out into the public in his own defence, as the beſt if not the only way to clear himſelf from thoſe unjuſt and undeſerved aſperſions. In this principle he publiſhed his "Diſcourſe of the nature and uſe of Lots, a treatiſe hiſtorical and theological in 1619," 4to. This piece made a great noiſe in the world, and drew him afterwards into a controverſy. But before that happened, he made a tour through the Low Countries in company with two friends, and a nephew of his then a young ſtudent. They ſet out July 13, 1620, and arriving at Middleburgh in Zealand, Mr. Gataker preached in the Engliſh church there, to their great ſatisfaction, and in his travels confuted the Engliſh papiſts in Flanders. His mother, who was then alive, was apprehenſive of ſome miſchief befalling him, as he was a known adverſary to the Popiſh cauſe, but he returned with his companions ſafe on the 14th of Auguſt following, having viewed the moſt conſiderable places in the Low Countries. During this ſhort ſtay he had an opportunity of ſeeing the diſtreſſed ſtate of the Proteſtants in Holland, with which he was ſo much affected, that he even thought it behoved the Engliſh to give up ſome national intereſts then diſputed by them, for fear of ruining the Proteſtant cauſe; which ſhews him to be not ſo much of a ſound politician as of a pious divine (N).

Some time after his arrival at Rotherhithe, ſeveral objections being made to his vindication of luſorious lots, he pub-

(M) Collection of letters to that prelate, ſubjoined to his life by Dr. Parr, in 1688, fol. p. 37. & 76.

(N) See the Engliſh tranſlation of Selden's Mare Clauſum, by order of the long parliament, and the appendix.

liſhed, in 1623, a juſt defence, &c. of it againſt Mr. Balmford. This defence was owing in ſome meaſure to to the behaviour of Mr. Balmford and his friends, who had ſpread a report that the doctor, by whom Mr. Gataker's book was licenſed, was ſenſible of the wrong done to Mr. Balmford, and had declared, that if the treatiſe on lots was to be licenſed again, he would not do it. Theſe ſpeeches ſeem indeed to be made for Dr. Featly, who was the licenſer as archbiſhop's chaplain. However, 'tis certain that gentleman, though he agreed with our author's opinion, and allowed him to have proved it beyond exception, yet did not approve the prudence of his conduct in publiſhing it to the world, and adviſed him not to carry it any further, but rather employ his pen againſt popery (o). This advice had its due effect, and the following year our author printed a piece againſt tranſubſtantiation; and his ſhort catechiſm came out the ſame year.

In 1640, and the following years, he engaged in the controverſy concerning juſtification; and being appointed one of the aſſembly of divines who met at Weſtminſter, he gave his attendance there, and among other conferences offered the reaſons for his opinion about the laſt mentioned article; but the point being determined by the majority againſt his ſenſe, he ſubmitted and ſubſcribed the covenant alſo, though he had declared his opinion in favour of Epiſcopacy (p). He engaged

(o) Dr. Featly's words are worth remembring. To deliver you my judgment and advice in a word, ſays he, *ſatis factum eſt*, you have ſifted this point of lots to the bran. Let me adviſe you hereafter, *non reciprocare terram contentionis de ludis ſortiariis*, but rather employ your able pen againſt the ſorcerers of Egypt, now abounding in every place, and making advantage of the leaſt difference among us, who hold the like precious faith, purged from the droſs of their ſuperſtitions. Mr. Balmford too, in his preface, had exclaimed in theſe terms: How will gameſters inſult the ſcrupulous, now they have ſo learned a patron of their gaming. Several objections were alſo made to the treatiſe of lots by foreigners, in anſwer to whom our author publiſhed, Thomæ Gatakeri Londinatis Antitheſis partim Guilelmi Ameſii, partim Giſberti Voetii de ſorte theſibus repoſita, Lond. 1637. 4to.

(p) That is, for what is called moderate Epiſcopacy, denying the diſtinction of that order from that of Preſbyters, and diveſting the prelates of their baronies, and ſeats in the houſe of lords, and aboliſhing the reſt of the hierarchy. Apolog. Diſcourſe. Where he profeſſes that he was never an advocate for the power and ſplendor of the prelates, but on the other hand, had ever inclined to a moderate Epiſcopacy: That as for the ſake of doing good in his generation, he had ſubmitted to the biſhops, ſo when they were taken away by the ſupreme power, he had ſubmitted to that likewiſe, but never ſought any, on the contrary had refuſed, preferment from both ſides."

Here

engaged likewiſe with the aſſembly in writing annotations upon the bible, wherein thoſe upon Iſaiah, Jeremiah, and the Lamentations, fell to his ſhare, which in the opinion of Mr. Calamy, are exceeded by no commentator ancient or modern on thoſe books. In the mean time, upon the removal of Dr. Comber, he was offered the maſterſhip of Trinity college in Cambridge, by the earl of Mancheſter, but he declined it on account of his health.

However the ill ſtate thereof did not hinder him from proſecuting his ſtudies. Though confined to his chamber he drew up his treatiſe, "de Nomine Tetragrammato," in defence of the common way of pronouncing the word Jehovah in England (Q). This was printed at London 1645, and was followed the enſuing year by another diſcourſe, "de "dipthongis ſive bivocalibus," wherein he endeavours to ſhew that there are no dipthongs, and that two vowels can never unite in ſuch a manner as to form one ſyllable (R). Mr. John Saltmarſh having publiſhed a treatiſe, the preceding year, in defence of the Antinomian doctrine, concerning "free grace;" our author this year, 1646, wrote an anſwer to it, intitled "A miſtake or miſconſtruction removed, &c." wherein he ridicules that affectation of quaint witticiſms then in vogue, in treating theological ſubjects, obſerving, to uſe his own words, that it ſeemed a thing much to be feared, that the courſe affected by ſome, and much delighted in by others, of extracting divinity in a kind of chymical way, into quaint and curious, but groundleſs and uſeleſs ſpeculations, and as he ventures to call them, even chimerical conceits, would if it held on, as much corrupt the ſimplicity of the goſpel and the doctrine of faith, as ever the quirks and quillets of the old ſchoolmen did.

In 1647 he recovered in ſtrength ſo far as to be able to go to church, and he ventured into the pulpit, where in preaching he burſt a vein in his lungs, the miſchief of which was

Here we have the ſum of our author's political principles, both in regard to church and ſtate, and we have ſeen in note (A), the bent of his genius to criticiſm.

(Q) It was reprinted in his Opera Critica in 1698, and again with ſeveral diſſertations by different authors, upon the ſame ſubject in 1707, by Adrian Reland, under the following title, Decas exercitationum philoſophicarum de vera pronuntiatione nominis Jehovah, quarum quinque priores Joh. Druſii, Sextini Amamæ, Lud. Capelli, Joh. Buxtorfii, & Jac. Altingii, lectionem nominis Jehovah impugnant, poſteriores quinque, Nic. Fuller, Tho. Gatakeri, & ternæ Joh. Leuſdeni tuentur.

(R) This alſo was reprinted in his Opera Critica.

however

however prevented for the preſent, by letting blood, and he ſoon after reſumed his preaching; but this threw him into a relapſe of ſpitting blood, which, though relieved again by opening a vein, made the pulpit duty too dangerous. Yet he continued to adminiſter the ſacraments, and to give his uſual ſhort diſcourſes at funerals, ſuitable to the occaſion. Being thus diſabled to preach, he ſupplied that defect as far as poſſible, by publiſhing ſeveral learned works, moſt of which, beſides others already mentioned, were printed among his "Opera Critica" at Utrecht in 1668, fol.

He was the firſt of the forty ſeven miniſters, who in 1648 ſubſcribed the remonſtrance to the army and the general, againſt the deſign of trying and executing the king. He was not at all pleaſed with the principles and proceedings of the independent faction, which prevailed then, and afterwards; and declared his opinion in defence of the doctrine and diſcipline of the Preſbyterian polity, both in private conferences, and openly from the pulpit. Among theſe he had ſome friends ſtill in power, that maintained him in the poſſeſſion of his legal rights. But as ſoon as it appeared that he was rather ſuſpected than countenanced by the ſtate, ſome of his pariſhioners refuſed payment of their ſhare of the compoſition for the tythes of their houſes, which upon an amicable law ſuit, had been decreed him in the court of Exchequer, and in ſatisfaction for which, he conſented to accept of 40 l. per ann. This refuſal he bore with patience, and diverting himſelf in his ſtudy, produced ſeveral other learned works; among which his edition of "Marcus Antoninus's Medita-" tions, with his preliminary diſcourſe of the philoſophy of "the Stoics, and commentary (s)," is moſt eſteemed.

Before this time, being unable to perform the duties of his living, he was very willing to reſign, and preſſed it for ſeveral years together; and what aggravated his misfortunes, in 1653 he was drawn into a diſpute with Will. Lilly the famous aſtrologer, about the certainty of his art, which he had maintained was revealed to mankind by the good angels. Our author in his annotations upon Jeremiah, taking notice of this profaneneſs, had uſed the aſtrologer a little roughly, calling him blind buzzard, &c. In return to this, Mr.

(s) The preliminary diſcourſe was reprinted in his Opera Critica, and again in the edition of Marcus in 1697, by Stanhope, who obſerves, that they are an excellent repertory of the morality of the Stoics, which ſays he, Mr. Gataker collected with prodigious labour out of the ancients, and compared with that of the other Pagan philoſophers.

Lilly in his "Annus tenebroſus" reflected upon the divine, to which our author replied, in "A Vindication of the An-"notations, &c." Lond. 1653, 4to. It ſeems he had thought proper before he publiſhed this piece, to conſult Mr. Henry Briggs, (with whom he had been acquainted while that gentleman was mathematical lecturer in St. John's college Cambridge, and afterwards at Greſham) for his opinion in the point, whereupon the profeſſor returned a very round and ready anſwer, that he conceived it to be a mere ſyſtem of groundleſs conceits. To this Mr. Lilly printing an anſwer, wherein he charged his antagoniſt with covetouſneſs and proſtituting his function to worldly views, our author wrote "A diſcourſe apologetical," vindicating himſelf from thoſe calumnies (T).

This laſt piece was publiſhed in 1654. 4to. and the ſame year being ſeized with a fainting fit on Friday night July 7, as Mr. Aſke ſays, or rather the 9th as his ſon aſſures us, about day break he was brought to himſelf by proper aſſiſtance, but continued very weak and feeble, and ſenſible of his approaching end. Accordingly three days after he was ſeized with a fever, and on the 28th he loſt the uſe of the lower part of his body, but retained his ſenſes perfectly to the laſt. Next day towards evening, his ſon prayed by him, in which he joined with great fervency, and being thrown ſoon after into his laſt agonies, he expired in the eightieth year of his age. His corps was interred at his own church, Auguſt enſuing, Mr. Simon Aſhe preaching his funeral ſermon, which was printed in 1655, 4to. with a narrative of Mr. Gataker's life, which has been of ſervice in drawing up this memoir. To the ſermon was annexed ſeveral elegant poems both Engliſh and Latin, to his memory, by Dillingham, Du Port, Dugard, Stillingfleet, Twine, and others. He would never ſuffer his picture to be drawn, and probably 'tis owing to the ſame cauſe, that no ſtone marked the place of his burial (U).

Mr. Aſhe gives him the following character. As to his perſon he was of a middle ſtature, a thin habit of body, a lively countenance, and freſh complexion, of a temperate diet, of a free and chearful converſation, addicted to ſtudy,

(T) This led him to give an account of ſeveral tranſactions of his life, and how he came by his preferments. He was very temperate in his diet and way of living, which was all the reaſon Lilly had for charging him with avarice. Yet the Aſtrologer in defence of his craft, perſecuted him after his death. See his article.

(U) Aubrey's Hiſt. of Surrey; in Rotherhithe.

but not ſecluding himſelf from uſeful company. Of a quick apprehenſion, ſharp reaſon, ſolid judgment, and ſo extraordinary a memory, that though he uſed no common place book, yet he had all his reading in readineſs, as his prodigious number of quotations ſhew. His piety and charity were very exemplary, and his modeſty ſo great, that he declined not only large offers in the country, but alſo eccleſiaſtical dignities, and court preferments, and ſtudiouſly waved the counſel of ſome that had given notice of him to prince Henry, ſon to king James I. and had it in deſign to make way for his admiſſion to a chaplain's place to his highneſs. He was a man ſo moderate and conſcientious, that he would not go the length of any party, which was the true reaſon of his not accepting preferments. M. Gataker's houſe was a private ſeminary for diverſe young gentlemen of this nation, and many foreigners reſorted to him, and lodged at his houſe for advice and direction in their ſtudies.

In the reigns of James and Charles I. he diſliked the high notions, that were regarded then by churchmen, as the maxims of the government, which he rightly foreſaw would be fatal both to them and the church. This kept him at a diſtance from thoſe that were in higheſt authority, and though his patrons at Lincoln's Inn would have procured him a prebend at leaſt, yet he refuſed it, and when it appeared he was not to be gained, it was natural to hold him ſuſpected, in which ſtate he continued for many years. When he came to ſit in the aſſembly of divines at Weſtminſter, for which he never received any thing, he drew upon himſelf the diſlike at leaſt, if not the hatred of ſuch as were zealous for the hierarchy. But when he declared himſelf in that aſſembly in favour of Epiſcopacy, and excepted againſt the ſolemn league and covenant till the words were ſo altered, as to be underſtood only of eccleſiaſtical courts, and what he and thoſe of his opinion, took to be the exorbitant power of biſhops, he loſt the affections of the other party, who were for deſtroying epiſcopacy root and branch. His open declaration againſt the ſubſequent proceedings of thoſe, who reſolved all power and authority into that of the ſword, heightned the averſion of the predominant faction, and expoſed him to that ill treatment which he met with from their tools; who charged him with inconſtancy, changing ſides, and ſquaring his doctrine to the times: whereas he was always conſiſtent in his principles, and inſtead of ſhifting from party to party, was never the inſtrument of any party: but lived contented upon

a very ſmall proviſion, at moſt 100 l. a year, and was reviled for keeping that.

His extenſive learning was admired by the great men abroad, as Salmaſius and others, with whom he held a correſpondence. Axenius ſtiles him a man of infinite reading and exact judgment; and Colomies tells us, that of all the critics of that age, who have written for the advancement of polite learning, there is none ſuperior to him in the talent of explaining authors, and that he was a man of extraordinary application and exactneſs (x): this character was forced from him, by the power of truth itſelf, for he has not ſpared ſuch paſſages as he judged worthy of cenſure. Morhoff ſpeaks of all our author's Latin works with high commendation (y). And Baillet has a chapter concerning his writings, in which he acknowledges his profound ſkill in the learned languages, his great accuracy and admirable ſagacity, but adds, that he was too bold in his conjectures (z). Our author left ſeveral MSS. ſome of which were publiſhed by his ſon Charles, as will be ſhewn in the enſuing article.

In the courſe of his long life he had four wives ſucceſſively. His firſt marriage already taken notice of, was to the widow of Mr. William Capper, to whoſe daughters he was ſo providentially kind in their education, and diſpoſing in marriage to two divines of note, and continuing ſuch a fatherly love to them and theirs; that the world miſtook them for his own children, eſpecially as he had bred them up with two children, ſons of his own. This wife died in childbed of a ſon, who bore his father's name, and after he had ſeen the moſt remote parts of the world, returned home to his father, at whoſe houſe he died. His next wife was daughter to the Rev. Mr. Charles Pinner, who died in childbed of a ſon, Charles, afterwards an eminent divine. Many years were paſſed in widowhood, before he took for his third wife a gentlewoman of a conſiderable family, being ſiſter to Sir George and Sir John Farewel, by whom he had three children, whereof a ſon and daughter died before their mother, but the third, a daughter, ſurvived her father. His laſt wife, was the widow of a citizen, with whom he lived twenty four years, but without iſſue by her, and ſurvived her two years within a few days.

GATAKER (CHARLES), ſon of the preceding, was born at Rotherhithe or Redriff in Surrey, ann. 1614. He

(x) Cimel liter Co. xx.
(y) Polyhiſt. Philoſ.
(z) Jugement de Scavans, vol. ii. p. 279.

was first educated with great tenderness at home by his father, and then sent to St. Paul's school, whence at sixteen years of age, he was removed to Sidney college in Cambridge, and placed under the care of Mr. Richard Dugard, a particular friend and acquantaince of his father. By the assistance of so worthy a tutor, he prosecuted his studies with good success, till he took his batchelor of arts degree. But a few years after becoming acquainted with Lucius lord Falkland, that extraordinary nobleman pleased with Mr. Gataker's learning and open temper, made him his chaplain; and his lordship's seat being near Oxford, the chaplain entered himself a member of Pembroke college in that university, and took his master of arts degree there June 30, 1636. This was a very agreeable situation, and he had a very fair prospect of being preferred by the known generosity and honour of his noble patron, had not his lordship been unfortunately cut off in the civil wars. By that unlucky event, all Mr. Gataker's rising hopes were blasted at present, and he continued unpreferred till 1647, when Charles earl of Caernarvon procured him the rectory of Haggerston or Haggaston, near Winslow in Buckinghamshire.

He was now in the vigour of his age, and besides performing the duties of his parish, after some years he began to think of doing justice to those treasures of his father which had come into his hands. In this resolution, he published the remainder of a miscellaneous collection, the two first books of which had been printed by his father, with a promise of the rest in all six, under the title of "Cinnus sive "Adversaria miscellanea, &c." A collection of miscellaneous remarks, &c. Ann. 1651, 4to. but being prevented by sickness and infirmity which brought on his death, he soon thought himself obliged to compleat it, which he accordingly put into execution, with this title, "Adversaria "miscellanea posthuma, &c." In English, A posthumous Collection of miscellaneous remarks, wherein many places of scripture, and thence also of other writings are explained, Lond. 1659, fol. This was followed by another posthumous piece of his father's, published in 1670, 4to. with the title of "An Antidote against error concerning justifica-"tion: A discourse on Rom. iii. 28, too precious to be "buried in obscurity"(A). To this he subjoined a treatise of

(A) This character seems to proceed form an over-weening fondness of a son's piety to his father. Bp. Bull observes, that herein he had not

own, on the ſame ſubject, entitutled, "The way of truth "and peace; or a reconciliation of St. Paul and St. James, "&c." The ſame year was handed about in MS. ſome animadverſions on Mr. (afterwards biſhop) "Bull's Harmonia Apoſtolica," which our author concealing his name, communicated to ſeveral biſhops by letter, urging them to make uſe of their authority in condemning the doctrines advanced in the Harmonia, as pernicious and heretical, and contrary to the decrees of the church of England, and of all other reformed churches (B). Mr. Gataker was thought herein to ſhew too much heat; and biſhop Bull wrote an anſwer to the animadverſions, in which he reflects ſeverely on the ſon, for publiſhing his father's poſthumous tracts juſt mentioned (C). Mr. Charles Gataker publiſhed ſome other controverſial pieces, the titles of which may be ſeen below (D).

He was never removed by any preferment from Haggeſton; and died there November 20, 1680, and was interred in the chancel of that church. He always adhered to the doctrine of Calvin, upon juſtification and predeſtination. Mr. Nelſon obſerves, that he was a perſon of great violence in his temper, but one well intentioned, and a very zealous Proteſtant, and if he had preſerved more coolneſs of thought, and read more of the Ancients, and fewer of the Moderns, would have made no inconſiderable writer (E).

Biog. Brit. General Dict.

not conſulted the reputation of a parent, who by his great critical knowledge, and other learning, had made himſelf more conſiderable, than to deſerve that ſuch crudities ſhould be publiſhed under his name, at leaſt by a ſon. Reſpon. ad Animadv. 7. p. 118. in Bull's Latin works, fol.

(B) Life of biſhop Bull, p. 401.

(C) The biſhop's anſwer is intituled, Examen Cenſuræ, &c.

(D) Theſe are, 1. "An Anſwer "to five captious queſtions pro- "pounded by a factor for the pa- "pacy, &c." Lond. 1673, 4to. to which is added, a letter to Mr. Fr. M. ann. 1636, written by Lucius lord Falkland. 2. "the Pa- "piſt's bait," or their uſual method in gaining proſelytes anſwered. Lond. 1674, 4to. to which is added a letter of the lord viſcount Falkland to the ſame gentleman. 3. "Exami- "nation of the caſe of the Quakers, "concerning oaths, &c." 1675, 4to. 4. "Ichnographia doctrinæ de "Juſtificatione, &c."

(E) Life of biſhop Bull, p. 145.

GAUDEN (JOHN), was ſon of John Gauden, vicar of Mayfield in Eſſex (A), where he was born in 1605. He had

(A) Newcourt's repertorium, vol. ii. p. 412.

his

his education at the Grammar-ſchool at Bury St. Edmunds in Suffolk, whence he was removed at ſixteen years of age, to St. John's-college in Cambridge, and having made a good proficiency in academical learning, he took his degrees in arts. About 1630, he married a daughter of Sir William Ruſſel of Chippenham in Cambridgeſhire, and was preſented to that vicarage. He alſo obtained the rectory of Brightwell, near Wallingford in Berkſhire, which bringing him near Oxford, he entered himſelf of Wadham college in that univerſity, and became tutor to two of his father-in-law's ſons; ſeveral other young gentlemen, and ſome noblemen were alſo put under his care. At the ſame time, in teaching others, he taught himſelf too, and even ſtole a good part of the night from his natural reſt to proſecute his ſtudies; ſo that he became diſtinguiſhed as a perſon of excellent talents, and an admirable ſcholar. With this character he proceeded B. D. July 22, 1635, and D. D. July 8, 1641.

He had now been ſome years chaplain to Robert earl of Warwick. And that nobleman ſiding with the parliament againſt the king, was followed therein by his chaplain, who being appointed November 29, 1640, to preach before the houſe of commons, adapted his diſcourſe ſo exactly to the humour of the prevailing party, that they made him a preſent of a large ſilver tankard, which was generally made uſe of in his houſe, with this inſcription, "Donum honorarium populi "Anglicani in parliamento congregati, Johanni Gaudenati." This was only an earneſt of future favours. In that diſcourſe he inveighed againſt pictures, images, and other ſuperſtitious uſages of popery, and at the ſame time, expreſſed himſelf with great abhorrence of a civil war then approaching, and of ſeparating the intereſts of the king and his people, exactly in the language of that artful and inſinuating leader in the houſe, Mr. Hampden: and accordingly the parliament next year, preſented our preacher to the rich deanery of Bocking in Eſſex. He accepted the nomination, but did not chuſe to depend entirely upon it, and therefore made friends to Dr. Laud, archbiſhop of Canterbury, then the parliament's priſoner in the Tower, and procured a collation from his grace, undoubtedly the rightful patron (B).

Upon the abolition of the hierarchy, and eſtabliſhment of the Preſbyterian form of church government, he complied with the ruling powers, was choſen one of the aſſembly of

(B) Mr. Wood ſays the houſe of lords ſent the archbiſhop an order to do it. Ath. Ox. vol. ii. col. 312.

divines, who met at Weſtminſter in 1643, and took the Covenant (c) as enjoined by their authority; though he was far from approving of it, and offered to ſome principal authors thereof, his juſt ſcruples and objections againſt it, both as to matter and authority: and though his name was among thoſe, who were to conſtitute the aſſembly of divines (d); yet, it was afterwards ſtruck off the liſt, and Mr. Thomas Godwin put into his room; having publiſhed the ſame year, a piece intituled, "Certain ſcruples and doubts of conſcience "about taking the ſolemn League and Covenant, tended to "the conſideration of Sir Laurence Bromfield and Zacharias "Crafton," 4to: and though at length, he forbore the uſe of the Liturgy of England, yet he preſevered in it longer in his church than any of his neighbours. Nor did he continue any longer openly, to eſpouſe the cauſe of the parliament, than they ſtuck to their firſt avowed principles of reforming only, and not rooting out monarchy and epiſcopacy.

In this ſpirit he was one of thoſe divines, who ſigned the proteſtation which was preſented to the army, againſt trying and deſtroying the king; and not content with joining among others in that cauſe, he diſtinguiſhed himſelf above the reſt by publiſhing a piece, intituled, "The religious and "loyal proteſtation of John Gauden, doctor in divinity, a-"gainſt the preſent declared purpoſes, and proceedings of "the army, and others about the trying and deſtroying our "ſovereign Lord the King; ſent to a colonel, to be pre-"ſented to the lord Fairfax, and his general council of offi-

(c) Dr. Walker's true account of the author of Εικων Βασιλικη, &c. p. 7. and Burnet's Hiſtory of his own Times, vol. i. p. 50. Mr. Wood obſerves, that this was generally affirmed by the Preſbyterians and Fanatics, yet the doctor poſitively denied it, for which he cites his Anti-Baal-Berith, p. 275, 276, where he aſſures the world, that he never took any oaths, but thoſe appointed by law, no proteſtation, no engagement, no league, vow, or negative oaths, and for this Covenant he offered freely to ſome principal authors of it, his many juſt ſcruples and objections againſt it, &c. as above in the text, words which cannot be underſtood to mean any thing leſs than a denial that he ever took it, without a ſhameful prevarication, which is but ill excuſed by not expreſsly mentioning the word Covenant; and it is more for his credit, and far from incredible in itſelf, notwithſtanding, the order enjoining it to be taken by every miniſter, that he was paſſed over, if we conſider his openly eſpouſing the parliament party, and particularly, his connexions with the earl of Warwick, who could eaſily influence ſuch an exemption to his chaplain. So that the matter reſts wholly upon the authorities here appealed to.

(d) He was recommended on this occaſion by Sir Dudley North, and Thomas Chichley, Eſq; Knights for the county of Cambridge. Wood ubi ſupra.

"cers,

"cers, the 5th of January 1648." London 1648. 4to. Nor did his zeal ſtop here, preſently after the king's death he wrote what he called, "A juſt Invective againſt thoſe of "the army and their abettors, who murthered king Charles I. "on the 30th of January 1648, with ſome other poetical "pieces in Latin, referring to thoſe tragical times, written "February 10, 1648" (E).

He went farther ſtill. For having got into his hands, his Majeſty's Meditations, &c. written by himſelf; he took a copy of the manuſcript, and immediately reſolving to print it with all ſpeed, he prevailed with Mr. Royſton, the king's printer, to undertake the work. But when about half printed, a diſcovery was made, and all the ſheets then wrought off were deſtroyed. However, this did not damp Dr. Gauden's ſpirit. He attempted, notwithſtanding to print it again, but could by no poſſible means get it finiſhed, till ſome few days after his majeſty's deſtruction, when it came out under the title of Εικων Βασιλικη, or, "The portraiture of his ſacred "majeſty in his ſolitude and ſufferings." Upon its firſt appearance, the powers then at the helm, were immediately ſenſible how dangerous a book it was to their cauſe, and therefore, ſet all their engines at work to diſcover the publiſher; and having ſeized the manuſcript which had been ſent to the king, they appointed a committee to examine into the buſineſs. Dr. Gauden having notice of this proceeding, withdrew privately in the night from his own houſe to Sir John Wentworth's, near Yarmouth, with a deſign to convey himſelf beyond ſea. But, Mr. Symonds, his majeſty's chaplain, who had communicated the manuſcript to the doctor (F), and had been taken up in a diſguiſe, happening to die before his intended examination, the committe were not able to find out any thing, by any means whatſoever; hereupon, the doctor changed his reſolution, and ſtayed in England (G): where he directed his conduct with ſo much policy, as to keep his preferments during the ſeveral periods of the uſurpation, notwithſtanding, he publiſhed ſeveral treatiſes in vindication of the church of England and its miniſters, as may be ſeen below (H).

In

(E) This, however, was not publiſhed till after the Reſtoration in 1662.

(F) He was rector of Raine in Eſſex, which being in the neighbourhood of Bocking, he had contracted a friendſhip with our author.

Hollingworth's Defence of Εικων Βασιλικη, p. 16.

(G) Truth brought to Light, p. 35, a pamphlet by Ludlow.

(H) Theſe are; 1. Hieraſpiſtes, or, A Defence by way of Apology of the Miniſters of the Church of England,

In 1659, as ſoon as the firſt dawn of the Reſtoration began to ſhew itſelf, the doctor printed Ἱερὰ δάκρυα, Eccleſiæ Anglicanæ ſuſpiria; "The tears, ſighs, complaints and "prayers, of the church of England, ſetting forth her former conſtitution, compared with her preſent condition, "alſo the viſible cauſes and probable cures of her diſtemper," in four books, fol. The ſame year upon the death of biſhop Brownrigg, he ſucceeded him as preacher to the temple (1): and upon the return of king Charles II. he ſucceeded the ſame biſhop in the ſee of Exeter, in November 1660, having been made king's chaplain before. The value of a biſhopric was greatly enhanced at this time, by the long intermiſſion that had happened in renewing the leaſes of their eſtates during the abolition of epiſcopacy. In this view, the nomination to Exeter might be looked upon as a preſent from his majeſty of twenty thouſand pounds, ſince our biſhop received that ſum in fines on the renewal of leaſes (K).

But he did not ſit down content here, he thought his ſervices deſerved ſomething more. He had already publiſhed his Anti-ſacrilegus, or, "A Defenſative againſt the plauſible "or gilded poiſon of that nameleſs paper, ſuppoſed to be the "plot of Cornelius Burges and his partners, which tempts

England, Lond. 1693. 4to. 2. The caſe of miniſters maintenance by tythes (as in England) plainly diſcuſſed in conſcience and prudence. Lond. 1653. 4to. N. B. Tythes were aboliſhed about this time. 3. Chriſt at the wedding, or, a treatiſe of Chriſtian marriages to be ſolemnly bleſſed by miniſters. N. B. Juſtices of the peace were empowered to perform that rite in thoſe times. 4. A petitionary Remonſtrance preſented to O. P. [Oliver Protector] by John Gauden, D. D. a ſon, ſervant, and ſupplicant for the church of England, in behalf of many thouſands, his diſtreſſed brethren, miniſters of the Goſpel, and other good ſcholars, who were deprived of all public employment [viz. by his declaration of January 1, 1655.] Lond. 1659. Archbiſhop Uſher went to the protector at the ſame time to intercede for them. Beſides theſe, he publiſhed with the ſame ſpirit of vindicating the doctrine of the church of England; A diſcourſe concerning public oaths, and the lawfulneſs of ſwearing in judicial proceedings in order to anſwer the ſcruples of the Quakers. Lond. 1649, and again in 1662.

(1) Wood ibid. That prelate died December 17, 1659, and his funeral ſermon was preached by our author, who printed it with his life ſubjoined.

(K) Several evidences in the controverſy, concerning Εἰκὼν Βασιλική, by J. Young, p. 26. Lond. 1703. 4to. Ludlow tells us, that in order to procure a tranſlation, he alledged to the king, that Exeter had a high rack but a low manger: if ſo, however, his ambition and greedineſs in the ſpeech may be cenſured, yet the addreſs to the witty king Charles II. was not ill judged. In the mean time, he ſeems not to have been wanting to his duty at Exeter, an inſtance of which is implyed in his counſel delivered to forty four Preſbyters and Deacons, after they had been ordained by him January 13, 1660, publiſhed the ſame year in folio.

"plot

"the king's majeſty by the offer of 500,000l. to make "good by an act of parliament, to the purchaſers of biſhops "lands, &c. their illegal bargain for ninety-nine years." 1660. 4to. As alſo his Analyſis, againſt the Covenant in defence of the Hierarchy; and his Anti-Baal-Berith, or, "The "binding of the Covenant and all the Covenanters to their "good behaviour, &c. With an anſwer to that mon-"ſtrous parodox of no ſacrilege, no ſin, to alienate church "lands, without, and againſt all laws of God and Man." Theſe were all printed before his promotion to the ſee of Exeter (M). His zeal continued to glow with equal ardor the two following years: In his life of the famous Hooker, prefixed to an edition of that great man's works, publiſhed by him in 1661; and again in his "Pillar of gratitude, "humbly dedicated to the glory of God, the honour of his "majeſty, &c. for reſtoring epiſcopacy." In 1662. fol. But above all, he particularly pleaded his merit in reſpect to the Εικων Βασιλικη. He applied to the earl of Clarendon, in a letter dated December 28, 1661, with a petition to the king; wherein, having declared the advantages which had accrued to the crown by this ſervice, he adds, that what was done like a king, ſhould have a king-like retribution. And in another letter to the duke of York, dated January 17, the ſame year, he ſtrongly urges the great ſervice he had done, and importunately begs his royal highneſs to intercede for him with the king. Lord chancellor Hyde thought he had carried his merit too far, with regard to the king's book; and, in a letter to him, dated March 13, 1661. writes thus, "The particular, "you mention, has indeed been imparted to me as a ſecret: I "am ſorry, I ever knew it, and when it ceaſes to be a ſe-"cret, it will pleaſe none but Mr. Milton" (N).

However,

(M) Mr. Wood obſerves, that king Charles II. taking notice that his chaplain had upon all occaſions taken worthy pains in the pulpit, and at the preſs, to reſcue his majeſty and the church of England, from all the miſtakes and heterodox opinions of ſeveral and different factions, as alſo, from the ſacrilegious hands of thoſe falſe brethren, whoſe ſcandalous converſation was conſummate in devouring church lands, and then with impudence to make ſacrilege lawful; I ſay, for theſe ſervices his majeſty conferred on him the biſhopric of Exeter. Ath. Ox. ibid.

(N) See an account of the controverſy about the author of Εικων Βασιλικη, in Biog. Brit. vol. iv. p. 2179. et ſeq. Rem. (H)

(O) Le Neve's Faſti, p. 300. Our author, it ſeems, in his "Pillar of Gratitude," had remarked, that the projects of Preſbyterians have froth in their heads, and blood in their bottom, as the water of thoſe that labour with the ſtone and ſtrangury, and have their wounds from within.

This

However, he ſtuck cloſe now to the court, and in compliance to the meaſures then upon the carpet, he drew up a declaration for liberty of conſcience extending to Papiſts, of which a few copies were printed off, though preſently called in; and, he was about the ſame time employed to draw up another declaration of indulgence to the Quakers, by an exemption from all oaths. He alſo wrote, "Conſiderations "touching the Liturgy of the Church of England in refe- "rence to his Majeſty's late declaration, and in order to a "happy Union in Church and State," 1660. 4to. So that he obtained a removal to the ſee of Worceſter, to which he was elected May 23, 1662, and confirmed the 10th of June following. But this promotion he was ſo far from being ſatisfied with, that he looked upon it as an injury. He had, it ſeems, applied to the king for the rich biſhopric of Winchеſter, and having flattered himſelf with the hopes of a tranſlation thither. The regret and vexation at the diſappointment is thought to have thrown him into a violent fit of the ſtone and ſtrangury, which put a period to his life, September 20, this year. His corps was interred in the choir of Worceſter cathedral, and a handſome monument with an inſcription, was afterwards erected to his memory.

After his death, his widow being left with five children, four ſons and a daughter, in conſideration of the ſhort time he had enjoyed his great preferments, and the charge of removing from Exeter to Worceſter, petitioned the king for the half year's profits of the laſt biſhopric; but her petition was rejected as unreaſonable, on account of the large fortune that came into the biſhop's hands at his firſt coming to Exeter. As to his character, it is certain he was an ambitious man, which, as is uſually the caſe, occaſioned the moral part to be ſeverely ſifted. In which reſpect, the behaviour of his relict, though otherwiſe intended, was far from being of ſervice to his memory. In a letter to one of her ſon's, after the biſhop's

This being obſerved by one of that ſect, when the biſhop was ſeized with this diſtemper, he publiſhed what follows. "It pleaſed God, within a few days after the publiſhing of this book, to ſmite the biſhop with that tormenting diſtemper, which he there makes uſe of to ſet off his falſe and ſcandalous impeachment, &c. He lay in a very great extremity of torture, and by reaſon of the ſtopping of his water, his life was in great hazard, and he was forced to ſend for a ſurgeon who relieved him, when his water was froth at the top, and blood at the bottom." Mirabilis Annus Secundus, &c. Numb. xxi. p. 86, 87. Mr. Wood ſeems to doubt the truth of this ſtory, and declares, he knew not what the diſeaſe was which took the biſhop out of this world. Ath. Ox. vol. ii. col. 315.

death,

death, ſhe calls the Εικων Βασιλικη, The Jewel, and ſaid, her huſband had hoped to make a fortune by it; and that ſhe had a letter of a very great man's, which would clear up that he writ it. This aſſertion, as the earl of Clarendon had predicted, was eagerly eſpouſed by the anti-royaliſts, in the view of diſparaging king Charles I., and that kindling the indignation of thoſe who thought his majeſty greatly injured thereby; theſe, in return, expoſed the dark ſide of our biſhop's picture to full view, and repreſented him as an unconſtant, uncertain, ambiguous, and lukewarm perſon, covetous of preferment, haſty and impatient in the purſuit of it, and deeply tinctured with folly and vanity; and upon the whole, an unhappy blemiſh and reproach of the ſacred order. Nor is biſhop Kennet's cenſure leſs ſevere, though conveyed in a ſomewhat leſs intemperate language, when he tells us, that Dr. Gauden was capable of underwork, and made himſelf a tool to the court, by the moſt ſordid hopes of greater favour in it. This charge is ſupported only by two inſtances, viz. his drawing up the two declarations, already mentioned, for liberty of conſcience to the Papiſts, and indulgence to the Quakers, in reſpect to taking an oath. The latter of which we have ſeen paſſed into an act of parliament, and the policy and juſtice of the former atteſted by a connivance to all loyal Papiſts, or ſuch as deny the Pope's power to diſſolve their allegiance to their lawful ſovereign, which was the expreſs motive for making the declaration. The moſt candid character of him, is that left us by Mr. Wood, viz. that he was eſteemed by all who knew him, to be a very comely perſon, a man of vaſt parts, and one that had ſtrangely improved himſelf by unwearied labour, and was particularly much reſorted to, for his moſt admirable and edifying way of preaching.

However, it is certain, he had too luxuriant an imagination, which betrayed him into a rankneſs of ſtile in the Aſiatic way; and from thence, as biſhop Burnet argues with others, it may be certainly concluded, that not he, but the king himſelf was the true author of the Εικων Βασιλικη; in which, there is a nobleneſs and juſtneſs of thought, with a greatneſs of ſtile, that made it be looked on as the beſt writ book in the Engliſh language.

Soon after his death there came out written by him, "A "Diſcourſe of artificial beauty in point of conſcience be- "tween two Ladies." 1662. 4to. This was followed by another tract, publiſhed together, with ſome on the ſame ſubject by Whitgift, Hooker and Sanderſon, under the title of

"Prophecies

"Prophecies concerning the return of Popery." 1663. 4to. Theſe were aimed at the ſectaries, who were ſaid to be opening a door at which Popery would certainly enter. Laſtly, in 1681, there appeared in 12mo. "The whole "Duty of a Communicant," &c. with biſhop Gauden's name prefixed to it.

GAY (JOHN), an original poetic genius, was deſcended of an ancient family, which derived his name from Gilbert le Gay of Hampton Gay in Oxfordſhire, who in right of his wife, the daughter and heir of the family of Curtoyſe, or Curtis, became poſſeſſed of the lordſhip of Goldworthy in Devonſhire, the ancient ſeat of the name of Gay for many generations. Our author was born in the year of the Revolution 1688, near Barnſtaple in that county, and put to the free-ſchool there under an excellent maſter, who being bred at Weſtminſter, taught in the method of that ſchool. Thus he had the advantage of being imbued with a juſt taſte of the claſſics; but the family eſtate being much reduced, his fortune was not ſufficient to ſupport him as a gentleman (A), and therefore, his friends choſe to breed him to ſome genteel trade. Accordingly, he was put apprentice to a ſilk-mercer in London. But this ſtep was taken without conſulting the youth's taſte and temper. The condition of an apprentice appeared too illiberal; he was not made it ſeems for a counter-caſtor. The ſhop ſoon became his averſion, he was ſeldom ſeen in it, and in a few years his maſter, upon the offer of a ſmall conſideration, willingly conſented to give up his indentures: having thus purchaſed the eaſe of his mind, he indulged himſelf freely and fully in that courſe of life, to which he was irreſiſtibly drawn by nature. Genius concurred with inclination; poetry was at once his delight and his talent; and he ſuffered not his muſe to be diſturbed, by any diſagreeable attention to the expence of cultivating it.

Theſe qualities recommended him to ſuch company and acquaintance as he moſt affected; and among others, to dean Swift and Mr. Pope, who were exceedingly ſtruck with the open ſincerity, and undiſguiſed ſimplicity of his manners, and the eaſineſs of his temper. To this laſt gentleman he addreſſed the firſt fruits of his muſe, intituled, Rural Sports, a Georgic, printed in 1711. This piece diſcovered a rich

(A) In his Rural Sports he ſays:

He never had been bleſt by fortune's hand,
Nor brighten'd plowſhares in paternal land.

poetical

poetical vein, peculiar to himſelf, and met with ſome agreeable atteſtations of it's merit, that would have been enjoyed with a higher reliſh, had not the pleaſure been interrupted by the ill ſtate of his finances, which by an uncommon degree of thoughtleſsneſs and cullibility (B), were reduced now to a low ebb. Our poet's purſe was an unerring barometer of his ſpirits, which ſinking with it, left him in the apprehenſion of a ſervile dependance, a condition he dreaded above any thing that could befal him. However, the clouds were ſhortly diſpelled by the kindneſs of the ducheſs of Monmouth, who appointed him her ſecretary in 1712, with a handſome ſalary. This ſeaſonable favour ſeating him in a coach, though not his own, kindled his muſe into a new pregnancy. He firſt produced his celebrated poem, called, "Trivia, or, the Art of walking the Streets." And the following year, at the inſtance of Mr. Pope, he formed the plan of his Paſtorals. There is not perhaps in hiſtory a more remarkable example of the force of friendſhip in an author, than was the undertaking and finiſhing this inimitable poem. Mr. Pope in his ſubſcription of the Hanover-club to his tranſlation of the Iliad, had been ill uſed by Mr. Philips their ſecretary, and his rival in this ſpecies of poetry: The tranſlator highly reſented the affront, and meditating revenge, intimates to his friend Gay, how greatly it was in his power to pluck the bayes from this envied rival's forehead. Our author immediately engages in his friend's quarrel, and executes his requeſt even beyond his expectation. The rural ſimplicity neglected by Pope, and admired in Philips, was found in it's true guiſe only in the "Shepherd's Week." Here only nature was ſeen exactly ſuch as the country affordeth, and the manner meetly copied from the ruſtical folk therein. This exquiſite piece came out in 1714, with a dedication to lord Bolingbroke (C).

In the mean time, ſo noble a way of ſerving his friend, was the ſure way of ſerving himſelf. The moſt promiſing views opened to him at court, he was careſſed by ſome leading perſons in the miniſtry, and his patroneſs rejoiced to ſee him taken from her houſe to attend the earl of Clarendon, as ſecretary in his embaſſy to the court of Hanover the ſame year. But, whatever were his hopes from this new advancement, it is certain, they begun

(B) Theſe are the words of dean Swift many years afterwards, who there obſerves, that Providence never deſigned him, for this reaſon, to be above two and twenty. Letter 33d in Pope's Works, vol. ix. edit. 1742.

(C) Dean Swift merrily calls this dedication, our author's original ſin againſt the court, viz. in the ſucceeding reigns. Ibid. Lett. vi.

and

and ended almoſt together; for queen Anne died in fifteen days after their arrival at Hanover. However, this did not prove an irreparable loſs; his preſent ſituation made him perſonally known to the ſucceeding royal family, and returning home he made a proper uſe of it, in a handſome compliment on the princeſs of Wales, conſort to his preſent majeſty king George II. at her arrival in England (D). This addreſs procured him a favourable admittance at the new court, and that raiſing a new flow of ſpirits, he wrote his incomparable farce, "The what d'ye call it," which was brought upon the ſtage before the end of the ſeaſon, and honoured with their royal highneſſes preſence. The profits, likewiſe, brought ſome uſeful recruits to his fortune, and his poetical merit being endeared by the ſweetneſs and ſincerity of his nature, procured him an eaſy acceſs to perſons of the firſt diſtinction, and he paſſed his time among the great with much ſatisfaction, notwithſtanding the baulk of his expectation of ſome ſubſtantial favour from the new court, where he met with nothing better than a ſmile. In 1716, he made a viſit to his native country at the expence of lord Burlington, and he paid his lordſhip with an humorous account of the journey. The like return was made for Mr. Pultney's [the preſent earl of Bath] favour, who took him in his company the following year to Aix in France (E).

This jaunting about with ſome decent appointments, was one of the higheſt reliſhed pleaſures of Mr. Gay's life (F), and never failed of calling forth his muſe. Soon after his return from France, he introduced to the ſtage, "The three hours after marriage." His friends, Mr. Pope and Dr. Arbuthnot, had both a hand in this performance, and the two principal characters were acted by two of the beſt comedians at that time: yet, with all theſe helps and advantages, it was very ill received, if not condemned the firſt night (G). Our author ſtood the brunt with an unuſual degree of magnanimity, which ſeems to be inſpired by a hearty regard for his partners, eſpecially, Mr. Pope, who was greatly affected with it: Mr. Gay continued as before to mix with

(D) See his "Epiſtle to a Lady "occaſioned by the arrival of her "royal highneſs the Princeſs of "Wales;" printed in his Works.

(E) They are both printed in his Works. This laſt ſhews on which ſide his friends lay, for Mr. Pultney had reſigned his place of ſecretary of war, in April preceeding. Salmon's Chron. Hiſt. anno 1717.

(F) This foible is rallied by dean Swift, with his uſual kind ſeverity to our author. See Letters xlix. and lvii. in Pope's Works, vol. ix.

(G) Cibber's Lives of the Poets, who obſerves, the two players were Johnſon and Mrs. Oldfield.

quality,

quality, and ſo encircled ſtood invulnerable. In 1718, he accompanied Mr. Pope to the lord Harcourt's ſeat in Oxfordſhire, where they clubb'd wits in conſecrating to poſterity the death of two ruſtical lovers, unfortunately killed in the neighbouring fields by a ſtroke of lightening (H).

In 1720, he recruited his purſe again by a handſome ſubſcription to his poems, which he collected and printed in two vols. 4to. But falling into the general infatuation of that remarkable year, he loſt all his fortune in the South-ſea ſcheme, and conſequently all his ſpirits. In reality, this ſtroke had almoſt proved fatal to him, he was ſeized with a violent cholic, and after languiſhing ſome time, removed in 1722, to Hampſtead, for the benefit of the air and waters; but by the aſſiſtance of Dr. Arburthnot, who conſtantly attended him, at length he recovered, and ſet about writing his tragedy called, "The Captives;" which when finiſhed, he had the honour of reading from the manuſcript to queen Caroline, then princeſs of Wales in 1724. Her royal highneſs alſo promiſed him further marks of her favour, if he would write ſome fables in verſe for the uſe of the duke of Cumberland. Accordingly, he undertook the taſk, and publiſhed the fables in 1726, with a dedication to that prince. All this was done againſt the advice of Mr. Pope, the duke being then only an infant; and the reſult happened as that friend preſaged, to be very diſagreeable to him (I).

Upon the acceſſion of his preſent majeſty to the throne, he was offered the place of gentleman-uſher to the then youngeſt princeſs Louiſa; a poſt which he thought beneath his acceptance (K): and reſenting the offer as an affront; in that ill-humour with the court, he wrote the famous "Beggars Opera," which being brought upon the ſtage in the beginning of November 1727, was received with greater applauſe than had ever been known on any occaſion. For beſides, being acted in London ſixty-three days, without interruption, and renewed the next ſeaſon with ſucceſs, it ſpread into all the great towns of England, was played in many places to the thirtieth and fortieth time; at Bath and Briſtol fifty, &c. It made it's progreſs into Wales, Scotland, and Ireland, where it was performed twenty-four days ſucceſſively; and laſtly, was acted in Minorca. The

(H) See Mr. Gay's letter to Elijah Fenton, in Biogr. Brit.

(I) Dean Swift obſerves, that in the Fables he was thought to be ſomething too bold with the court. Intelligencer, No 3[illegible].

(K) He excuſed himſelf as being too far advanced in life. Dean Swift is very merry upon it, and obſerves to him, that O. Cromwell did not begin to appear till he was older Ibid. [illegible].

ladies carried about with them the favourite ſongs of it in fans, and houſes were furniſhed with it in ſcreens. The fame of it was not confined to the author only: the perſon who acted Polly, till then obſcure, being all at once the favourite of the town; her pictures were engraved, and ſold in great numbers; her life written; books of letters and verſes to her publiſhed, and pamphlets made of her ſayings and jeſts (L); and to crown all, after being the mother of ſeveral ante-nuptial children, ſhe obtained the title and rank of a ducheſs by marriage. There is ſcarcely, if at all, to be found in hiſtory an example, where a private ſubject undiſtinguiſhed either by birth or fortune, had it in his power to feaſt his reſentment ſo richly at the expence of his ſovereign. But this was not all: He went on in the ſame humour, and caſt a ſecond part in the like-faſhioned mold; which being excluded from the ſtage by the lord Chamberlain, he was encouraged to print with the title of Polly, by ſubſcription, and this too, conſidering the powers employed againſt it, was incredibly large (M). Neither yet did it end here. The duke and ducheſs of Queenſberry, took part in reſenting the indignity put upon him by this laſt act of power, reſigned their reſpective places at court, took our author into their houſe and family, and treated him with all the endearing kindneſs, of an intimate and much beloved friend.

Theſe noble additions to his fame, his fortune, and his friendſhips, inſpired him with freſh vigour, raiſed him to a degree of confidence and aſſurance, and he was even prompted to think that "The Wife of Bath," deſpiſed and rejected as it had been (N), might with ſome improvements, which he could now give it, be made to taſte the ſweets of this happy change in his fortune. In this temper he reviſed and altered it, and brought it again new dreſſed upon the ſtage in 1729, but had the mortification to ſee all his ſanguine hopes of its ſucceſs blaſted; it met with the ſame fate in the play-houſe as formerly. This rebuff happened in March 1729-30: and thereupon, the evil ſpirit of melancholy entered into him; which with the return of his conſtitutional diſtemper the cholic, gave a new edge to the ſenſe of his diſappointments at court, with reſpect to the Beggars Opera. In that ſatire, he had it ſeems flattered himſelf with the hopes of awing the court into a

(L) Swift's Intelligencer, No. 111.

(M) It was ſaid, that he got more this way, than he could have done by a bare theatrical repreſentation. Cibber, the father, in his Apology, p. 144.

(N) viz. In 1714, when it was firſt acted. Cibber's Lives of the Poets.

diſpoſition to take him into favour, in the view of it's being neceſſary to keep ſo powerful a pen in good humour, and engaging it on their ſide.

This laſt refinement upon his miſery, added to the former indignities, threw him into a dejection, which he in vain endeavoured to remove by another tour into Somerſetſhire, in 1731. In ſhort, he grew incurable. But the ſtate both of his body and mind, cannot be ſo ſatisfactorily deſcribed, as it is in his own account of it to Mr. Pope. "My melancholy (ſays he) increaſes, and every hour threatens me with ſome return of my diſtemper. Nay, I think, I may rather ſay, I have it on me. Not the divine looks, the kind favours and expreſſions of the divine ducheſs, who hereafter ſhall be in place of a queen to me, nay, ſhe ſhall be my queen, nor the inexpreſſible goodneſs of the duke can in the leaſt cheer me. The drawing room no more receives light from theſe two ſtars. There is now (what Milton ſays in Hell) darkneſs viſible. O that I had never known what a court was. Dear Pope, what a barren ſoil (to me ſo) have I been ſtriving to produce ſomething out of! Why did not I take your advice before my writing fables for the duke, not to write them, or rather to write them for ſome young nobleman? It is my hard fate, I muſt get nothing, write for them or againſt them." In this diſpoſition, it is no wonder that we find him rejecting a propoſal, made to him by this laſt mentioned friend in 1732, of trying his muſe upon the Hermitage, then lately built by queen Caroline in Richmond-gardens: to which he anſwers with a fixed deſpondency, that "he knew himſelf unworthy of royal patronage."

However, in the ſweetly delightful retirement of Ameſbury, a ſeat of his noble patron, near Stonehenge upon Saliſbury plain, he found lucid intervals enough to finiſh his opera called, Achilles, and coming with the family to his grace's houſe in Burlington-gardens, to paſs the winter ſeaſon, he gave that piece to the play-houſe, and the week after was ſuddenly ſeized with a violent inflammatory fever, which ending in a mortification of his bowels, in three days put a period to his life, December 11, 1732. In his ſhort illneſs he was attended by two phyſicians, beſides Dr. Arbuthnot, who particularly obſerved, that it was the moſt precipitate caſe he ever knew; meaning, after the fever ſhewed itſelf: for there were prognoſtics enough to predict his approaching end long before, and he himſelf was ſenſible of it. In the beginning of October, he ſent Mr. Pope the laſt gift, as a token to be kept in remembrance of his dying friend, declaring, that he

found by many warnings he had no continuing city here. "I begin (says he) to look upon myself as one already "dead, and desire, my dear Mr. Pope, whom I love as my "own soul, if you survive me, as you certainly will, if a "stone should mark the place of my grave, see these words "put upon it:

Life is a jest, and all things shew it,
I thought so once, but now I know it.

"With what else you may think proper." This dying request was executed by that friend with remarkable piety (o), and the whole epitaph inscribed on a very handsome marble monument, erected to his memory by the duke and duchess of Queensberry, who took care to have his body interred with a suitable funeral solemnity. The corps was brought by the company of upholders, from his grace's house to Exeter-change in the Strand, where after lying in a very decent state, it was drawn in a herse trimmed with plumes of black and white feathers, attended with three mourning coaches and six horses to Westminster-Abbey, at eight o'clock in the evening, on the 23d of December: the pall was supported by the earl of Chesterfield, the lord viscount Cornbury, the honourable Mr. Berkely, general Dormer, Mr. Gore, and Mr. Pope; the service being performed by the then dean, Dr. Wilcox, bishop of Rochester, the choir attending. He was interred in the South-cross-isle, against the tomb of Chaucer, near the place where stands his monument.

The opera of Achilles was brought upon the stage soon after his death, and met with a very good reception, which was greatly promoted by the duke of Queensberry, who was uncommonly assiduous in patronizing it; and who, as Mr. Pope observes, acted in this, and every thing else, more than the part of a brother to his deceased friend. It was also, through the influence of his example, that the profits of the representation were given by the managers of the play-house to our author's two widow sisters, Katherine and Johanna, relicts of Mr. Ballet and Mr. Forteſcue, who as heirs at law, shared his fortune (about the sum of 3000 l.) equally between them; which disposition was agreeable to his own desire, and

(o) His moral character is particularly insisted on; perhaps, the more, as it had been aspersed by Jacob in his Lives of the poets; which, however, had been revenged by Pope in the Dunciad, lib. iii. ver. 149, 150. first edition.

there-

therefore it was that he made no will. He left ſeveral manuſcripts behind him, ſome of which came into the hands of Mr. Pope, who for that part of them, took care no doubt (as he promiſed dean Swift) to ſuppreſs ſuch as he judged unworthy of him. A few years after his death, there was publiſhed under his name a comedy, called, "The Diſtreſſed "Wife," the ſecond edition of which was printed in 1750; and in 1754, there appeared a humorous piece inſcribed to him, with the title of "The Rehearſal at Goatham." Gen. Dict. Biograph. Britan.

GAZA (THEODORE), a very eminent man at the time of the reſurrection of letters in Europe, was born at Theſſalonica in Greece in the year 1398. Some have called him Theodore de Gaza, as if he had been a native of that village; but they were wrong in ſo doing. His country being invaded by the Turks, he was obliged to quit it; and in the year 1430, he went into Italy, to ſeek that tranquility abroad, which was denied him at home. He applied himſelf immediately on his arrival there to learn the Latin tongue; and for that purpoſe, put himſelf under the tuition of Victorinus de Feltre, who taught it at Mantua. He was, indeed, paſt the age, when languages are moſt eaſily attained, yet he made himſelf ſuch a maſter of the Latin, that he ſpoke and wrote it with the ſame facility and elegance, as if it had been his native tongue: though Eraſmus is of opinion, that he could never fairly diveſt himſelf of his Greek idiom. His uncommon parts and learning ſoon recommended him to public notice: and particularly, to the patronage of cardinal Beſſarion. Gaza had taken a very fair and exact copy of Homer's Iliad; for tranſcribing ancient authors was a means, which the learned for want of a better, frequently had recourſe to, before the invention of printing, to ſupport themſelves and their families. This copy, done by ſo illuſtrious a hand, the cardinal was extremely deſirous to purchaſe; and he did obtain either that, or one like it, which is ſtill extant in his library at Venice. Fabric. Bibl. Gr. vol. ix. Niceron, &c. tom. xxix. In Ciceroniano.

About the year 1450, he went to Rome, being called thither by pope Nicholas V. with many other profeſſors of the Greek tongue, ſcattered about Italy, in order to tranſlate the Greek authors into Latin. Great jealouſies and diſſentions aroſe among theſe learned thus aſſembled; and an actual quarrel broke out between Gaza and Georgius Trapezuntius in particular. Paul Jovius, however, aſſures us, that he not only far ſurpaſſed all the Greeks his fellow-labourers and contemporaries in learning and ſolidity of judgment, but alſo, Hody de Græcis Illuſtribus, &c. p. 61. Lond. 1742.

in the knowledge of the Latin; which, says Iovius, he attained to that supreme degree of perfection, that it was not easy to discern, whether he wrote best in that or his own native tongue. On account of these extraordinary qualities no doubt it was, that he was admitted to such a familiarity with cardinal Bessarion, as to be called by him in some of his writings his friend and companion.

Nicholas V. dying in the year 1456, Gaza went to Naples, where he was honourably received by king Alphonsus, to whom he had been well recommended: but this prince dying in 1458, he returned to his patron the cardinal at Rome, who soon after gave him a benefice in Calabria. This would have been a very competent provision for a man so temperate in all things as he was, but yet he was always poor and in distress; for he was so extremely attentive to his literary profession, that he left the care and management of his substance and revenues to servants; which was as sure a way to grow needy, as if he had spent them in the most extravagant manner himself. There goes a story, that towards the latter end of his life, he went to Rome, with one of his performances finely written upon vellum, which he presented to pope Sixtus IV. expecting to receive from his holiness an immense reward for so curious and valuable a present. But the pope, it is said, having cooly asked him the expence he had been at, gave him but just what was sufficient to defray it: which moved the indignation of Gaza to that degree, that he could not forbear saying, that "it was high time to "return to his own country, since these over-fed asses at Rome "had not the least relish for any thing but weeds and "thistles, their taste being too depraved for what was good "and wholesome." Pierius Valerianus, who relates this in his book De infælicitate literatorum, adds, that Gaza flung the money into the Tiber, and died soon after of disappointment and grief. He died at Rome, and in the year 1478, which might, for any thing we know, be soon after the presentation of his book: he might die too of disappointment, though there is no reason to impute it to that, for he was eighty years of age; but that out of vexation, be it ever so great, he should fling any sum of money into the Tiber, and at a time too, when he could not but be in the extremest want of it, is highly improbable, and carries much the air of a fable.

His works may be divided into original pieces and translations, of the former æra; 1. Grammaticæ Græcæ libri quatuor. Written in Greek, and printed first at Venice in

1495

1495: afterwards at Basil in 1522, with a Latin translation by Erasmus. 2. Liber de Atticis Mansibus, Græce. By way of supplement to his grammar, with which it was printed with a Latin version. 3. Epistola ad Franciscum Philelphum de origine Turcarum, Græce, cum versione Leonis Allatii. Printed in the Symmicta of the Translator at Cologne in 1653. His translations are also of two sorts; from Greek into Latin, and from Latin into Greek. Of the latter sort are Cicero's pieces, De Senectute, and De Somnio Scipionis: both printed in Aldus's edition of Cicero's works in 1523. 8vo. Of the former sort are, Aristotelis libri novem Historiæ Animalium; de partibus animalium libri quatuor: et de generatione animalium libri quinque. Latine versi. Venet. 1476. It was Aristotle's History of Animals, which seems to have laid the foundation of the enmity, between Gaza and George Trapezuntius. Trapezuntius, it seems, had translated the same work before Gaza: and though Gaza had made great use of Trapezuntius's version, yet in his preface he boasts, that he had neglected to consult any translations whatever and he declared contemptuously withal, that his design was not to enter the list with other translators, or to vie with those, whom it would be so easy to conquer. This Trapezuntius resented, and took an opportunity of abusing him for. The same history of animals, or rather, as Pierrius Valerianus says, his divine elucubrations upon it, were memorable on another account; for it is said to have been the work, which he presented in a Latin translation to pope Sixtus, and for which he underwent so severe a disappointment. He translated also several other Greek pieces into Latin: as, Aristotelis Problemata, Theophrasti Historiæ plantarum libri decem, Alexandri problematum libri duo, Æliani liber de instruendis aciebus, Joannis Chrysostomi Homiliæ quinque de incomprehensibili Dei Natura. There is also a piece or two, which has never been published.

There is no man of learning, spoken of in higher terms, and more universally, than Gaza. Scaliger used to say, that "of all those who revived the belles lettres in Italy, there "were not above three, that he was inclined to envy: the "first was Theodore Gaza, who was certainly a great and "learned man, though he has committed some mistakes in "his version of Aristotle's history of animals. The second "was Angelus Politianus; and the third was Picus of Mi- "randula." In another place, he calls him doctissimus, a most learned man; commends his grammar; and says, that "he ought to be ranked among the best translators of Greek "authors

Scaligerana, Prima, p. 102.

Scaligerana, Posterior.

"authors into Latin." Huetius, in a book written on purpose to determine the merit of translators, observes, that "though he does not differ from the judgment of Joseph "Scaliger, in regard to Gaza's translations, where he allows "that some things might be better, and some entirely altered; yet, that upon the whole he should be glad, if all "translators would do as well, would exhibit the same fi-

De Claris Interpretibus.

"delity, perspicuity, and elegance, that Gaza has done." All these elogies, notwithstanding, Gaza was one of those, whom Pierius Valerianus thought proper to record in his book, De infelicitate literatorum: in short, he was, as we have said, poor and frequently distressed; which, however, was not owing to his learning, but to his neglect in cultivating the art of oeconomy, an art of infinitely more value by itself, than the knowledge of all the languages in the world without it.

GELASIUS the forty eighth bishop of Rome, was chosen in the beginning of the year 492, in the room of his predecessor Felix, after a vacancy of five days only. He was the son of one Valerius, by birth an African according to some, and as others say a Roman (A). He was no sooner installed, than he wrote a most respectful letter to Anastasius the emperor, to acquaint him with his promotion, and recommend to his protection the Catholic Church, and the faith of Chalcedon. To this letter the emperor returned no answer (B): but Euphemius, bishop of Constantinople, to whom the pope had not condescended to notify his election, as was customary, wrote to him the first, to let him know that he must not think of having the name of Acaclus struck out of the diptychs, which the people of Constantinople would never suffer (C), since Acacius had never been guilty of any heresy, that his faith had never been so much as suspected, that he had indeed communicated with Mongus (D), but not till Mongus had publicly abjured the errors with which he was charged; that Acacius had been tried,

(A) Perhaps he was a native of Africa, but born a Roman (for so he stiles himself Gelas. ep. viii. Cecil. tom. i. p. 318.) in the sense that St. Paul was a Roman, though born in Tarsus.

(B) Anastasius was strongly inclined to the doctrine of Eutyches, and began his reign with granting liberty of conscience to all his subjects. Evagr. lib. iii. c. 29. Theodor. Lect. p. 558.

(C) The same thing had been denied to Gelasius's predecessor Felix. See his article.

(D) Mongus was patriarch of Alexandria, and had been condemned for Eutichyanism. Ibid.

condemned,

condemned, and depoſed, without the concurrence, nay, without the knowledge of his collegues in the Eaſt; and conſequently, in defiance of the known laws and practice of the church. However, if the pope ſtill inſiſted on his name being eraſed out of the ſacred regiſter, he adviſes him to write to the people of Conſtantinople, or to ſend legates into the Eaſt capable of diſpoſing them to conſent to his requeſt. He cloſes his letter, with conjuring the pope to take the will of God alone for the rule of his conduct, without ſuffering himſelf to be ſwayed in an affair of ſuch infinite conſequence, by any engagements he might apprehend his ſee to be under.

This letter the pope anſwered in a moſt arrogant, imperious, and peremptory ſtile; declaring, that ſo long as the name of Acacius was ſuffered to remain in the diptychs, he would upon no conſideration, whatſoever, be reconciled to the church of Conſtantinople. He allows Acacius to be no heretic, but, nevertheleſs, pretends that he had forfeited his dignity by communicating with heretics; and lays it down as a general rule, that an excommunicated perſon infects ſuch as communicate with him, and ſuch as communicate with him, infect all who communicate with them. Upon this principle, he peremptorily refuſes to communicate with Euphemius, ſo long as he kept the name of Acacius in the diptychs, and thereby communicated with one who had excommunicated himſelf, by communicating with an excommunicated perſon, meaning Mongus.

This letter gave great concern to Euphemius. He had flattered himſelf that the new pope might be more peaceably inclined than his predeceſſor, but he found Gelaſius more obſtinate than Felix himſelf, and more untractable; he therefore, deſpaired of ſeeing an end put to the ſchiſm in this pope's days, and wrote no more.

Acerbus, Aſper, nimis durus, difficiliſque.

Nor did Gelaſius falſify his preſages. For the following year 493, in a letter addreſſed to all the biſhops of the eaſtern empire, we find him labouring to convince them, that they are all heretics, and all alike excommunicated. In ſupport of which ſentence, among other reaſons, after a long deſcant on the dignity and preheminence of the apoſtolic ſee, he concludes, that what St. Peter, that is the pope, had bound, no other power could looſen, and what St. Peter had looſened, no other power could bind.

The inflexible obſtinacy of the pope gave great joy to the Greeks of the Eutychian party, who choſe rather to live ſeparated from, than united with, Rome; and triumphed, in ſeeing their enemies in the Eaſt, thus deprived of the aſſiſtance they

they might receive from their orthodox friends in the West. Of this evil the Catholic biſhops were well appriſed, and therefore, applied again to the pope to perſuade him to a reconciliation, but all in vain: ſo, that their endeavours proving fruitleſs, they ſeperated themſelves in their turn from the communion of Rome, ſtruck the name of Gelaſius out of the diptychs, and agreed to a man not to communicate with him, or any who did.

Thus the ſchiſm continued during the pontificate and life of Gelaſius, who finding the biſhops of Eaſt Illyricum, under his juriſdiction, not ſo unanimous in this point, and treating it as a matter of no ſuch mighty moment, to mention or omit the name of a man [Acacius] who was no more, as to quarrel about it; addreſſed three long letters to them, to convince them that this was a matter of the laſt importance, and to exhort thoſe who left the name of Acacius out of their diptychs, not to communicate with thoſe who kept it in, but to look upon them as enemies to the church, and rebels to St. Peter, on pain of being themſelves looked upon as ſuch by the apoſtolic ſee; which was obliging them to quarrel either among themſelves, or with him. And they ſeem to have choſen the latter. Theſe letters of Gelaſius written in 495, were the laſt he wrote concerning Acacius.

He held, indeed, a council this year as uſual at Rome, conſiſting of forty-ſix biſhops, wherein Miſenus of Cumæ, formerly depoſed for communicating with Acacius, was unanimouſly re-admitted to the communion of the church, reſtored to his rank, and re-inſtated in his ſee. On which occaſion the pope gave a remarkable inſtance of his animoſity againſt the Greeks; for before he would grant the wiſhed for pardon to the penitent biſhop, he required him ſolemnly to proteſt and declare in the preſence of the council, that he condemned, anathematized, abhorred, and for ever execrated, Dioſcorus, Ælurus, Petrus Mongus, Petrus Fullo, Acacius, all their ſucceſſors, accomplices, abettors, and all who communicated with them. This was curſing at once the better half of the church, the emperor living; and what is more, many perſons at this very time eminent in the Eaſt for their ſanctity (E).

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(E) As St. Sabas, St. Theodoſius, St. Elias, biſhop of Jeruſalem, St. Daniel Stylites, the Thaumaturgus of his age, &c. Theſe all flouriſhed at this very time, had all communication with Acacius, lived in the communion of his ſucceſſor, died out of the communion, nay, under the curſe of Rome, yet (ſtrange inconſiſtency of that church) they are now honoured

The pope made a long ſpeech to the biſhops of the preſent aſſembly, before the ſentence of abſolution was pronounced in favour of Miſenus, in which he alledged a new reaſon why he could not ſuffer the name of Acacius to be kept in the diptychs, becauſe that would be abſolving him after his death; which, he ſays, it was not in his power and authority to do. It is a little ſurprizing, that Gelaſius ſhould pretend to have no ſuch power, ſince this was the uſual way, and practiſed long before his time, of condemning the guilty, and abſolving the innocent, after their death, of cutting off the former from, and reſtoring the latter to the communion of the church. Thus, pope Innocent, one of the predeceſſors of Gelaſius, peremptorily inſiſted on the name of Chryſoſtom being inſerted in the diptychs after his death; and had not Atticus, then biſhop of Conſtantinople yielded at laſt, the keeping a name out had been attended with a no leſs fatal diviſion in the church, than that we have ſeen occaſioned by the keeping a name in. For Innocent was no leſs obſtinate than Gelaſius: And indeed, it was a maxim with them all, never to yield.

The following year 496, Gelaſius died, and is ſaid to have been buried in the church of St. Peter. As his life, we may ſay, was a conſtant warfare for the dignity of his ſee, as he maintained with an inflexible and unſhaken firmneſs what his predeceſſor had done; I need not tell the reader, that he has been diſtinguiſhed with the ſame honours, and is now worſhipped as a ſaint. He wrote ſeveral letters beſides thoſe I have mentioned, but they only relate to ſome particular points of the eccleſiaſtical diſcipline, and contain nothing that is either material or new.

In his time the Manichees began to ſpring up again, notwithſtanding the pains Leo I. had taken to root them out. They held wine to be the gall of the prince of darkneſs (F), therefore, received the Euchariſt in one kind only, as the Roman Catholics do now in compliance with the decrees of Conſtance and Trent. But that practice Gelaſius condemned in the ſtrongeſt terms, ordering ſuch as did not receive in both kinds, to be excluded from both: becauſe, one and the ſame myſtery cannot be divided without great ſacriledge (G).

Beſides the letters of Gelaſius, there are four tracts compoſed by him at different times: 1. Of the bond or tie of the

honoured by her as ſaints of the firſt rate, and invoked by the ſucceſſors of thoſe by whom they were curſed.

(F) See their tenets in the article Manes.

(G) Gelaſius apud Gratian de conſecrat. diſtor. c. xii.

Anathema,

Anathema, De Anathematis vinculo (H). In this treatiſe he obſerves, that antiently the royalty and prieſthood were often united in one perſon, among the Jews as well as the Gentiles; but, that ſince the coming of Chriſt, theſe two dignities and the different powers that attend them, have been veſted in different perſons; and thence he concludes, that neither ought to encroach on the other; but that the temporal power ſhould be left intire to the princes, and the ſpiritual to the prieſts, it being no leſs foreign to the inſtitution of Chriſt, for a prieſt to uſurp the functions of ſovereignty, than it is for a ſovereign to uſurp thoſe of the prieſthood (I).

2. The ſecond treatiſe is a kind of remonſtrance againſt a Roman ſenator, named Andromachus, and others, who were for reſtoring the Lupercalia. That ſolemnity, lewd and ſcandalous as it was, the popes had ſuffered to be kept yearly under their eyes, till the time of Gelaſius. He ſuppreſſed it in 496; but the city proving that year very ſickly, the Romans, who it ſeems were yet but half Chriſtians, and had only grafted the Chriſtian religion on the old ſtock of Pagan ſuperſtition, aſcribed the maladies with which they were afflicted to the ſuppreſſion of that feſtival, and it was to confute this notion that Gelaſius wrote the preſent treatiſe (K).

The third treatiſe was compoſed by Gelaſius to confute the doctrine of the Pelagians, that a man may live free from ſin.

But of all the writings of this pope, that which he publiſhed of the two natures, againſt Eutyches and Neſtorius, is by far the moſt eſteemed. In this treatiſe, highly commend-

(H) It is imperfect, confuſed, and hardly intelligible; but ſeems to have been written with a deſign to juſtify, or rather explain, an expreſſion in the ſentence pronounced by his predeceſſor againſt Acacius, viz. That he never ſhould, nor ever could be abſolved from that anathema, there being no bond that may not be looſened by the power of the keys. But his explanation is as unintelligible as the expreſſion itſelf.

(I) Let Baronius and Bellarmine reconcile, if they can, the maxims of Gelaſius with thoſe of his ſucceſſors

(K) The Lupercalia were Pagan feaſts in honour of Pan. The feaſt of the purification of the virgin Mary, or Candlemaſt-day, is thought by ſome to have been introduced in their room, being kept on the ſame day. It is true, there is no conformity between the ceremonies of the two feſtivals; but it is likewiſe true, that though the heatheniſh rites were, generally ſpeaking, retained almoſt intire in the Chriſtian feaſts, and only ſanctified by a change of the object, as the ſtatues were by a change of the name; yet ſometimes, it happened, that in the room of the Pagan, a Chriſtian ſuperſtition was introduced intirely different from the Pagan; the people only wanting to riot and revel, no matter to whoſe honour, or with what ceremonies, as their Pagan anceſtors had done, at the ſame ſtated times and ſeaſons of the year.

ed

ed by all the ancients (L), Gelaſius undertakes to prove the reality of the two natures in Chriſt, notwithſtanding their union, and argues thus: The ſacraments of the body and blood of Chriſt which we receive, are certainly a divine thing; and by them, we are made partakers of the divine nature; but yet, the ſubſtance or nature of bread and wine do not ceaſe to be in them. Indeed, the image and ſimilitude of the body and blood of Chriſt, is celebrated in the myſterious action: we are, therefore, to believe the ſame thing in our Lord Chriſt as we profeſs, celebrate, or take in his image, viz. that as by the perfecting virtue of the Holy Ghoſt, the elements paſs into a divine ſubſtance, while their nature ſtill remains in its own propriety; ſo in that principal myſtery (the union between the divine and human natures), whoſe efficacy and power theſe repreſent, there remains one true and perfect Chriſt; and both natures, of which he conſiſts, remain in their properties unchangeable. This paſſage is alleged by the Proteſtants, to ſhew, that the church in thoſe days, or, at leaſt, that Gelaſius was utterly unacquainted with the doctrine of tranſubſtantiation; but the Papiſts have not wanted means to refute them (M).

To the other writings of Gelaſius, we may add the decree which he publiſhed, concerning the canonical and apocryphal books of the Scripture and the primacy of the Roman ſee. He there places among the canonical books, thoſe which we reject as apocryphal, and which the church rejected in St. Jerome's time. He mentions but one book of the Maccabees, and that he makes canonical as his predeceſſor Innocent had done.

As to the primacy of the Roman ſee, it was now high time for the popes to think of changing the foundation on which it had hitherto ſtood, the dignity of the imperial city and the decrees of the councils. Conſtantinople was now ſuperior in dignity to Rome: it was the ſole imperial city in the whole Chriſtian world; and Rome only the metropolis of a ſmall kingdom, the kingdom of Italy (N). The councils had

(L) See Gennadius de Script. Eccleſ. c. 14. addreſſed to pope Gelaſius.

(M) Baronius for inſtance, and Bellarmine too, obſerves, that by the word ſubſtance, the pope meant nothing more than the accidents, but did not know how to expreſs himſelf accurately, as the books of the ſchoolmen were not then written; and the pope expreſsly declares, that he did not pique himſelf about the propriety of words. Baron. Annal. ad ann. 496. p. 2, 3. et ſeq. Bellarm. de Euch. lib. ii. c. 27.

(N) Theodoſius, king of the Oſtrogoths, was now king of Italy, having been proclaimed by his Goths after

had all founded the preheminence, honours and privileges, granted by them to the ſee of Rome, on the dignity of the city, and the regard and reſpect that was due to the metropolis and ſeat of the empire. That foundation was now withdrawn; and Gelaſius did not know, but as two oecumenical councils (of Conſtantinople and Chalcedon), had placed the rival ſee next in dignity to the ſee of Rome; a third might upon the ſame principle, raiſe it even above the ſee of Rome; as it had been already raiſed above thoſe of Alexandria and Antioch. To prevent this, and lay a foundation that could not be removed, as being independent of councils, and at the ſame time might ſupport the primacy whatever became of the city, he enacted the preſent decree; boldly declaring, as if all records had been deſtroyed, and men knew nothing of what happened a few years before, That it was not to any councils, or the decrees of any, that the holy Roman Catholic and apoſtolic church owed her primacy, but to the words of our Saviour, ſaying in the Goſpel, "Thou art "Peter," &c. and thereby, building the church upon him, as upon a rock that nothing could ſhake; that the Roman church not having ſpot or wrinkle, was conſecrated and exalted above all other churches, by the preſence, as well as by the death, martyrdom, and glorious triumph of the two chief apoſtles, St. Peter and St. Paul, who ſuffered at Rome under Nero, not at different times, as the heretics ſay, but at the ſame time, and on the ſame day; and that the Roman church is the firſt church, becauſe founded by the firſt Apoſtle, &c.

Gelaſius is ſaid to have written ſome other tracts on different ſubjects (o), but none of his works are now extant, beſides what have been already mentioned, and a Sacramentarian which paſſes under his name, and was printed at Rome in 1681, from a manuſcript thought then to be nine hundred years old. His ſtile is elevated but obſcure, and in ſome places abſolutely unintelligible. In his writings is a great deal of falſe reaſoning, as Du Pin has obſerved (p), and he often ſuppoſes for certain, what is abſolutely groundleſs, or very ill grounded.

Bower's Hiſtory of the Popes.

after the conqueſt of it, in which he was confirmed by Anaſtaſius at his own requeſt, who ſent him the enſigns of royalty. Whence it is manifeſt, that he himſelf owned, he held his kingdom of the emperors of the Eaſt; and by them he even ſuffered the Roman conſuls to be named. Procop. de bell. Gothic. lib. ii. c. 6.

(o) Gennad. as before.

(p) Bib. Eccles. under Gelaſius.

GELDEN-

GELDENHAUR (GERARD), a very learned German, was born at Nimeguen in the year 1482. He ſtudied claſſical learning at Deventer, and went through his courſe of philoſophy at Louvain with ſuch ſucceſs, that he was choſen to teach that ſcience there. It was in this famous univerſity, that he contracted a very ſtrict friendſhip with ſeveral learned men, and in particular with Eraſmus. He made ſome ſtay at Antwerp, from whence he was invited to the court of Charles of Auſtria, to be reader and hiſtorian to that prince: but not loving to change his abode often, he did not think proper to attend him into Spain, but diſengaged himſelf from his ſervice, and entered into that of Philip of Burgundy, biſhop of Utrecht. He was his reader and ſecretary twelve years, that was, to the year 1624; after which, he executed the ſame functions of the court of Maximilian of Burgundy. He was ſent to Wittemberg in the year 1526, in order to enquire into the ſtate of the ſchools, and of the church there. He faithfully reported what he had obſerved in that city, and confeſſed he could not diſapprove of a doctrine ſo conformable to the Scriptures, as that which he heard there: and upon this he forſook the popiſh religion, and retired towards the Upper Rhine. He married at Worms, and taught youth there for ſome time. Afterwards he was invited to Augſburg, to undertake the ſame employment; and at length, in the year 1534, he went from thence to Marpurg, where he taught hiſtory for two years, and then divinity to his death. He died of the plague on the 10th of January 1542. He was a man well ſkilled in poetry, rhetoric and hiſtory. The moſt conſiderable of his works are, Hiſtoria, Batavica, Straſburg, 1533; but Voſſius mentions an edition of the year 1520. De Batavorum Inſula. Germaniæ Inferioris Hiſtoria, Straſburg 1532. Epiſtola de Zelandia. Satiræ Octo, printed at Louvain, in 1515.

Melchior Adam, de Vit. Theol.

De Hiſt. Lat.

His changing his religion, and ſome writings which he publiſhed againſt the church of Rome, occaſioned a quarrel between him and Eraſmus. Eraſmus called him a ſeditious fellow, and blamed him for publiſhing ſcoffing books, which only irritated princes againſt Luther's followers. He blamed him alſo for prefixing the name, and ſome notes of Eraſmus to certain letters, the intent of which was to ſhew, that heretics ought not to be puniſhed. This was expoſing Eraſmus to the court of Rome, and to the popiſh powers: for it was ſaying in effect, that Eraſmus had furniſhed the innovators with weapons to attack their enemies. Nothing could be more

more true; but Eraſmus did not like to have ſuch ill offices done him. Age had made him a coward, if he was not one naturally; and he was afraid to avow principles, which he ſecretly maintained. He abuſed Geldenhaur, therefore, in very ſevere terms; compared him to the traitor Judas; and inſtead of aſſiſting him in his neceſſity, put him off with raillery. "But, my dear Vulturius," for ſo he nick-named him, "ſince you have taken the reſolution to profeſs an evan-"gelical life, I wonder you find poverty uneaſy; when St. "Hilarion not having money enough to pay his boat-hire, "thought it cauſe of glory, that he had undeſignedly ar-"rived at ſuch Goſpel perfection. St. Paul alſo glories, that "he knew how to abound, and how to ſuffer need; and "that having nothing, he profeſſed all things. The ſame "apoſtle commends certain Hebrews, who had received the "Goſpel, that they took the ſpoiling of their goods joyfully. "Add that, if the Jews ſuffer none to be poor among them, "how much more does it become thoſe who boaſt of the "Goſpel, to relieve the wants of their brethren by mutual "charity: eſpecially, ſince evangelical frugality is content "with very little. Thoſe who live by the ſpirit want no "delicacies, if they have but bread and water: they are "ſtrangers to luxury, and feed on faſting. We read, that "the apoſtles themſelves ſatisfied their hunger with ears of "corn rubbed in their hands. Perhaps, you may imagine "I am jeſting all this while,"—very likely—"but others "will not think ſo"

Eraſm. Epiſt xlvii. lib. 31. Dated the 4th of November, 1529.

It is proper to obſerve, that Gerard Geldenhaur was better known by the name of his country, than by that of his family; for he was uſually called Gerardus Noviomagus: and Eraſmus, in his letters to him, gives him no other name.

GELENIUS (SIGISMUND), a very learned and excellent man, was born of a good family at Prague about the year 1498. He began very early to travel through Germany, France, and Italy; and eaſily made himſelf maſter of the languages of thoſe countries. In Italy, he confirmed himſelf in the knowledge of the Latin tongue, and learned the Greek under Marcus Muſurus. In his return to Germany, he went through Baſil; and became acquainted with Eraſmus, who conceived an eſteem for him, and recommended him to John Frobenius for corrector of his printing-houſe. Gelenius accepted of that charge, laborious as it was; for he had a great number of Hebrew, Greek, and Latin books, which

which Frobenius was printing, to correct. He acquitted himself well in this employment till his death, which happened at Basil in 1554, or 1555; for authors are not agreed about the year. He had married in that city, and left behind him two sons and a daughter. He was a tall man, and very corpulent. He had an excellent memory, and a ready sharp wit. He was wonderfully mild and goodnatured, so that he could scarce ever be put into a passion. He never bore any man a grudge; was not curious to pry into other people's affairs, nor at all mistrustful; but endowed with primitive, yet not weak, simplicity. Curio, in Præfat. ad Appian. Alexand.

The reader may wonder at our recording a man, who seems to have been remarkable for nothing but his extreme good temper and industry: but he is still to be farther informed. Gelenius was not content with correcting the press, but set up for a translator and critic; and few learned men have translated so many works from Greek into Latin as he has done. Hear what an able judge, no less than the celebrated Henry Valesius, has said in his favour; where, having mentioned Accursius and Gelenius, he says, that "both "of them were men of very great learning, as their writ- "ings testify; but that Gelenius had a greater strength of "genius, and a more discerning judgment. This appears "from many valuable works of his, and particularly, from "his Latin translations of Dionysius Halicarnassensis, Ap- "pian, Philo, Josephus, Origen, and others; all which "shew him to have been a man of excellent parts and singu- "lar learning: as likewise does his edition of Ammianus "Marcellinus's history; wherein he has made a great num- "ber of judicious and ingenious emendations, and with ad- "mirable dexterity restored the strange transposition of pages, "which is to be found in all the manuscript copies, and ap- "pears in Accursius's edition. Wherefore, I willingly give "him this public testimony of applause, that no one has as "yet deserved better of Ammianus Marcellinus than he." Henr. Val. in Præfat. ad Marcell.

He first published a dictionary in four languages, the Greek, Latin, German, and Sclavonian: after which he wrote annotations on Livy and Pliny. Erasmus does not speak so advantageously of his performance on Pliny: but on the contrary gives an indifferent character of it. Gelenius, he says, "was strangely imposed on by a manuscript copy, wherein "some smatterer had altered whatever he thought fit out of "his own head, and given us as it were a new Pliny. I ad- "vised him not to trust to that copy, but he would not hearken

Epiſt. lxix. lib. 30. Dated May the 21ſt, 1535.

"to me. Hermolaus Barbarus would not venture to alter "Pliny's text. Gelenius fancied that he had done a won- "derful thing; but I take it to be an unpardonable crime." He publiſhed alſo an edition of Arnobius, which has likewiſe been very much condemned. Barthius calls him "a moſt "ingenious but moſt bold man, and one who has taken un- "bounded liberties in his edition of Arnobius, which he has "reformed, or rather transformed, according to his own "fancy." and the prefacer to the Leyden edition of 1651, charges him with "truſting too much to his own abilities, "with inſerting his conjectures into the text, with rejecting "the ancient readings on his own ſingle authority, and with "dreſſing up an Arnobius in no wiſe reſembling the true "one." The judgment of Huetius ſeems to allow ſome foundation for theſe cenſures; who ſays, that Gelenius "has "left more monuments of his ſkill in tranſlating, than al- "moſt any one elſe. He is in particular eſteemed copious "and elegant; bold in bringing ſeveral periods into one, or "breaking them into more; and he gives a new turn to "paſſages, when he does not happen to underſtand them."

Adverſaria, lib. 44. c. 1.

De Claris Interpret.

It is incredible, what a diſregard this great and good man had for riches and honours. The employments, which were offered him in other places, could not tempt him to quit his peaceful ſituation at Baſil. Lucrative profeſſorſhips he could not be prevailed on to accept; and when he was invited to the king of Bohemia's court, he preferred his own quiet and humble life to the ſplendid dignities he would have been troubled with there. Though Eraſmus judged Gelenius worthy of a better fortune, yet he durſt not wiſh to ſee him rich; for fear it ſhould abate his ardor for the advancement of learning. According to Thuanus, he ſtruggled all his life with poverty.

Epiſt. xxxviii. lib. 27. ad ann. 1554.

GELLIBRAND (HENRY), profeſſor of Aſtronomy at Greſham college in the laſt century, was the eldeſt ſon of Henry Gellibrand, A. M. and ſometime fellow of All Souls college in Oxford, and afterwards entering into matrimony, his wife brought him this ſon November 17, 1597. He was born in the pariſh of St. Botolph, Alderſgate, in London: but his father ſettling upon a paternal eſtate at Paul's Cray in Kent (A), he had the rudiments of his education probably

(A) Our author's grandfather John Gellibrand, died at Paul's Cray, November 5, 1588, the year of the defeat of the Spaniſh Armada by Sir Francis Drake.

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in thoſe parts; however that be, it is certain he removed from ſchool to Oxford in 1615, and was entered a commoner in the ſtile of Generoſi filius in Trinity-college, under the tuition of Mr. Hannibal Potter. He was now eighteen years of age, but being one of that kind of geniuſes whoſe parts do not open very early, he made no diſtinguiſhing figure, before he took his firſt degree in arts, November 25, 1619. After which he entered into holy orders, and became curate of Chiddingſtone in Kent: but, having taken a fancy for Mathematics, by hearing one of Sir Henry Saville's lectures in that ſcience, he grew ſo deeply enamoured with it, that though he was not without ſome good views in the church, he reſolved to forego every thing in that way, that might have been procured by a ſuitable attention thereto, and obtaining a certificate of his piety and learning from the rector of his pariſh and the neighbouring clergy, he contented himſelf with his private patrimony, which came into his hands on the death of his father, the ſame year that he became a ſtudent at Oxford, and made his beloved Mathematics his ſole employment.

In this leiſure, he proſecuted his ſtudies with ſo much diligence and ſucceſs, that before he proceeded maſter of arts, which was May 6, 1623, he excelled in that ſcience, and was admitted to the company and acquaintance of the moſt eminent maſters. Among others, Mr. Henry Briggs, lately appointed Savilian profeſſor of Geometry at Oxford by the founder, ſhewed him particular countenance and favour. This, in a few years, was improved into a degree of intimate friendſhip, in ſo much that the profeſſor communicated to him all his notions and diſcoveries; and upon the death of Mr. Edmund Gunter, recommended him to the truſtees of Greſham-college, where he once held the geometric lecture, for the Aſtronomy-profeſſorſhip there. Thus encouraged, he applied to his own ſociety of Trinity for a teſtimonial, which was readily granted, recommending him both for his ſtudious and virtuous manners, his extraordinary zeal and love for the Mathematics, and his readineſs and dexterity in freely communicating to any of that ſociety his knowledge in thoſe ſtudies. This teſtimonial was dated November 22, 1626, and our candidate was elected Aſtronomy-profeſſor at Greſham, January 22d following. His friend, Mr. Briggs, dying in 1630, before he had finiſhed his Trigonometria Britannica, recommended the completing and publiſhing that capital-work to our author: who, thereupon, the ſame day, in order to ſatisfy the public of his abilities, and to perform his

friend's dying requeſt, procured another ample atteſtation ſigned by the preſident and fellows of Trinity-college, wherein among other things very much in his favour, it is ſaid, that Mr. Briggs having had a very perfect knowledge of Mr. Gellibrand's good underſtanding in the Mathematics, did moſt affectionately ſollicit for the electing of him into Greſham-college, and prevailed, as well for the honour of that college, as for the laudable employment of ſo fit a perſon in that profeſſion, and that he continually entertained conference with him ever afterwards, and did much delight to impart his long experience and knowledge unto him, as a father to his ſon, hoping that this man's younger years, might keep and hold up on foot, many of his own private commentations after his death, which he commended unto him, as one who intirely ſingled himſelf from all other diſtractions, to intend that kind of ſtudy for theſe ſeven years.

As Mr. Gellibrand was puritannically inclined, while he was engaged in this work, his ſervant William Beale, by his encouragement, publiſhed an almanack for the year 1631, wherein the popiſh ſaints, uſually put into our kalendar, were omitted (B); and the names of other ſaints and martyrs, mentioned in the book of martyrs, were placed in their room as they ſtand in Mr. Fox's kalendar. This gave offence to Dr. Laud, then biſhop Laud, who being then biſhop of London, cited them both into the High-Commiſſion Court. But when the cauſe came to a hearing, it appeared that other almanacks of the ſame kind had formerly been printed; whereupon, both maſter and man were acquitted by archbiſhop Abbot, and the whole court, biſhop Laud only excepted; which was afterwards one of the articles againſt him at his own trial.

This proſecution did not hinder Mr. Gellibrand from proceeding in his friend's work, which he completed in 1632, and procured it to be printed by the famous Ulacque Adrian, at Gouda in Holland, in 1633. fol. with a preface, containing a juſt encomium of Mr. Briggs, expreſſed in ſuch elegant language, as ſhews him to have been a good maſter of the Latin tongue (C). While he was abroad on this buſineſs, he had ſome diſcourſe with Dr. Philip Lanſberg, an eminent

(B) Wood in Ath. Oxon. vol. i. col. 613. who tells us, particularly, that the Epiphany, Annunciation of our Lady, &c. were omitted in this almanack.

(C) Our author did the ſecond book, which was tranſlated into Engliſh, and publiſhed in an Engliſh treatiſe with the ſame title, Trigonometria Britannica, &c. the firſt part by John Newton in 1658. fol.

brother

brother aſtronomer in Zealand, who affirming, that he was fully perſuaded of the truth of the Copernican ſyſtem. Our author obſerves, "that this ſo ſtiled a truth, he ſhould re-"ceive as an hypotheſis, and ſo be eaſily led on to the con-"ſideration of the imbecillity of man's apprehenſion as "not able rightly to conceive of this admirable opifice of "God, or frame of the world, without falling foul on ſo "great an abſurdity:" ſo firmly was our author fixed in his adherence to the Ptolemaic ſyſtem.

He wrote ſeveral things after this, chiefly tending to the improvement of navigation (D), which would probably have been further advanced by him, had his life been continued longer, but he was untimely carried off by a fever on the 9th of February 1636, in the fortieth year of his age. His corpſe lies interred in the church of St. Peter's the Poor, London, without any inſcription to his memory. His tutor, Dr. Hannibal Potter (E), then preſident of Trinity-college, preached his funeral ſermon, wherein he gave a handſome commendation of his piety and worth.

However, to be impartial, as to his character in the learned world, which is that of a mathematician, it muſt be confeſſed that whatever progreſs he made therein, was chiefly the produce of a plodding induſtry, without much genius. Hence we ſee, that he was not capable of diſcerning the true weight and force of the reaſoning on which the Copernican ſyſtem was built in his time; and to the ſame cauſe, muſt undeniably be aſcribed that confuſion and amazement he was thrown into, in conſidering the change (then, indeed, hardly well diſcovered) in the variation of the magnetic needle:

(D) Theſe are, 1. An Appendix concerning Longitude. Lond. 1633. 4to. Subjoined to the voyage of captain Thomas James into the South-Sea. It is reprinted in Harris's Voyages, Lond. 1748. fol. vol. ii. p. 435. 2. A Diſcourſe mathematical, on the variation of the magnetic needle: together with the admirable diminution lately diſcovered. Lond. 1635. 4to. 3. An Inſtitution trigonometrical, explaining the dimenſions of plain and ſpherical triangles, by ſines, tangents, ſecants, and logarithms, &c. with an appendix concerning the uſe of the foreſtaff, quadrant, and nocturnal, in navigation. Lond. 1634. 8vo. and again with additions by William Leybourn in 1652, 8vo. 4. A Latin Oration in praiſe of the Aſtronomy of Gaſſendi, ſpoken in the hall of Chriſt-Church college, Oxford, ſometime before he left the univerſity. There is of his a MS. intitled, Diatriba Lunaris, in the Britiſh library, and ſome others mentioned in Birch's Hiſtory of the Royal Society, vol. iv.

(E) This gentleman had himſelf a turn to Mathematics, and his brother Francis, who was his pupil and contemporary with Gellibrand, ſet up the dial on the north ſide of the old quadrangle of Trinity college; as Gellibrand did that on the eaſt-ſide. Wood's Ath. Ox.

A ſtate of mind, which is the characteriſtic of a narrow genius, as is further obſerved in the courſe of this work (r). Mr. Gellibrand had four younger brothers, John, Edward, Thomas, and Samuel; of whom John was his executor, and Thomas who was a major in the parliament-army, and was the evidence mentioned by Mr. Prynne, in archbiſhop Laud's trial, and grandfather to Samuel Gellibrand, Eſq; late under-ſecretary to the plantation-office.

(r) See Dr. Halley's article.

GELLI (JOHN BAPTIST), an eminent Italian writer, and very extraordinary perſon, was born of mean parents at Florence in the year 1498. His condition was ſuch, that he was obliged to have recourſe to a trade for a livelihood; and accordingly, he was brought up a taylor. Such, however, was the acuteneſs and greatneſs of his genius, that this did not hinder him from acquiring more languages than his own, and making an uncommon progreſs in the belles lettres. Thuanus ſays, indeed, that he did not underſtand Latin, but that hiſtorian is certainly miſtaken: for Gelli tranſlated, from the Latin into Italian, the life of Alphonſus duke of Ferrara, by Paul Iovius, and a treatiſe of Simon Porzio, De coloribus oculorum, at the requeſt of thoſe writers; and it cannot be imagined, that ſuch a requeſt would have been made, if it had not been known, that he underſtood the Latin tongue more than ordinarily well. It is not certain, that he underſtood the Greek; nay, it is pretty well agreed that he did not: for though, he tranſlated the Hecuba of Euripides into Italian, he was known to do it from the Latin verſion. He excelled, however, in his native tongue, and acquired the higheſt reputation by the works he publiſhed in it. He was acquainted with all the wits and learned of Florence; and his merit was univerſally known. He was choſen a member of the academy there; and the city, to do him all the honour they could, made him one of their burgeſſes. Nevertheleſs, he continued the exerciſe of his profeſſion to the end of his life; and he tells us, in a letter to F. Melchiori, dated the 3d of March 1553, that he devoted working days to the care of his body, and Sundays and feſtivals to the culture of his underſtanding. The ſame letter ſhews the modeſty of this ſurpriſing man, whom we find reproaching his friend therein, for giving him honourable titles, which did not agree with the lowneſs of his condition. He died upon the 24th of July 1563, in the 65th year of his age.

Niceron, Hommes Illuſtres, tom. xviii.

Baillet, Jugemens des Savans, tom. iii. p. 190. edit. 1722.

In

In the year 1546, he publiſhed, at Florence, Dialoghi, in 4to. There are but ſeven dialogues here: but in the fifth edition, which was printed in 1551, in 8vo. and is the beſt, there are three more added. It muſt be obſerved, that he changed the title from Dialoghi, to J. Capricci del Bottaio.—La Circe, 1549. and 1550, 8vo. This work conſiſts of ten dialogues, and treats of human nature: where the author makes Ulyſſes and ſome other Greeks, who were transformed by the ſorcereſs Circe into various beaſts, to diſpute about the excellence and miſery of man and other animals. It has been tranſlated into Latin, French, and Engliſh. Theſe dialogues, like the reſt of Gelli's, are written after Lucian's manner.—Le Lezioni fatte da lui nell' Academia Fiorentina, 1551. 8vo. Theſe Diſſertations are employed upon the poems of Dante and Petrarch. He publiſhed alſo ſeveral letters upon Dante's Inferno,—Ragionamento ſopra le difficulta del mettere in Regole la noſtra lingua, without date. He was the author alſo of two comedies, La Sporta and Lo Errore; and of ſome tranſlations, as we have already obſerved.

GELLIUS (Aulus), or, as ſome have called him, Agellius, a celebrated grammarian of antiquity, who lived in the ſecond century under Marcus Aurelius, and ſome ſucceeding emperors, and is now known by his Noctes Atticæ. This work is divided into books and chapters, and is nothing but a collection of obſervations on authors, which he gathered up from reading or converſation, and put together for the uſe of his children. Out of twenty books the eighth is intirely loſt; nothing but the heads of the chapters remaining. He called it Noctes Atticæ, becauſe it was compoſed in the evenings of a winter, which he ſpent at Athens. The chief value of it is, that it has preſerved many facts and monuments of antiquity, which are not to be found elſewhere: otherwiſe, the author has not ſhewn any great judgment in the choice of his materials, which are little elſe but grammatical remarks of trifling conſequence. His ſtile does not want force; but it abounds with improper and barbarous words, which often make it obſcure. The critics and grammarians have beſtowed much pains upon this author; and have in general agreed to ſpeak well of him. We ſay, in general: for ſome have ſpoken of him not quite ſo well. Thus, Ludovicus Vives, calls him a downright rhapſodiſt, a confuſed collector, a prater without learning, affected in his words and ſentences, and in ſhort a writer for the moſt part frivolous

L. Vivus de tradend. diſciplin. lib. iii.

frivolous and ſometimes falſe. Voſſius, however, tells us, that a ſpirit of reſentment made Vives and ſome other Spaniards, expreſs themſelves thus warmly againſt Gellius, becauſe he had treated their countryman Seneca in a manner they did not like: that is, coldly, if not maliciouſly. After many editions of this author, he was publiſhed by James Prouſt, for the uſe of the dauphin, at Paris in 1681, 4to; and by James Gronovius at Leyden in 1706. 4to.

GENTILESCHI (Horatio), an eminent Italian painter, was born at Piſa, a city of Tuſcany, about the middle of the ſixteenth century. After having made himſelf famous at Florence, Rome, Genoa, and other parts of Italy, he removed to Savoy; from whence he went to France, and at laſt, upon the invitation of Charles I. came over to England. He was well received by that king, who appointed him lodgings in his court, together with a conſiderable ſalary; and employed him in his palace at Greenwich, and other public places. The moſt remarkable of his performances in England, were the ceilings of Greenwich and York-houſe. He did alſo a Madonna, a Magdalen, and Lot with his two daughters, for king Charles; all which he performed admirably well. His moſt eſteemed piece abroad, was the portico of cardinal Bentivoglio's palace at Rome. He made ſeveral attempts in face-painting, but with little ſucceſs; his talent lying altogether in hiſtories, with figures as big as the life. He was much in favour with the duke of Buckingham, and many others of the nobility. After twelve years continuance in England, he died here at eighty-four years of age, and was buried in the queen's chappel at Somerſet-houſe. His print is among the heads of Vandyke, he having been drawn by that great maſter.

He left behind him a daughter, Artemiſia Gentileſchi, who was but little inferior to her father in hiſtory-painting, and excelled him in portraits. She lived the greateſt part of her time at Naples in much ſplendor; and was as famous all over Europe for her gallantry and love-intrigues, as for her talent in painting. She drew many hiſtory-pieces as big as the life, among which, the moſt celebrated, was that of David with the head of Goliah in his hand. She drew alſo the portraits of ſome of the royal family, and many of the nobility, of England.

GERBIER (Sir Balthazar), a painter of Antwerp, born in the year 1592. He painted ſmall figures in diſtemper;

per; and Charles I. king of England, was ſo pleaſed with his performances, that he invited him to his court. The duke of Buckingham, perceiving that he was a man of very good ſenſe, as well as a good painter, recommended him zealouſly to his majeſty; who knighted him, and ſent him to Bruſſels, where he reſided a long time in quality of agent for the king of Great-Britain.

GESNER (CONRAD), an eminent phyſician and natural philoſopher, was the ſon of Vaſa Geſner and Barbara Frick, who gave him birth in Zurich in Switzerland in 1516, and he received the firſt rudiments of the Latin and Greek languages there. He diſcovered a happy genius, and made a very quick progreſs in theſe elements of learning; but his father being in circumſtances not ſufficient to breed him a ſcholar, was determined to eaſe himſelf from any further expence in that way, when John James Ammien, profeſſor of the Latin tongue and eloquence at Zurich, took him to his own houſe, and charged himſelf with the care of his education. Geſner continued three years with this patron, and followed his ſtudies with admirable diligence; wherein, he had at the ſame time, the advantage of hearing the lectures of Mr. Ralph Collins upon Quintilian's Inſtitutes and Plutarch's lives.

He was not above fifteen years of age when he loſt his father, who was killed in the civil wars of Switzerland, and his mother not having wherewithal to maintain him, he was reduced to the laſt extremity, eſpecially, as he fell at the ſame time into a leucophlegmatic dropſical diſorder. However, as ſoon as he recovered his health, being deſtitute of other friends, he reſolved to ſeek his fortune, young as he was, in foreign countries. In this diſpoſition he went to Straſburg, and entering into the ſervice of Wolfgang Fabricius Capito, he reſumed the ſtudy of the Hebrew language, of which he had learned ſomething at Zurich. After ſome months ſtay at Straſburg he returned to Switzerland, where the public tranquility being reſtored, he procured a penſion from the academy of Zurich, which enabled him to make the tour of France.

Thither, he therefore travelled together with John Friſius, who had from the firſt beginning been the companion of his ſtudies, and whom he always called his brother. He paſſed a year at Bourges, applying with great attention to the Greek and Latin claſſic authors, and as his penſion was not ſufficient to maintain him, he helped it out by teaching ſchool; wherein he alſo taught himſelf. The following year he went

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to Paris. He was now eighteen years of age, and very capable of making all poſſible advantages in every kind of ſcience, but though that city abounded with good maſters in every way, yet Geſner miſpent his time there, and did not make that progreſs as might be expected.

From Paris he returned to Straſburgh in hopes of getting ſome employ by the friends, which he had made there. But in this project he was happily prevented by the univerſity of Zurich, who recalled him thence, in order to ſet him at the head of a ſchool in that town. He was no ſooner ſettled in this poſt, than he began to think of a wife, and meeting with a perſon to his mind he married her. But was quickly made ſenſible of his indiſcretion, having neither years nor ſubſtance enough to conduct or ſupport that ſtate with decency. In ſhort, his preſent appointments were not ſufficient to maintain a couple; and he was obliged to ſeek out ſome other reſource.

He had from his infancy a great inclination to phyſic, and he now reſolved to apply himſelf to that ſtudy in good earneſt. Accordingly, he ſpent all the time he could ſpare from his ſchool, in reading books in that faculty. By this means, the ſchool became diſtaſteful, he grew tired of it, and at length, obtained leave to quit it, and to go to Baſil to proſecute the ſtudy of Phyſic, being allowed his penſion to ſupport him there. At Baſil, in order to qualify himſelf for reading the Greek phyſicians, he employed ſome part of his time in perfecting the ſtudy of that language (A); by this means, he became ſo much maſter of it, that he left that univerſity in a year's time, being made profeſſor of Greek at Lauſanne, where an univerſity had juſt been founded by the ſenate of Berne. As this poſt was endowed with a conſiderable ſalary, he was now ſet more at large, and found himſelf not only in

(A) At this time, for a neceſſary ſupply to his pocket, he made an extract of ſeveral Greek words out of Phavorinus's Lexicon, which he ſold to a bookſeller, to inſert them into a new edition of a Lexicon compiled by different hands, which was publiſhed under the title of Lexicon Græco-Latinum. Baſil, 1537. fol. However, the too crafty bookſeller, it ſeems, took into this edition a part only of theſe additions, intending to inſert the reſt by degrees, in the ſubſequent editions of the book. But as he was robbed of his device ſoon after, by that great confounder of all human devices, death: ſo Geſner's additions happened to be loſt in the confuſion; by which accident, he came to reap the fruits of the bookſeller's defeated cunning. For the dictionary being reprinted ſeveral times afterwards, Geſner was always applied to for a new ſupplement. The laſt edition, in which he had a hand, was publiſhed at Baſil in 1560. fol.

a con-

a condition to maintain his family, but alſo to gratify his inclination in proceeding with the ſtudy of phyſic; ſince he was now ſo much maſter of the Greek, that he could diſpatch his ordinary lectures without any extraordinary preparation.

Having paſt three years in this poſt, he thought it high time to finiſh his ſtudies in medicine. Accordingly, in that view he went to Montpelier: where at his firſt arrival, being ſenſible of the advantage of converſing with perſons learned in the faculty, he tried to procure a lodging in ſome phyſician's houſe, and finding that favour not to be obtained, he made no long ſtay, but ſatisfying himſelf with ſtudying Anatomy and Botany for ſome time, he returned to Baſil, and was admitted to a doctor's degree. Thus qualified he returned to Zurich, immediately entered upon the practice of his profeſſion, and in a little time after was made profeſſor of philoſophy; a charge which he filled with great reputation for the ſpace of twenty-four years, that is, as long as he lived, which was till the year 1565, when the plague ſpreading it's infection in that country, our doctor was ſeized therewith on the 9th of December. Being ſoon perſuaded that his caſe was deſperate, he made his will, by which, among other bequeſts, he left ſuch of his books as were unfiniſhed to Dr. Gaſpar Wolfius a phyſician, and his friend, deſiring him to compleat and publiſh them. When he found his laſt hour approaching, he gave orders to be carried into his ſtudy, that he might meet death in a place, which had been moſt agreeable to him all his life; where, after a five days ſtruggle with that mercileſs diſtemper, he gave way to fate on December 13, 1565, at the age of forty-nine years. He was interred by the ſide of his conſtant friend, already mentioned, John Friſius, who died the preceding year.

Our doctor left no iſſue, except thoſe of his pen which are very numerous (B) and at the ſame time ſo many proofs, that

(B) There are no leſs than ſixty-ſix, upon theſe various ſubjects: Grammar, Botany, Pharmacy, Medicine, Natural Philoſophy, and Hiſtory, beſides his Bibliotheque, intituled, Bibliotheca Univerſalis, ſive catalogus omnium ſcriptorum locupletiſſimus in tribus linguis, Latina Græca et Hebraica, extantium & non extantium, veterum et recentiorum, in hunc uſque diem; doctorum et indoctorum; publicatorum & in bibliothecis latentium. Tiguri. 1545. fol. Geſner was the firſt that undertook a work of this kind, and his piece has been a model to all ſubſequent writers in this way. But theſe, not to be meer ſervile copyers, have added ſome account of the lives of the authors, whereof our leader gave only the names. It was found ſo uſeful a work, that ſeveral abridgments were

that he was poſſeſſed of an extraordinary ſhare of learning, and we are told alſo, that this perfection was endeared by a great degree of humanity, modeſty, and ſweetneſs of temper. His life was publiſhed by Joſias Simler (c), in 1566. 4to. to which is added, an epiſtle of Geſner, wrote to William Turner, a divine and phyſician in England (d), concerning the books he had publiſhed. Of theſe, his chef d' œuvre, or maſter-piece, is his Bibliotheca Univerſalis: wherein, he makes this frank confeſſion, that his pieces are not finiſhed with that care and exactneſs that might be wiſhed, ſince he had been obliged to compoſe them for a livelihood. Wherefore, being hard preſſed by two inexorable deities, poverty and neceſſity, he had not time to put them into ſo perfect a condition, as he could have done, had he wrote only for his reputation; however, concludes he, leſt this confeſſion ſhould bring the books into contempt, I am bold to maintain, that in ſome things they ſurpaſs, whatever had been done before on the ſame ſubjects.

were made of it. The firſt by Conrad Lycoſthenes, intituled, Elenchus Scriptorum omnium, &c. Baſil, 1555. 4to. The next by Joſias Simler, intituled, Epitome Bibliothecæ Conradi Geſneri, &c. Tiguri. 1555. fol. and again, with large additions in 1574. fol. The third by John James Friſius: this is ſaid to be the beſt, it was printed at Zurich in 1583. fol. Friſius had alſo diſpoſed the work in the order of the ſeveral ſubjects treated of in them, but that was never publiſhed. Niceron, however, took the hint, and put it in execution. Fourthly, Anthony Verdier ſubjoined to his Bibliotheque Francoiſe printed in 1585, A ſupplement to the Epitome of Geſner by Friſius. Fifthly, John Hallervord, de Koningſburg in Pruſſia, gave a new ſupplement in his Bibliotheca Curioſa Regiomonti. 1676. 4to. Laſtly, Robert Conſtantine, made an Index, as well both of Geſner's Bibliotheque as of his Pandects, intituled, Nomenclator inſignium Scriptorum, &c. Paris 1555. Theſe Pandects are a continuation of the Bibliotheque, as their titles import, viz. Pandectarum, &c. Qui ſecundus Bibliothec. Univerſal. Tomus eſt, Tiguri. 1548. fol. Et Pandectarum, lib. xxi. ſive ultimus de Theologia Chriſtiana. Ibid. 1549. fol. This is only a ſmall volume of ninety leaves, and is generally bound up with the former. The books in the Bibliotheca Univerſal. are here diſtributed under various heads, according to the ſubjects treated of.

Next to Geſner's Bibliotheque in credit, are his pieces of Natural Hiſtory, of plants, foſſils and animals; of which there are ſeven upon the two former, and eight upon the latter. Our author alſo wrote the life of Galen, prefixed to the Latin edition of his works at Baſil, 1592. fol.

(c) It is from this life that Niceron compiled his account, which has furniſhed the materials of this article.

(d) This is one inſtance of a well known, though not leſs memorable truth, that in England, the Prieſts, or Jeſuits, had once nearly monopolized the other two faculties of Law and Phyſic, as well as Divinity.

GETHIN (Lady GRACE), an Engliſh lady of uncommon parts, was the daughter of Sir George Norton of Abbots-Leigh in Somerſetſhire, and born in the year 1676. She had all the advantages of a liberal education, and became the wife of Sir Richard Gethin, of Gethin-Grott in Ireland. She was miſtreſs of great accompliſhments natural and acquired, but did not live long enough to diſplay them to the world: for ſhe died the 11th of October 1697, in the 21ſt year of her age. She was buried in Weſtminſter-Abbey, where a beautiful monument with an inſcription is erected over her: and moreover, for perpetuating her memory, proviſion was made for a ſermon to be preached in Weſtminſter-Abbey, yearly, on Aſh-wedneſday for ever. She wrote, and left behind her in looſe papers, a work, which ſoon after her death was methodized and publiſhed under the title of, "Reliquiæ Gethinianæ: or, ſome remains of the "moſt ingenious and excellent lady, Grace lady Gethin, "lately deceaſed. Being a collection of choice diſcourſes, "pleaſant apophthegms, and witty ſentences. Written by her "for the moſt part, by way of Eſſay, and at ſpare hours." Lond. 1700. 4to. with her picture before it. This work conſiſts of diſcourſes upon Friendſhip, Love, Gratitude, Death, Speech, Lying, Idleneſs, The World, Secrecy, Proſperity, Adverſity, Children, Cowards, Bad Poets, Indifferency, Cenſoriouſneſs, Revenge, Boldneſs, Youth, Age, Cuſtom, Charity, Reading, Beauty, Flattery, Riches, Honor, High Places, Pleaſure, Suſpicion, Excuſes, &c. and as it is very ſcarce, and not eaſily to be procured, the following extract from it may properly be produced as a ſpecimen of the author's abilities and manner. "Reading, "(ſays ſhe) ſerves for delight, for ornament, and for ability: "it perfects nature, and is perfected by experience: the "crafty condemn it, ſimple admire it, and wiſe men uſe it. "Some books are to be taſted or ſwallowed, and ſome few "to be chewed or digeſted. Reading makes a full man, "conference a ready man, and writing an exact man. He "that writes little, needs a great memory: he that confers "little, a preſent wit: and he that reads little, needs much "cunning to make him ſeem to know that which he does "not. Hiſtory makes men wiſe, poetry witty, mathema-"tics ſubtle, philoſophy deep, morals grave, logic and rhe-"toric able to contend; nay, there is no impediment in the "wit, but may be wrought out by fit ſtudy, where every "defect of the mind hath its proper receipt." Among Mr. Congreve's

Congreve's poems are to be found, "Verſes to the Memory "of Grace lady Gethin, occaſioned by reading her book, "intituled, Reliquiæ Gethinianæ;" in which that agreeable poet, after ſpeaking of the ſhortneſs of life, and the difficulty of attaining knowledge, proceeds thus:

Who'ere on this reflects, and then beholds
With ſtrict attention what this book unfolds,
With admiration ſtruck ſhall queſtion, who
So very long could live ſo much to know?
For ſo compleat the finiſhed piece appears,
That learning ſeems combined with length of years;
And both improved by pureſt wit, to reach
At all, that ſtudy or that time can teach.
But to what height muſt his amazement riſe,
When having read the work, he turns his eyes
Again to view the foremoſt opening page,
And there the beauty, ſex, and tender age
Of her beholds, in whoſe pure mind aroſe
Th' etherial ſource, from whence this current flows?

CONGREVE's Works, vol. iii.

GEVARTIUS (JOHN GASPAR), a very learned critic, was the ſon of an eminent lawyer, and born at Antwerp on the 6th of Auguſt 1593. Many authors have called him ſimply John Gaſpar, and ſometimes he himſelf was content with doing this; ſo that, perhaps, he is better known by the name of Gaſpar than Gevartius. His firſt application to letters was in the college of Jeſuits at Antwerp, from whence he removed to Louvain, and then to Doway. He went to Paris in 1617, and ſpent ſome years there in the converſation of the learned. Returning to the Low Countries in 1621, he took a doctor of law's degree in the univerſity of Doway, and afterwards went to Antwerp, where he was made town-clerk: a poſt, he held to the end of his life. He married in May 1625, and died in 1666, aged ſeventy-two years and upwards. He had always a taſte for claſſical learning, and devoted a great part of his time to purſuits in this way. In 1616 he publiſhed at Leyden, in 8vo. Lectionum Papinianarum libri quinque in Statii Papinii Sylvas; and at Paris in 1619, 4to. Electorum libri tres, in quibus plurima veterum Scriptorum loco obſcura & controverſa explicantur, illuſtrantur, et emendantur. Theſe, though publiſhed when he was young, have eſtabliſhed his reputation as a critic: but he was alſo a poet, and gave many ſpecimens of his ſkill in

Niceron's Hommes Illuſtres, tom. xxxviii.

in verſifying; witneſs among others a Latin poem, publiſhed at Paris 1618, upon the death of Thuanus, Hiſtoriæ ſui temporis ſcriptoris incomparabilis, as he juſtly calls him. He kept a conſtant correſpondence with the learned of his time, and ſome of his letters have been printed; one to Grotius, in a collection ex Muſæo Joh. Brant publiſhed at Amſterdam in 1702; and twelve to Nicholas Heinſius, in the Sylloge Epiſtolarum by Burman. Our Bentley mentions Gaſpar Gevartius as a man famous in his day; and tells us, that "he undertook an edition of the poet Manilius, but "was prevented by death" from executing it.

Preface to Diſſertations upon Phalaris's Epiſtles, p. xlv.

GHILINI (JEROME), an Italian writer, born at Monza in Milan, on the 19th of May 1589, was trained up under the Jeſuits at Milan in the ſtudy of polite literature and philoſophy. He went afterwards to Parma, where he began to apply himſelf to the civil and canon law; but was obliged to deſiſt on account of ill health. He returned home, and upon the death of his father, married: but loſing his wife, he became an eccleſiaſtic, and reſumed the ſtudy of the canon law, of which he was made doctor. He lived to be fourſcore years of age, and was the author of ſeveral works; the moſt conſiderable of which, and for which he is at preſent chiefly known, is his Theatro d' Huomini Letterati. The firſt part of this was printed at Milan 1633, in 8vo. but it was reprinted and enlarged into two volumes 4to. at Venice in 1647. Baillet ſays, in his Jugemens des Savans, that this work is eſteemed for its exactneſs, and for the diligence which the author has ſhewn, in recording the principle acts and writings of thoſe he treats of: but this is not the opinion of M. Monnoye his annotator, nor of the learned in general. It is pretty well agreed, that, excepting a few articles where more than ordinary pains ſeems to have been taken, Ghilini is a very injudicious author, deals in general and inſipid panegyric, and is to the laſt degree careleſs in the matter of dates. This work, however, for want of a better, has been made much uſe of; and is even quoted at this day by thoſe, who know it's imperfections.

tom. ii. p. 26. Paris 1722.

GHIRLANDAIO (DOMENICO), a Florentine painter, born in the year 1449, was at firſt intended for the profeſſion of a goldſmith, but followed his more prevailing inclinations to painting with ſuch ſucceſs, that he is ranked among the prime maſters of his time. Nevertheleſs, his manner was Gothic and very dry; and his reputation is not

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ſo much fixed by his own works, as by his having had Michael Angelo for his diſciple. He died at forty-four years of age, and left three ſons, David, Benedict, and Rhodolph, who were all of them painters.

GIBSON (EDMUND), biſhop of London, was ſon of Edward Gibſon of Knipe in Weſtmoreland, where he was born in 1669, and having laid the foundation of claſſical learning at a ſchool in that county, he became a ſervitor of Queen's-college in Oxford in 1686. The ſtudy of the northern languages being then particularly cultivated in this univerſity, Mr. Gibſon came early into the liſt; and applied himſelf vigorouſly to that branch of literature, wherein he was aſſiſted by the learned Dr. Hicks, a great maſter of thoſe languages. And the quick proficiency that he made, appeared to the public in a new edition of William Drummond's Polemo-Middiana, and James V. of Scotland's Cantilena Ruſtica, which he publiſhed in 1691, at Oxford in 4to. with notes, which diſcover a conſiderable knowledge in thoſe languages. At the ſame time, his obſervations on thoſe facetious tracts, ſtand as a monument of his abilities in the witty way, and the ſingular learning ſhewn in the annotations is really valuable. But his inclination led him to more ſolid ſtudies; and in a ſhort time after, he tranſlated into Latin the Chronicon Saxonicum, and publiſhed it together with the Saxon original, and his own notes on the whole, at Oxford in 1692. 4to. This work he undertook by the advice of the late Dr. Mill, the learned editor of the Greek Teſtament in folio, and it is allowed by the learned to be the beſt remains extant of Saxon antiquity. In the ſame year appeared a treatiſe, intituled, Librorum Manuſcriptorum in duabus inſignibus Bibliothecis, altera Teniſoniana Londini, altera Dugdaliana Oxonii Catalogus. Edidit E. G. [i. e. Edmundus Gibſon] Oxonii 1692. 4to. The former part of this catalogue, conſiſting of ſome ſhare of the learned Sir James Ware's manuſcript collection, was dedicated to Dr. Thomas Teniſon, then biſhop of Lincoln, as at that time placed in his library.

Wood's Athen. Oxon. vol. ii. p. 905.

This ſtep was taken by our author, in the view of introducing himſelf into the knowledge of that prelate, in which he was ſo fortunate, that it proved the foundation of his being after ſome years, and further ſervices, admitted into his family, when he was archbiſhop of Canterbury, and of gradually acquiring his eſteem and patronage. Thus we find our author, did not, like many other ſcholars, want the prudence

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to join to his learned ſtudies, that commendable one of making the beſt advantage of them to himſelf. He had a natural inclination to reſearches into the antiquities of his country, and having laid a neceſſary foundation for ſuch reſearches in the original languages of it, he applied himſelf for ſome years thereto with the greateſt diligence, as appears by the books which he publiſhed in the ſucceeding years. Theſe were cloſed by his piece, intituled, Reliquiæ Spelmannianæ, being the poſthumous works of Sir Henry Spelman, relating to the laws and antiquities of England, publiſhed by our editor, together with his own life of the author at Oxford in 1698, folio.

See the Catalogue of his Works, in Note (c).

This piece he likewiſe dedicated to Dr. Teniſon, now become archbiſhop of Canterbury, whoſe patronage and encouragement he very gratefully acknowledges; and probably, about this time or ſoon after, he was taken into the archbiſhop's family as a domeſtic chaplain. The favour of his grace, which he ſo worthily acquired by his learned labours and ſuperior abilities, was ever afterwards returned with new additional obligations, in the ſeveral preferments in the church, which were gradually conferred upon him with a liberal hand; accordingly, we find him not long after, by the munificence of the ſame patron, both rector of Lambeth and archdeacon of Surry.

Being thus become a member of the convocation, he engaged in defence of his patron's rights, as preſident thereof. This controverſy, which was chiefly carried on by the members of both houſes among themſelves, about the forms and extent of their reſpective powers, grew very warm; and our author, now become doctor of divinity, diſtinguiſhed his zeal above others, by writing on the occaſion, in the ſpace of three years, no leſs than ten pamphlets, to which he added another in 1707. His patron, the archbiſhop, could not but be well pleaſed with the ſpirit and learning he had ſhewn in regard to the particular rights and privileges of the clergy in their legiſlative capacity; and no doubt, it was by his lordſhip's encouragement, that he formed and carried on his more comprehenſive ſcheme of all the legal duties and rights of the clergy in general, which was publiſhed under the title of Codex Juris Eccleſiaſtici Anglicani, in 1711. folio. (A)

Archbiſhop Tenniſon dying on the 14th of December 1715, Dr. Wake, biſhop of Lincoln, was nominated archbiſhop

(A) The writer of his life ſays, that he received intimations and directions from time to time for the improvement of it from his Grace.

of Canterbury on the 17th of that month, and Dr. Gibſon to ſucceed him in the ſee of Lincoln (B). After this advancement, he went on indefatigably in his labours, in defence of the government and diſcipline of the church of England: and upon the death of Dr. John Robinſon in 1720, was promoted to the biſhopric of London. Dr. Gibſon's talents ſeem to be perfectly well ſuited to the particular duties, and equal to all the difficulties of this important ſtation, upon the right management of which ſo much depends, in reſpect to the peace and good order of the civil, as well as the eccleſiaſtical ſtate of the nation. It is well known, that he had a very particular genius for buſineſs, which he happily tranſacted by means of a moſt exact method that he uſed on all occaſions: this is a talent that rarely falls to the ſhare of men of great learning, who are generally better ſuited to matters of ſpeculation than of a practical nature. And this he purſued with great advantage, not only in the affairs of his own dioceſe in England, which he governed with the moſt exact regularity, but of a vaſtly larger diſtrict, namely, in his great care in promoting the ſpiritual affairs of all the church of England colonies in the Weſt-Indies: and the miniſtry at this time, were ſo ſenſible of his great abilities in tranſacting buſineſs, that there was committed to him a ſort of eccleſiaſtical miniſtry for ſeveral years, and more eſpecially, on occaſion of the long decline of health of body and vigour of mind of archbiſhop Wake; when almoſt every thing that concerned the church, was in a great meaſure left to the care of the biſhop of London.

The writer of his life, among many inſtances which he declares might be aſſigned, of his making a proper uſe of that ſpiritual miniſtry he was honoured with, ſpecifies ſome few of a more eminent kind. One was his occaſional recommendation of ſeveral worthy and learned perſons to the favour of the ſecular miniſtry, for preferments ſuited to their merits, as he had frequently the diſpoſal of the higheſt dignities in the church. Another inſtance, is that of his procuring an ample endowment from the crown, for the regular performance of divine ſervice in the royal chappel at Whitehall, by a ſucceſſion of miniſters ſelected out of both univerſities with proper ſalaries.

The ſame writer, mentions it as a third memorable inſtance of our prelate's ſervice to the church of England, that he conſtantly guarded againſt the repeated attempts of ſome

(B) Salmon's Chron. Hiſt. under that year.

perſons

perſons to procure a repeal of the corporation and teſt acts. By baffling the attacks made on thoſe fences of the church, he thought he ſecured the whole eccleſiaſtical inſtitution: for it was his fixed opinion, that it would be an unjuſtifiable piece of preſumption to arm thoſe hands with power, that might poſſibly employ it, as was done in the days of our fathers, againſt the eccleſiaſtical conſtitution itſelf. He was intirely perſuaded, that there ought always to be a legal eſtabliſhment of the church, to a conformity with which ſome peculiar advantages might be reaſonably annexed; and at the ſame time, with great moderation and temper he approved of a toleration of Proteſtant Diſſenters; eſpecially, as long as they keep within the juſt limits of conſcience, and attempt nothing that is highly prejudicial to, or deſtructive of the rights of the eſtabliſhment in the church, in competition with thoſe that conform to it's rules, and adhere to the real intereſts of it. But he was as hearty an enemy to perſecution in matters of religion, as thoſe that have moſt popularly declaimed againſt it.

Laſtly, one more ſervice of the church and clergy, done by the biſhop of London, well claims their grateful acknowledgments; namely, his diſtinguiſhed zeal (after he had animated his brethren on the bench to concur with him) in timely apprizing the clergy, of the bold ſchemes that were formed by the Quakers, in order to deprive the clergy of their legal maintenance by tythes; and in adviſing them, to avert ſo great a blow to religion, as well as ſo much injuſtice to themſelves, by their early application to the legiſlature, to preſerve them in the poſſeſſion of their known rights and properties. But though the deſigns of their adverſaries were happily defeated, yet it ought ever to be remembered, in honour to the memory of the biſhop of London, that ſuch umbrage was taken by the then great miniſter, on occaſion of the advice given by him and his brethren, to the clergy in that critical juncture, as in fact ſoon terminated in the viſible diminution, if not the intire ſinking of the ſuperior intereſt and authority of his lordſhip. Hitherto he had long been looked on, to uſe Mr. Whiſton's phraſe (c), as heir apparent to the ſee of Canterbury upon the demiſe of Dr. Wake, but from this period that proſpect intirely vaniſhed, upon this diſgrace at court; in the church much pains were taken to fix the character upon him of a haughty perſecutor, and even a ſecret enemy to the civil eſtabliſhment. To this end, a paſſage in

(c) Memoirs of his own life, vol. i. p. 219. 2d edit. 1753.

the introduction to his Codex, hinting the independency of the ſpiritual court, upon any temporal one, was ſeverely handled by the direction of the then chief juſtice of the King's-bench (D), as derogatory to the ſupreme power and ſuperintendency of that court over all others. And there were likewiſe not wanting great numbers to join in a general cry of perſecution againſt our prelate, for hindering the promotion of a friend of the then lord high chancellor to an Engliſh biſhopric, on a ſuſpicion of Deiſm (E). To theſe public mortifications, may be added a private diſguſt, ſaid to be taken by the king, for his cenſuring with an epiſcopal boldneſs, the abuſe which was frequently made of maſquerades: a diverſion to which his majeſty ſhewed a particular liking (F).

However, neither any, nor all theſe, nor yet many more diſcouragements which he met with, were able to break his vigilant and ſteady attention to the duties of his paſtoral office; in writing and printing paſtoral letters, addreſſed both to the clergy and laity, in oppoſition to infidelity and enthuſiam; in viſitation charges, as well as occaſional ſermons, beſides ſome leſſer pieces of a mixt nature, and ſeveral ſmall particular tracts againſt the prevailing immoralities of the age; in the repeated editions of which laſt, he took more ſatisfaction in his decline of life, than in his larger volumes of a diſciplinarian and more controverſial nature (G).

He

(D) The preſent earl Hardwick, who encouraged Sir Michael Forſter, now puiſne judge of that court, then recorder of Briſtol, to write a piece upon the ſubject.

(E) Dr. Rundle, a particular friend of lord Talbot, then lord high chancellor, Whiſton's Memoirs, p. 218.

(F) He had not only preached againſt this diverſion in the former reign, but procured an addreſs to the king from ſeveral of his brethren the biſhops, to put them down.

(G) For the reader's ſatisfaction we ſhall inſert here a catalogue of his works as follows: An edition of W. Drummond's Polema-middiana, &c. in 1691. 4to. has been already mentioned, as alſo his tranſlation into Latin of the Chronicon Saxonicum in 1692. 4to. and his Librorum manuſcriptorum Catalogus, printed the ſame year, and all three at Oxford; where he likewiſe publiſhed a piece, intituled, Julii Cæſaris Portus Iccius Illuſtratus, a tract of W. Somner with a diſſertation of his own in 1694, when he ſtiles himſelf B. D. an edition of Quintilian de arte oratoria, with notes. Oxon. 1693, 4to. A tranſlation of Camden's Britannia into Engliſh, Lond. 1694, fol. and again with large editions in 1722, in two vols. fol. Vita Thomæ Bodleii Equitis Aurati & Hiſtoria Bibliothecæ Bodleianæ, prefixed to a book, intituled, Catalogi librorum manuſcriptorum in Anglia & Hibernia in unum collecti. Oxon. 1697, in 2 tomes fol. Reliquiæ Spelmannianæ, &c. mentioned above, with the life of Sir Henry Spelman, by our editor, Oxon. 1698, folio.

Codex

He was very ſenſible of the decay of nature for ſome time before his death, in which he complained of a languor that hung about him. As, indeed, in the beſt ſenſe of that word, he had made free with his conſtitution by incredible induſtry, in a long courſe of ſtudy and buſineſs of various kinds; he had well nigh exhauſted his ſpirits, by his uninterrmitted labours, and worn out a conſtitution which was naturally ſo vigorous, that life might, otherwiſe, have probably been protracted to ſeveral more years than ſeventy-nine; towards the end of which year of his age, namely, on the 6th of September 1748, he departed out of this life with true chriſtian fortitude, an apparent ſenſe of his approaching diſſolution, and in a perfect tranquility of mind, during the intervals of his laſt fatal indiſpoſition at Bath, after a very ſhort continuance there. His lordſhip, in the vigour of his age, was married to a ſiſter of the wife of Dr. John Betteſworth, dean of the arches, and judge of the prerogative court of Canterbury, whom he appointed joint executor of his laſt will, with George Gibſon, Eſq; his eldeſt ſon, beſides

Codex Juris Eccleſiaſtici Anglicani, &c. Lond. 1713. fol. A ſhort ſtate of ſome preſent queſtions in Convocation, Lond. 1700. 4to. A Letter to a friend in the country, concerning the proceedings in Convocation in the years 1700 and 1701, Ibid. 1703. 4to. The right of the Archbiſhop to continue or prorogue the whole convocation. A ſummary of the arguments in favour of the ſaid right. Ibid. Synodus Anglicana, &c. Ibid. 1702. A parallel between a Preſbyterian aſſembly, and the new model of an Engliſh provincial ſynod, Ibid. 4to. Reflections upon a paper, intituled, the Expedient propoſed, Ibid. 4to. The ſchedule of prorogation reviewed, Ibid. 4to. The pretended independance of the Lower houſe upon the Upper-houſe a groundleſs notion, Ibid. 1703. 4to. The marks of a defenceleſs cauſe, in the proceedings and writings of the lower houſe of Convocation, Ibid. 4to. An account of the proceedings in Convocation in a cauſe of Contumacy, upon the Prolocutor's going into the country without the leave of the archbiſhop, commenced April 10, 1707. All theſe upon the diſputes in Convocation, except the Synodus Anglicana, &c. are printed without his name, but are generally aſcribed to him. Viſitations parochial and general, with a Sermon, and ſome other tracts, Lond. 1717. 8vo. Five paſtoral Letters, &c Directions to the Clergy, and Viſitation Charges, &c, in one vol. 8vo. Family Devotion; A Treatiſe againſt Intemperance; Admonition againſt Swearing; Advice to Perſons that have been Sick; Truſt in God; Sinfulneſs of neglecting the Lord's day; Againſt Lukewarmneſs in Religion; Several occaſional Sermons; Remarks on part of a bill brought into the houſe of Lords by the earl of Nottingham in 1721, intituled, a bill for the more effectual ſuppreſſion of blaſphemy and profaneneſs, is alſo aſcribed to the biſhop; as is alſo, The caſe of addreſſing the earl of Nottingham, for his treatiſe on the Trinity, publiſhed about the ſame time. Laſtly, A collection of the principal treatiſes againſt Popery, in the papal Controverſy, digeſted into proper heads and titles, with ſome prefaces of his own, Lond. 1738. 3 vols. fol.

whom, he had ſeveral children of each ſex, who were all handſomely provided for by him.

We ſhall give a ſketch of the biſhop's character, as drawn by Mr. Whiſton (H), whoſe impartiality in his favour, is beyond the reach of ſuſpicion. "I muſt ſay ſomewhat of "biſhop Gibſon, one of quite another character than the "afore-mentioned biſhop, (Hoadly, i. e. with reſpect to the "care of, and reſidence upon his dioceſe) one that I think "married but once, (he had before cenſured Hoadley for re-"marrying, and that with a young woman in his old age) "and changed his dioceſe but once; one who has written "ſeveral devotional and practical manuals with good repu-"tation; one who performed divine offices in a ſober, and "grave, and ſolemn way, becoming a chriſtian biſhop; one "of ſuch great generoſity, that he freely gave the 2500*l.* "left him by Dr. Crow, once his chaplain, to Dr. Crow's "own relations [who were very poor]; and one who in the "reign of king George I. preached, and procured an ad-"dreſs to the king from ſeveral of his brethren the biſhops, "to put down that groſs court foolery of maſquerades, "which, in my opinion, was an action both very bold and "very meritorious. This biſhop alſo publiſhed ſeveral ſober "paſtoral letters to his dioceſe againſt infidelity. Yet, "continues that warm anti-athanaſian, all this is done in "ſuch a way of groſs ignorance of primitive chriſtianity, as "if he had never heard of any other ſtandard but modern "popiſh canons, and parliamentary laws, and political in-"junctions of princes; like the infamous doctrine of Mr. "Hobbs of Malmſbury.—I have ſaid it not unfrequently, "that this biſhop ſeemed to think the church of England, "as it juſt then happened to be, eſtabliſhed by modern "laws and cuſtoms, came down from heaven with the Atha-"naſian Creed in its hand."

(H) In his Memoirs as before, p. 214, 215, 216.

GIBSON (RICHARD), commonly called the dwarf, was an eminent Engliſh painter, in the time of Sir Peter Lely, to whoſe manner he devoted himſelf, and whoſe pictures he copied to admiration. He was originally ſervant to a lady at Mortlack, who obſerving, that his genius led him to painting, put him to Mr. de Cleyn to be inſtructed in the rudiments of that art. De Cleyn was maſter of the tapeſtry-works at Mortlack, and famous for the cuts which he deſigned for ſome of Ogilby's things, and for Mr. Sandys's tranſlation

tranſlation of Ovid. Gibſon's paintings in water colours were well eſteemed; but the copies he made of Lely's portraits, gained him the greateſt reputation. He was greatly in favour with king Charles I. to whom he was page of the back-ſtairs: and he alſo drew Oliver Cromwell ſeveral times. He had the honour to inſtruct in drawing queen Mary and queen Anne, when they were princeſſes; and he went over to Holland to wait on the former for that purpoſe. He was himſelf a dwarf; and he married one Mrs. Anne Shepherd, who was alſo a dwarf. King Charles I. was pleaſed, out of curioſity or pleaſantry, to honour their marriage with his preſence, and to give the bride. The celebrated Mr. Waller wrote a poem on this occaſion, intituled, "Of the marriage of the dwarfs," which begins thus:

"Deſign or chance makes others wive,
"But Nature did this match contrive.
"Eve might as well have Adam fled,
"As ſhe denied her little bed
"To him, for whom Heaven ſeem'd to frame
"And meaſure out this only dame, &c."

Mr. Fenton, in his notes on this poem, tells us, that he had ſeen this couple painted by Sir Peter Lely; and that they appeared to have been of an equal ſtature, each of them meaſuring three feet and ten inches. They had, however, nine children, five of which attained to maturity, aud were well-proportioned to the uſual ſtandard of mankind. To recompenſe the ſhortneſs of their ſtature, nature gave them an equivalent in length of days: for Gibſon died in Convent-Garden in the 75th year of his age; and his wife, having ſurvived him almoſt twenty years, died in 1709, aged eighty-nine years. Waller's Works, by Fenton.

There was Mr. William Gibſon, nephew to this Richard, who was inſtructed in the art of painting both by him and Sir Peter Lely, and became alſo eminent. His excellency, like his uncles, lay in copying after Sir Peter Lely; although, he was a good limner, and drew portraits for perſons of the firſt rank. His great induſtry was much to be commended, not only for purchaſing Sir Peter Lely's collection after his death, but, likewiſe, for procuring from beyond ſea, a great variety of valuable things in their kind: inſomuch, that his collection of prints and drawings, was not inferior to any perſons of his time. He died of a lethargy in 1702, aged fifty-eight.

Mr. Edward Gibſon, his kinſman, was inſtructed by him, and firſt painted portraits in oil; but afterwards finding more encouragement in crayons, and his genius lying that way, he applied himſelf to them. He was in the way of becoming a maſter, but died when he was young.

GIFANIUS (HUBERTUS, or OBERTUS), a learned critic and great civilian, was born at Buren in Gelderland in the year 1534. He ſtudied at Louvain and at Paris, and was the firſt who erected the library of the German nation at Orleans. He took the degree of doctor of civil law in that city, in the year 1567; and went from thence to Italy in the retinue of the French ambaſſador. Afterwards he removed to Germany, where he taught the civil law with high repute. He taught it firſt at Straſburg, where he was likewiſe profeſſor of philoſophy; then in the univerſity of Altdorf, and at laſt at Ingoldſtadt. He forſook the Proteſtant religion to embrace the Roman Catholic. He was invited to the imperial court, and honoured with the office of counſellor to the emperor Rodolph. He died at Prague on the 26th of July 1609, if we believe ſome authors; but Thuanus, who is more to be depended on, places his death in 1604. Beſides notes and comments upon authors of antiquity, he wrote ſeveral pieces relating to civil law; and was on all hands allowed to be a very great, though, as it ſhould ſeem, not a very good man. Scaliger ſays, that "he was counſellor to the emperor; and becauſe a married man muſt "keep houſe, he ſent away his wife to Nuremberg. He "was worth a great deal of money; yet he lived in a garret, "and made his children ſupply the place of ſervants." This, if true, was moſt ſordid avarice.

Bayle's Dict.

Scaligerana.

As to his literary character, he has been accuſed of a notorious breach of truſt, with regard to the manuſcripts of Fruterius. Fruterius was one of the greateſt geniuſes of his age, and had collected a great number of critical obſervations; but died at Paris in 1566, when he was only twenty-five years of age. He left them to Gifanius to be publiſhed, but Gifanius acted fradulently, and ſuppreſſed them as far as he was able: for which he is ſeverely treated by Janus Douza in his ſatires, and elſewhere. The fact is alſo mentioned by Thuanus. He was charged with plagiariſm, and had quarrels with Lambin upon this head. Gifanius, it ſeems, had inſerted in his edition of Lucretius, all the beſt notes of Lambin, without acknowledging to whom he was obliged; and not only ſo, but had taken occaſion to ſpeak ſlightingly,

Hiſt. ad an. 1566.

and

and with ſome contempt of Lambin: for which, however, Lambin, in a third edition of that author, has loaded him with all the hard names he could think of. He calls him audacem, arrogantem, impudentem, ingratum, petulantem, inſidioſum, fallacem, infidum, nigrum, and what not? He had, alſo, another terrible quarrel with Scioppius, about a manuſcript of Symmachus, which Scioppius, it is ſaid, had taken away, and uſed without his knowledge. Theſe quarrels are not worth relating. It is pity, that polite literature will not reſtrain the paſſions, and civilize the manners of its profeſſors: but experience has ſhewn, that it will not; which gives us reaſon to conclude, that human nature will be human nature ſtill, and that its depravity will appear under ſome mode or other, in ſpite of all applications to correct it.

GILBERD, (WILLIAM) a learned phyſician who firſt diſcovered ſeveral of the properties of the load ſtone, was the eldeſt ſon of Hierome Gilberd, gent. of Clare in Suffolk, but removing to Colcheſter in Eſſex was admitted a free burgeſs there in 1553, and was afterwards recorder of that Borough (A), where he had this ſon, who was born in Trinity pariſh in the year 1540, and after a ſuitable education at the grammar ſchool, was ſent to Cambridge (B), and having ſtudied phyſic there for ſome Time he travelled abroad for his further improvement, and in one of the foreign univerſities had the degree conferred upon him of Dr. of Phyſic. He returned to England with a conſiderable reputation for his learning in general, and eſpecially had the character of being deeply ſkilled in philoſophy and chemiſtry; and reſolving to make his knowledge uſeful to his country by practiſing in his faculty, he preſented himſelf a candidate to the college of phyſicians in London, and was elected a fellow of that ſociety about the year 1573.

Thus every way qualified for it he practiſed in this metropolis with great ſucceſs and applauſe, which being well obſerved by queen Elizabeth, that excellent princeſs, who always diſtinguiſhed perſons of ſuperior merit, ſent for him to court, and appointed him her phyſician in ordinary, and, beſides, gave him an annual penſion to encourage him in his ſtudies (C). In which, as much as his extenſive buſineſs in his profeſſion would give him leave, he applied himſelf

(A) Symond's collection in the Herald's office, vol. 1. fol. 437.

(B) Mr. Wood ſays he was educated at both univerſities. Ath. Ox. vol. 1. col. 321.

(C) Id. ibid.

ſelf chiefly to conſider and examine the various properties of the load ſtone; and proceeding in the experimental way, a method not much uſed at that time, he diſcovered and eſtabliſhed ſeveral qualities of that admirable mineral not obſerved before. This occaſioned much diſcourſe and ſpreading his fame into foreign countries great expectations were raiſed of his treatiſe on that ſubject, which were abundantly fulfilled when it appeared in public.

He printed it in 1600 under the following title, "De "Magnete, magneticiſq; corporibus & de magno magnete "tellure, phyſiologia nova;" i. e. "Of the Magnet (or "load ſtone) and magnetical bodies, and of that great mag-"net the earth." It contains the hiſtory of all that had been obſerved and written on that ſubject before his time (D), and then reduces all the various phenomena under four heads. Its attraction; its direction to the poles of the earth and the earth's verticity and fixedneſs to certain points of the world; its variation; and its declination: theſe ſeveral properties he derives from the magnetical nature of the earth which he ſuppoſes to be a great magnet. Upon the whole, it is the firſt regular ſyſtem on this curious ſubject, and may not unjuſtly be ſtiled the parent of all the improvements that have been made therein ſince.

In this piece our author ſhews the uſe of the declination of the magnet which had been diſcovered by Mr. Norman in finding out the latitude (E), for which purpoſe alſo he contrived two inſtruments for the ſea. This invention was publiſhed by Thomas Blondeville in a book intitled, "Theo-"riques of the planets, together with the making of two "inſtruments for ſeamen for finding out the latitude without "ſun, moon or ſtars, invented by Dr. Gilberd, London "1624." But the hopes from this property, however promiſing at firſt, have by a longer experience been found to be deceitful (F). After the demiſe of queen Elizabeth the doctor was continued in the place of chief phyſician to king James

(D) Among theſe are Harriot, Hues, Wright, Kendal, Barlow, and Norman, which ſhews Wood's obſervation to be uncandid at leaſt when he tells us, that Barlow had knowledge in the magnet twenty years before Dr. Gilberd's book came out; and whatever was the intention of the Antiquary's remark, 'tis certain from his own account that Dr. Gilberd firſt improved this knowledge to that degree of perfection as to be fit for public view and uſe, ſince Barlow did not publiſh his magnetical advertiſement till 1616. Ath. Ox. vol. 1. col. 435. See alſo the article Barlow William, in Biog. Brit.

(E) What theſe are may be ſeen in Dr. Halley's article.

(F) See more of this in William Whiſton's article.

I. but

I. but he enjoyed that honour only a ſhort time, paying his laſt debt to nature, Nov. 30, 1603, aged 63, having practiſed phyſic in London above 30 years (G). His corps was interred in Trinity church at Colcheſter, where he was born, and where there is a handſome monument raiſed to his memory (H). A print of which is to be ſeen in the Hiſtory and Antiquities of Colcheſter by Mr. Morant. By a picture of him in the ſchool gallery of Oxford he appears to have been tall of ſtature and of a chearful countenance (I).

All that is left us in regard to his character has been ſaid on the occaſion of his famous book, on which account we have the higheſt encomiums ſuch as are uſually made by one author upon another. Thus Nic. Carpenter tells us that he had trodden out a new path to philoſophy (K). Sir Kenelm Digby, apparently by reaſon of the ſeemingly ſympathetic virtue of the magnetic needle, does not ſtick to compare him with Dr. Harvey, the famous diſcoverer of the circulation (L). Dr. Iſaac Barrow ranks him with Galileo, Gaſſendus, Merſennus and Des Cartes, whom he repreſents as men reſembling the ancients in ſagacity and acuteneſs of genius and almoſt equal to them in thoſe reſpects (M). Theſe atteſtations of his high merit are indeed given him by his countrymen; but that they may not be ſuſpected of extravagant partiality (N), it may be obſerved that there is good reaſon to believe his fame was ſtill more celebrated among foreigners (O), of which this is one very ſtrong confirmation,

(G) Inſcription on his monument.

(H) There is alſo a Latin inſcription, declaring it to be erected by his two brothers Ambroſe and William, who therein give the deceaſed the title of Armiger, or Eſquire, as well as his father.

(I) Ath. Ox. vol. 1. col. 321.

(K) In a book intitled, Geography delineated, &c. in two books, b. 1: c. 3.

(L) Treatiſe of bodies, c. 20.

(M) Opuſcula, p. 87.

(N) The remark of lord Bacon is the leaſt free from that cenſure. This great man frequently mentions our author's book with applauſe, and in one place particularly ſtiles it a painful and experimental work, Advancement of learning, l. 1. c. 13. words, which in his lordſhip's mouth have a ſingular force and extent of meaning, and are handſomely illuſtrated by the compliment of Mr. Wright prefixed to the book: by which it appears that our author ſpent no leſs than 18 years in bringing it to perfection, quamplurimis laboribus, ſtudiis vigiliis, artificiis, ſumptibuſque non modicis per tot continuos annos e tenebris demum denſaque caligine otioſe exiliterque philoſophantium, infinitis artificioſe adhibitis experimentis eruta.

(O) This is intimated by the following expreſſion in his epitaph, Librum de magnete apud exteros celebrem in rem nauticam compoſuit.

Beſides

that the famous Peireſk often lamented that when he was in England he was not acquainted with our philoſopher (P).

Beſides his principal work printed in his life time he left another treatiſe in MS. which coming into the hands of Sir William Boſwell, knt. was from that copy printed at Amſterdam in 1651, 4to. under this title, De mundo noſtro ſublunari philoſophia nova.

As he was never married he gave by his laſt will all his library, conſiſting of books, globes, inſtruments, &c. and a cabinet of minerals to the college of phyſicians; and this part was punctually performed by his brothers Ambroſe, William, Hierome, and George, who inherited his eſtate, which muſt have been ſomewhat not inconſiderable. Mr. Wood obſerves he was the chief perſon in his pariſh at Colcheſter.

(P) Gaſſendi in vita Peireſkii.

GILPIN, (Bernard) a very worthy and exemplary pariſh prieſt in England, was deſcended of an ancient and honourable family in Weſtmorland, being the ſon of Edwin Gilpin, whoſe elder brother was ſlain in the battle of Boſworth-field, being heir in the fifth deſcent to Richard Gilpin, who in the reign of king John was enfeoffed in the lordſhip of Kentmire-hall in that county by the baron of Kendal, for his ſingular deſerts both in peace and war. Our author's mother was Margaret daughter of William Laton of Delain in Cumberland, ſprung from an ancient family famous in that martial age for military proweſs. Mr. Gilpin was born at Kentmire in 1517. There happened an incident in his childhood which diſcovered both the turn of his genius and diſpoſition. A mendicant friar, according to the rules of his order, coming to the door for relief was taken into the houſe, where being entertained with a good ſupper and plenty of good liquor, he forgot his profeſſed ſanctity to ſuch a ſcandalous degree as to make himſelf moſt beaſtly drunk. Next morning however being Sunday as if nothing of this had paſſed, he ordered the bell to toll for ſermon, and mounting the pulpit, he put himſelf into a great heat againſt the ſins of the times, and among the reſt thundered boldly againſt drunkenneſs, young Gilpin, who had but newly got the uſe of his tongue, hearing this as he ſat near his mother's lap, cries out, "Oh, mama, do you hear how this fellow dares "ſpeak againſt drunkenneſs, and was drunk himſelf yeſter-

"nigh,

"night at our houſe!" His mother immediately ſtopt the child's mouth with her hand. But both parents in full delight through the fondeſt hopes from this and many other ſuch earneſts of their future happineſs in him reſolved to breed him to the church.

In this view they put him to the grammar ſchool, where he paſſed through all the claſſes with great approbation, and being ſent thence to Oxford was admitted a poor child, i. e. a ſcholar on the foundation of Queen's college in 1533. In the univerſity he ſtuck cloſe to his ſtudy, and made himſelf good maſter of Eraſmus's works, which were then the vogue; at the ſame time cultivating logic and philoſophy he became a diſtinguiſhed diſputant in the ſchools. To theſe acquiſitions he added a ſingular knowledge in the Greek and Hebrew tongues. In which laſt he was inſtructed by Thomas Neale, then fellow of New college who afterwards became Hebrew profeſſor. March 21, 1541, he proceeded maſter of arts, having taken his bachelor's degree at the uſual term before. He was now alſo choſen fellow of his college, being much beloved for the ſweetneſs of his diſpoſition and unaffected ſincerity in his manners. At the ſame time his eminence for learning was ſuch that he was made choice of for one of the firſt maſters to ſupply Chriſt church college after the completing of its foundation of Henry VIII.

As he had been bred in the Roman catholic religion, ſo he continued hitherto ſteady to that church, and in defence thereof while he reſided at Oxford, held a diſputation againſt Hooper afterwards biſhop of Worceſter, and martyr for the Proteſtant faith. But in Edw. VI's time being prevailed upon to hold a diſputation with the famous Peter Martyr, againſt ſome poſitions maintained by him in his divinity lecture at Oxford, Mr. Gilpin was ſtaggered a little therein (A), and began more ſeriouſly to read over the ſcriptures and writings of the fathers, expecting to confirm himſelf by ſtronger arguments in his received opinions; but, on the contrary, the firſt reſult of his enquiries was the cooling of his zeal for

(A) He was puſhed upon this diſpute by three of his acquaintance, Chedſey, Weſton, and Morgan. But afterwards Peter Martyr ſaid he was not troubled for them, but as for that Gilpin, ſays he, I am very much moved concerning him, for he doeth and ſpeaketh all things with an upright heart. The reſt are carried away with every blaſt of ambition or covetouſneſs, but Gilpin reſting firmly upon gravity of manners and the teſtimony of a moſt laudable life ſeems, with his own goodneſs, to honour the cauſe which he undertakes.

po-

popery, and kindling desire toward the new religion. In this temper he applied for further instruction to Cuthbert Tonstal, bishop of Durham, who was his mother's uncle. That prelate told him that in the matter of transubstantiation pope Innocent III. had done unadvisedly in making it an article of faith, and confessed that the pope had also committed a great fault in taking no better care than he had done in the business of indulgencies and other things. After this Mr. Gilpin conferred with one Dr. Redman, whose virtue and learning he had a great opinion of; and this friend affirming that the book of common prayer was a holy book and agreeable to the gospel. These things threw him into many distracting thoughts. Afterwards one of the fellows of Queen's college in Oxford told him, that he had heard Dr. Chedsey, one of our author's old acquaintance, say among his friends, the protestants and us must compound the matter, they must grant us the real presence, and we must give way to them in the point of transubstantiation. Dr. Weston also another of his fellow students made a long oration to shew that the eucharist should be administered in both kinds, and Mr. Morgan, a third brother Oxonian, told him that Dr. Ware, a man most famous for life and learning, had affirmed to him, that the principal sacrifice of the church of God was the sacrifice of thanksgiving. Mr. Gilpin further observed, that the most learned bishops at that time confuted the primacy of the pope both in words and writing. And to conclude, one Harding being newly returned home out of Italy in a long and famous oration so plainly set out and painted to the life the friars and unlearned bishops, who had met at the counsel of Trent in their green gowns, that it abated in him as well as in very many others, a great deal of that opinion and confidence, which they had reposed in general councils.

Hence continuing his diligence in searching the scriptures and the fathers he began to observe many great abuses, and some enormities in popery, and to think reformation necessary.

Whilst he was going on in this course, having taken holy orders from the bishop of Oxford, he was overruled by the persuasions of his friends to accept, against his will, of the vicarage of Norton in the diocese of Durham. This was in 1552, and being a grant from king Edward VI. before he went to reside he was appointed to preach before his majesty, who was then at Greenwich. His sermon was greatly approved

proved (B), and recommended him to the notice of many perſons of the firſt rank, particularly to Sir Francis Ruſſel and Sir Robert Dudley, afterwards earl of Bedford and Leiceſter, and to ſecretary Cecil, afterwards lord treaſurer Burleigh, who obtained for him the King's licence for a general preacher during his majeſty's life, which however happened to be not much above the ſpace of half a year after. Thus honoured he repaired to his pariſh, entered upon the duties of it, and, as occaſion required, made uſe of the king's licence in other parts of the country. But here he ſoon grew uneaſy: however reſolved as he was againſt popery, he was ſcarcely ſettled in ſome of his religious opinions; he found the country overſpread with popiſh doctrines, the errors of which he was unable to oppoſe. In this unhappy ſtate he applied to biſhop Tonſtall (then in the Tower.) That prelate adviſed him to provide a truſty curate for his pariſh, and ſpend a year or two abroad in converſing with ſome of the moſt eminent profeſſors on both ſides the queſtion. The propoſal was juſt Mr. Gilpin's own wiſh with regard to travelling abroad, which he therefore reſolved upon, but, at the ſame time, determined to reſign his living, as he accordingly did, to a perſon very deſerving of it. This done he ſet out for London to receive the biſhop's laſt orders and embark.

His reſignation gave his lordſhip much concern, it was done out of a ſcruple of conſcience very uncommon, and which the biſhop could ſee no foundation for, ſince he could have procured him a diſpenſation. However, after ſome words of advice to look better to his intereſt, he was reconciled, promiſed to ſupport him abroad, and at parting put into his hands a treatiſe upon the Euchariſt, which the times not ſuiting to be printed here, he deſired might be done under his inſpection at Paris (c). With this charge he embarked for Holland, and upon landing went immediately to Malin to viſit his brother George, who was then a ſtudent there. But after a few weeks he went to Louvain, which he pitched on for his reſidence, propoſing to make occa-

(B) It was preached on the firſt Sunday after Epiphany upon Luke ii. v. 41 to 48. and was chiefly levelled againſt ſacrilege. It was printed at London in 1581, 8vo. and there again in 1630, 4to.

(c) It was written in Latin with this title, De veritate corporis & ſanguinis Chriſti domini in euchariſtia, and contained a defence of the real preſence in the groſs ſenſe, an opinion which Mr. Gilpin, who had a great reverence for his uncle, ſeems to have imbibed from him, and to have retained ever after.

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ſional excurſions to Antwerp, Ghent, Bruſſels, and other places in the Netherlands. Louvain was then one of the chief places for ſtudents in divinity, ſome of the moſt eminent divines on both ſides of the queſtion reſided there; and the moſt important topics of religion were diſcuſſed with great freedom. Our author made the beſt uſe of his time, ſoon began to have juſter notions of, and greater ſatisfaction in the doctrine of the reformed, when he was alarmed with the news of king Edward's death, and the acceſſion of queen Mary to the throne.

However this bad news came attended with an agreeable account of biſhop Tonſtall's releaſe from the Tower and re-eſtabliſhment in his biſhoprick. But the conſequence of this was not ſo agreeable; for afterwards he received a letter from his brother George, inviting him to Antwerp upon a matter of great importance. Coming thither he found the buſineſs was a requeſt of the biſhop's to perſuade our author to accept of a living of conſiderable value, which was become vacant in his dioceſe. George uſed all his endeavours for the purpoſe but in vain (D). Bernard was too well pleaſed with his preſent ſituation to think of a change, and excuſed himſelf to his patron on the ſame ſcruple of conſcience as before againſt taking the profits while another did the duty. "And whereas, concludes he, I know well your "lordſhip is careful how I ſhould live, if God ſhould call "your lordſhip, being now aged, I deſire you let not that "trouble you. For if I had no other ſhift I could get a "lectureſhip I know ſhortly, either in this univerſity, or "at leaſt in ſome abbey hereby; where I ſhould not loſe "my time, and this kind of life, if God be pleaſed, I de-"ſire before any benefice" (E). This letter was dated Nov. 22, 1554: the biſhop was not offended at it: the unaffected piety of it led him rather to admire a behaviour in which the motives of conſcience ſhewed themſelves ſo ſuperior to thoſe

(D) He ſucceeded better in a requeſt made afterwards at the inſtance of the earls of Bedford and Leiceſter to give him in writing an exact account of the progreſs of his change from the Romiſh religion, which was executed and is printed in his life by biſhop Carleton. Hence appears the reaſon of our being ſo particular in deſcribing this progreſs, which was then thought worthy ſo great notice. Our author's brother George was now at the Engliſh court, but was employed as a miniſter from thence in the Low Countries, where he uſually reſided.

(E) He was much delighted with his preſent ſituation, which was near to a monaſtery of minorite friars, and had the uſe of an excellent library of theirs, and enjoyed the company of the beſt ſcholars, nor, ſays he, was I ever more deſirous to learn.

of

of intereſt. In the mean time our author was greatly affected with the misfortune of the Engliſh exiles from Q. Mary's perſecution, and was not a little pleaſed to find that though unable perſonally to aſſiſt them, yet his large acquaintance in the country furniſhed him with the means of being uſeful to many of them by very ſerviceable recommendations.

He had been now two years in Flanders; and had made himſelf perfect maſter of the controverſy as it was there handled. He left Louvain therefore and went to Paris. Where his firſt care was printing his patron's book (F), which he performed entirely to his lordſhip's ſatisfaction this ſame year 1554, and received his thanks for it. Here popery became quite his averſion, he ſaw more of its ſuperſtition and craft than he had yet ſeen, the former among the people, the latter among the prieſts, who ſcrupled not to avow how little truth was their concern. In this city he met with his old acquaintance and Hebrew maſter, Mr. Neal of New-college; he had always been a favourer of popery, and was now a bigot to it; and he tried his ſtrength upon his quondam pupil, but found him above his match. This was the ſame Neal, who was afterwards chaplain to biſhop Bonner, and diſtinguiſhed himſelf by being the ſole voucher of the ſilly ſtory of the Nag's-head Conſecration.

After three years abſence, having ſatisfied his conſcience in the general doctrines of the Reformation, Mr. Gilpin returned to England in 1556, a little before the death of queen Mary. As his return was probably at the biſhop of Durham's requeſt, ſo his lordſhip received him with great friendſhip, and in a very little time gave him the archdeaconry of Durham, to which the rectory of Eaſington was annexed. He immediately repaired to his pariſh, where, notwithſtanding the perſecution, which was then in its height, he preached boldly againſt the vices, errors, and corruptions of the times, eſpecially in the clergy (G). This was an infallible way to draw vengeance upon himſelf; and accordingly, a charge conſiſting of thirteen articles was drawn up againſt him, and preſented

(F) For this purpoſe, he took lodgings at the houſe of one Vaſcoſan an eminent printer, to whom he had been recommended by his friends in the Netherlands. This learned man ſhewed him great regard, did him many friendly offices, and introduced him to the moſt conſiderable men in that city.

(G) He often preached againſt pluralities, and non-reſidence; upon which the popiſh clergy cried out, that all who broached that doctrine would quickly become hereties, and he was accordingly accuſed of hereſy.

in form to the biſhop. But Tunſtal, who was a prelate of great diſcernment as well as humanity, and being much practiſed in the world, eaſily found a method of diſmiſſing the cauſe in ſuch a manner, as to protect his nephew, without endangering himſelf: The malice of his enemies could not however reſt; his character, at leaſt, was in their power, and they created him ſo much trouble, that not able to undergo the fatigue of both his places, he begged leave of the biſhop to reſign either the archdeaconry or his pariſh, which his lordſhip thought fit; to which the biſhop anſwered, that the income of the former was not a ſupport without the latter, and that they could not be ſeperated. In the mean time he managed a diſpute againſt tranſubſtantiation with the biſhop's chaplains, and in his preſence, with ſo much prudence as well as learning, as greatly pleaſed his lordſhip (H); and the rich living of Houghton le Spring becoming vacant, he preſented him to it, on his reſignation of the archdeaconry, at his own requeſt. This generous patron alſo, ſoon after urged him to accept of a ſtall then vacant, in the cathedral of Durham, telling him, there lay not the ſame objection to this as to the archdeaconry, that it was quite a ſine-cure, &c. But he urged in vain; our author told the biſhop, he had already more wealth than he was afraid he could give a good account of, and begged not to have an additional charge.

He now lived retired, and gave no immediate offence to the clergy; the experience he had of their temper, made him more cautious not to provoke them. Indeed, he was more cautious than he could afterwards approve, for in his future life he would often tax his behaviour at this time with weakneſs and cowardice. But all his caution availed nothing. He was ſoon formally accuſed to the biſhop a ſecond time. And was again protected by his lordſhip; who, however, thought proper, perhaps in the view of his own ſafety, to ſhew his diſlike of his nephew's conduct, by ſtriking him out of his will, of which he had before made him the executor.

(H) Having obtained this conceſſion, that the Catholic Faith was unchangeable, he ſhewed that the church of Rome had changed its faith in this article. That firſt, it was no article of faith at all before Peter Lombard's time, who introduced it; that a man might have been a good Catholic, without acknowledging the doctrine till then; and that for a long time afterwards, the only meaning of it was a converſion of the bread into fleſh, and the wine into blood, as Lombard taught; and thus it remained, till Thomas Aquinas introduced his notion of concomitancy, when this doctrine underwent another change, both fleſh and blood were then it ſeems, contained really and ſubſtantially in the bread alone.

This

This loſs gave Mr. Gilpin no concern; he was at a great diſtance from all worldly mindedneſs; it was not leſs than he expected, nor more than he was well provided for. His enemies were not thus ſilenced: enraged at this ſecond defeat, they delated him to Dr. Bonner, biſhop of London; here they went the right way to work. Bonner was juſt the reverſe of Tunſtal, and immediately gave orders to apprehend him. Mr. Gilpin had no ſooner notice of it, but, being no ſtranger to this prelate's BURNING zeal, he prepared for martyrdom, and commanding his houſe-ſteward to provide him a long garment, that he might go the more comely to the ſtake, he ſet out for London. It is ſaid, that he happened to break his leg in the journey, which delayed him; however that be, it is certain, that the news of queen Mary's death met him on the road, which proved his delivery.

Upon his return to Houghton, he was received by his pariſhioners with the ſincereſt joy, and though he ſoon after loſt his patron, biſhop Tunſtal (I), yet he quickly experienced, that worth like his could never be left friendleſs. When the popiſh biſhops were deprived, the earl of Bedford recommended him to the queen for the biſhopric of Carliſle, and took care that a conge d'elire, ſhould be ſent down to the dean and chapter for that purpoſe. But Mr. Gilpin declined this promotion, on account of the particular inconvenience of it to himſelf, as having ſo many friends and acquaintances in that dioceſe, of whom he had not the beſt opinion, that he muſt either connive at many irregularities, or draw upon himſelf ſo much hatred, that he ſhould be leſs able to do good there than any body elſe; declaring, that if he had been choſen in like manner to any biſhopric elſewhere, he would not have refuſed it, in the view of being able to do more good in that ſtation. But in this he was never tried; and indeed, he could not be a ſtranger to the court maxim, that he who refuſes the firſt kindneſs, forfeits all pretenſions to a ſecond. It is true, this refuſal has been aſcribed chiefly to lucrative motives by ſome, who have obſerved that Houghton was better than the biſhopric (K). However that be, it

(I) Tunſtal died in 1559, and was ſucceeded by Pilkington, with whom our author lived in great friendſhip; and his lordſhip was induced by Mr. Gilpin's example, to found a grammar-ſchool in Lancaſhire, at the place of his birth.

(K) Biſhop Nicholſon's Hiſtorical Library, and Dr. Heylin's Church Hiſtory. In the mean time, others attributed this refuſal to unfavourable ſentiments of epiſcopacy; and in this opinion, the Puritans upon the publiſhing of Cartwright's book, tried to

is certain, he refuſed an offer the following year, which ſeems to have been more to his taſte. Queen Elizabeth at her acceſſion to the throne, had procured one Dr. Francis, a proteſtant phyſician, to be choſen provoſt of Queen's-college. This was complied to with great reluctance by the fellows, who were attached to popery: and the doctor finding his ſituation uneaſy among them, determined to reſign, and made an offer of the place to Mr. Gilpin. But tho' he loved the univerſity well, and this college in particular, of which he had been fellow, and was aſſured likewiſe, that the preſent fellows had a very great reſpect and eſteem for him; yet all was not able to move him from his parſonage.

It is true, the rectory of Houghton, was of conſiderable value (400 l. per ann. at leaſt), but the duty of it was proportionably laborious. It was ſo extenſive, that it contained no leſs than fourteen villages. But this he looked on as an ample field, opened for exerciſing his faculties, and talents in the duties of a pariſh-prieſt, and he fulfilled them all. Upon taking poſſeſſion, he found the parſonage-houſe gone ſo intirely to decay, that he could not reſide in it; repairing of this was therefore his firſt buſineſs; part of it was fitted up as ſoon as poſſible for his reception; and he continued improving and enlarging it, till it became ſuitable to the hoſpitality he was reſolved to keep in it. His houſe, ſays the biſhop Chicheſter, was like a biſhop's palace; ſuperior, indeed, to moſt biſhops houſes, with reſpect both to the largeneſs of the building, and the elegance of the ſituation. In this houſe, his hoſpitable manner of living ſoon became the admiration of the whole country. He ſpent in his family every fortnight forty buſhels of corn, twenty buſhels of malt, and a

to make him a convert of theirs, to which purpoſe, that book was ſent to him; but being ſent for back before he had finiſhed the peruſal of it, in which he had not proceeded with ſo much ardour, as the piece was thought by the lender to deſerve, he returned it with the following lines, which are given as a ſpecimen of his poetical talents:

Multa quidem legi ſed plura legenda reliqui;
Poſthac cum dabitur copia, cuncta legam.
Optant ut careat maculis eccleſia cunctis,
Præſens vita negat; vita futura dabit.

Your volume half peruſed with cautious pains,
For future leiſure what is left remains:
Zealous, you WILL the church, with ardor vain,
Free from each fault, and clear from every ſtain.
Perfection ſuits not with a ſtate below;
That bliſs a future only can beſtow.

whole

whole ox; beſides a proportionable quantity of other kinds of proviſion. Every Thurſday throughout the year, a very large quantity of meat was dreſſed wholly for the poor, and every day they had what quantity of broth they wanted. Twenty-four of the pooreſt were his conſtant penſioners. Four times in the year a dinner was provided for them, when they received from his ſteward a certain quantity of corn, and a ſum of money: and at Chriſtmas they had always an ox divided among them. Every Sunday from Michaelmas till Eaſter was a ſort of a public day with him. During this ſeaſon, he expected to ſee all his pariſhioners and their families. For their reception he had three tables well covered; the firſt was for gentlemen, the ſecond for huſbandmen and farmers, and the third for day-labourers. This piece of hoſpitality he never omitted, even when loſſes, or a ſcarcity of proviſion made its continuance rather difficult to him. Even when he was abſent, no alteration was made in his family expences, the poor were fed, and his neighbours entertained as uſual. Strangers and travellers found a chearful reception; all were welcome that came; and even their beaſts had ſo much care taken of them, that it was humorouſly ſaid, If a horſe was turned looſe in any part of the country, it would immediately make its way to the rector of Houghton's (L).

It is true, in general encomiums there is often more of friendſhip than of ſtrict truth. But that is not the caſe here, we are able to produce an actual and unconteſtible proof of it. Some affairs in Scotland obliging queen Elizabeth to ſend lord Burleigh thither; in his return, drawn by Mr. Gilpin's fame, and alſo of his manner of living in it, he made a viſit to Houghton: and though he came without any previous notice, yet he was received with ſo much true politeneſs, and treated with his whole retinue, in ſo affluent and generous a manner, that he would often afterwards ſay, he could hardly have expected more at Lambeth. While he ſtaid, he took great pains to acquaint himſelf with the order and regularity with which every thing was managed. The houſe contained

(L) Nothing, perhaps, can exhibit a ſtronger idea of his hoſpitality, than the following legacy in his will: "I give to my ſucceſſor and to his ſucceſſors; firſt, the great new brewing lead in the brew-houſe, with the gile fat, and maſh fat; likewiſe in the kiln, a large new ſteep lead, which receives a chauldron of corn at once: likewiſe in the larder-houſe, one great ſalting-tub, which will hold four oxen, or more." He likewiſe leaves one long table, in the great chamber over the parlour; another in the parlour, and three in the hall ſtanding faſt, with their forms to them.

a very large family, and was beſides continually crowded with perſons of all kinds, gentlemen, ſcholars, workmen, farmers, and poor people, yet there was never any confuſion; every one was immediately carried into proper apartments, and entertained, directed, or relieved, as his particular buſineſs required. His lordſhip was ſo much pleaſed with his entertainment, and every thing he ſaw, that at parting he took his leave with this remark; that he had heard much of Mr. Gilpin by the report of others, but what he had heard, fell infinitely ſhort of what he had now ſeen and experienced. "If (added he) Mr. Gilpin, I can ever be of any ſervice "to you at court, or elſewhere, uſe me with all freedom, "as one you may depend upon." When he had got to Rainton-hill, which riſes about a mile from Houghton, and commands the vale, he turned his horſe to take one more view of the place; and having kept his eye fixed upon it for ſome time, his reverie broke out into this exclamation: "There is the enjoyment of life indeed!—Who can blame "that man for not accepting of a biſhopric!—What doth he "want to make him greater, or happier, or more uſeful to "mankind?"

To any one who knows that hoſpitality was the boaſt of the Romiſh Clergy before the Reformation; the prudence of this part of our author's conduct, will appear in its proper light. And the reſt was of a piece with this. He ſet out with making it his endeavour to gain the affection of his pariſhioners. To ſucceed in it, however, he uſed no ſervile compliances. His behaviour was free without levity, obliging without meanneſs, inſinuating without art. To this humanity and courteſy, he added an unwearied application to the immediate duties of his function. Not ſatisfied with the advice he gave in public, he uſed to inſtruct privately, and brought his pariſhioners to come to him with their doubts and difficulties; he laid himſelf out in forming the youth to virtue, ſuffering none to grow up in ignorance of their duty. He was very aſſiduous in preventing all law-ſuits, and his hall is ſaid to have been often thronged with people, who came on that account; he ſhewed ſuch a hearty concern for all under affliction, that he was conſidered as a good angel by all ſuch.

He uſed to interpoſe, likewiſe, in all acts of oppreſſion, and his authority was ſuch, that it generally put a ſtop to them: for inſtance, after the rebellion raiſed by the earls of Weſtmoreland and Northumberland was quelled, though the rebels had forced him to withdraw (M), and in his abſence

(M) He went to Oxford.

had

had ravaged and plundered his houſe and grounds at Houghton; yet, when he ſaw too much ſeverity uſed againſt them by the marſhal, Sir George Bowes, he interceded for them ſo earneſtly, that either perſuaded by what he ſaid, or paying a deference to his character, the marſhal grew more mild, and ſhewed many inſtances of mercy not expected from him.

Farther, there was a perſon againſt whom the country greatly exclaimed, one Barnes, a near relation, if not a brother of Dr. Barnes, biſhop of Durham (N), who made him his chancellor. This man was the tyrant of the country; conſidering his power only, as the means of gratifying his vitious inclinations; among which, as avarice bore a ruling part, oppreſſion was its natural effect. Between this man and Mr. Gilpin, there was a perpetual oppoſition for many years; the latter endeavouring to counteract the former, and to be the redreſſer of thoſe injuries, of which he was the author. Several traces of theſe conteſts remain among Mr. Gilpin's papers; which ſhew what a conſtant check upon his deſigns, Mr. Barnes found him: though he was never treated by him with any bitterneſs, but always in a mild and even affectionate manner, yet with ſuch a reſolution and ſpirit, as did not fail at length of producing a good effect. The biſhop once requiring him, upon his canonical obedience, to preach a viſitation ſermon, he found himſelf obliged to comply; though without any previous notice, and after the clergy were aſſembled.

This prelate was a well meaning, but a weak man, and wholly in the hands of his chancellor; Mr. Gilpin thought this no unfavourable opportunity to open his lordſhip's eyes, and induce him to exert himſelf, where there was ſo great reaſon for it; private information had often been given him without ſucceſs, Mr. Gilpin was now reſolved, therefore, to venture upon a public application. In this ſpirit, before he concluded his ſermon, turning towards the biſhop, he thus addreſſed him: "My diſcourſe, now reverend Father, muſt "be directed to you. God hath exalted you to be biſhop of "this dioceſe, and requireth an account of your govern-"ment thereof. A reformation of all thoſe matters which "are amiſs in the church, is expected at your hands. And "now, leſt perhaps, while it is apparent, that ſo many "enormities are committed every where, your lordſhip "ſhould make anſwer, that you had no notice of them given "you, and that theſe things never came to your knowledge

(N) He ſucceeded Pilkington in 1577.

[for this, it ſeems, was the biſhop's common apology to all complainants]; "behold, I bring theſe things to your "knowledge this day. Say not then, that theſe crimes have "been committed by the fault of others, without your know-"ledge; for whatever, either yourſelf ſhall do in perſon, "or ſuffer by your connivance to be done of others, is "wholly your own. Therefore, in the preſence of God, "his angels, and men, I pronounce you to be the author of "all theſe evils: yea, and in that ſtrict day of the general "account, I will be a witneſs to teſtify againſt you, that "all theſe things have come to your knowledge by my "means; and all theſe men ſhall bear witneſs thereof, who "have heard me ſpeak unto you this day." This freedom alarmed every one; the biſhop, they ſaid, had now got that advantage over him that had been long ſought for. But when our preacher, before he went home, went to pay his compliments to his lordſhip, "Sir, (ſaid the biſhop) I purpoſe "to wait upon you home myſelf." This he accordingly did; and as ſoon as Mr. Gilpin had carried him into a parlour, the biſhop turned ſuddenly round, and ſeizing him eagerly by the hand, "Father Gilpin (ſays he), I acknow-"ledge you are fitter to be biſhop of Durham, than I am to "be parſon of this church of yours.—I aſk forgiveneſs for "paſt injuries.—Forgive me, father.—I know you have ene-"mies, but while I live biſhop of Durham be ſecure, none "of them ſhall cauſe you any farther trouble."

Notwithſtanding all this painful induſtry, and the large ſcope it had in ſo extended a pariſh, our paſtor thought the ſphere of his benevolence yet too confined: it grieved him extremely, to ſee every where in the pariſhes round him ſo much ignorance and ſuperſtition, occaſioned by the very great neglect of the paſtoral care in the clergy of thoſe parts (o). Theſe bad conſequences, induced him to ſupply as far as he could, what was wanting in others. For this purpoſe, every year he uſed regularly to viſit the moſt neglected pariſhes in Northumberland, Yorkſhire, Cheſhire, Weſt-

(o) The following inſtance ſhews how low preaching ran at this time; Mr. Tavernour of Water-Eaton in Oxfordſhire, high-ſheriff of the county, came, it is ſaid, in pure charity, not out of oſtentation, and gave the ſcholars at Oxford, a ſermon in St. Mary's-church, with his gold chain about his neck, and his ſword by his ſide, and accoſted them thus: "Arriving "at the mount of St. Mary, in the "ſtony ſtage where I now ſtand, I "have brought you ſome fine biſkets "baked in the oven of charity, and "carefully conſerved for the chickens "of the church, the ſparrows of "the ſpirit, and the ſweet ſwallows "of ſalvation." Fuller's Church Hiſtory.

moreland

moreland and Cumberland: and that his own pariſh in the mean time might not ſuffer, he was at the expence of a conſtant aſſiſtant. And as he had all the warmth of an enthuſiaſt, though under the direction of a very calm judgment, he never wanted an audience, even in the wildeſt parts; where he rouſed many to a ſenſe of religion, who had contracted the moſt inveterate habits of inattention, to every thing of a ſerious nature. One thing he practiſed which ſhews the beſt diſpoſed heart. Wherever he came, he uſed to viſit all the jails and places of confinement, few in the kingdom at that time, having an appointed miniſter; and by his labours, and affectionate manner of behaving, he is ſaid, to have reformed many very abandoned perſons in thoſe places. He would employ his intereſt, likewiſe, for ſuch criminals, whoſe caſes he thought attended with any hard circumſtances, and often procured pardons for them.

There is a tract of country upon the borders of Northumberland, called Reads-dale and Tine-dale, of all barbarous places in the north, at that time the moſt barbarous. Before the union, this place was called the debateable land, as ſubject by turns to England and Scotland, and the common theatre where the two nations were continually acting their bloody ſcenes. It was inhabited by a kind of deſperate banditti, rendered fierce and active by conſtant alarms; they lived by theft, uſed to plunder on both ſides of the barrier, and what they plundered on one, they expoſed to ſale on the other; by that means eſcaping juſtice. Such adepts were they in the art of thieving, that they could twiſt a cow's horn, or mark a horſe, ſo as its owners could not know it, and ſo ſubtle that no vigilance could guard againſt them. For theſe arts they were long afterwards famous. A perſon telling king James I. a ſurprizing ſtory of a cow, that had been driven from the north of Scotland into the ſouth of England, and eſcaping from the herd, had found her way home: The moſt ſurprizing part of the ſtory, replied the king, you lay the leaſt ſtreſs on, viz. that ſhe paſſed unſtolen through the debateable land.

In this dreadful country, where no man would even travel that could help it (P), Mr. Gilpin never failed to ſpend ſome part of

(P) Mr. Camden deſcribing theſe places writes thus: "Both theſe "dales breed notable bog-trotters, "and have ſuch boggy-topped moun-"tains, as are not to be croſſed by "ordinary horſemen. We wonder "to ſee ſo many heaps of ſtones "in them, which the neighbour-"hood believe to be thrown toge-"ther in memory of ſome perſons "there

of every year: he generally choſe the holidays of Chriſtmas for this journey, becauſe he found the people at that ſeaſon moſt diſengaged, and moſt eaſily aſſembled. He had ſet places for preaching, which were as regularly attended, as the aſſize town of a circuit. This was a very difficult and laborious employment on ſeveral accounts; the country was ſo poor, that what proviſion he could get, extremity only could make palatable; the badneſs of the weather, and the badneſs of the roads through a mountainous country, and at that ſeaſon covered with ſnow, expoſed him, likewiſe, very often to great hardſhips. The Saxon cuſtom of deciding differences by the ſword prevailed here. Nay, theſe wild Northumbrians went beyond the ferocity of their anceſtors; they were not content with a duel, each contending party uſed to muſter what adherents he could, and commence a kind of petty war; ſo that a private grudge would often occaſion much bloodſhed.

It happened that a quarrel of this kind was on foot once when Mr. Gilpin was at Rothbury, in thoſe parts; during the two or three firſt days of his preaching, the diſputants obſerved ſome decorum, and never appeared at church together; at length, however, they met. One party had been early at church, and juſt as Mr. Gilpin began his ſermon the other entered; they ſtood not long ſilent; inflamed at the ſight of each other, they began to claſh their weapons, for they were all armed with javelins and ſwords, and mutually approach. Awed, however, by the ſacredneſs of the place, the tumult in ſome degree ceaſed: Mr. Gilpin proceeded; when again, the combatants began to brandiſh their weapons, and draw towards each other. As a fray ſeemed near, he ſtepped from the pulpit, went between them, and addreſſing the leaders, put an end to the quarrel for the preſent; but could not effect an entire reconciliation. They promiſed him, however, that till the ſermon was over they would make no further diſturbance. He then went again into the pulpit, and ſpent the reſt of the time, in endeavouring to make them aſhamed of what they had done. His behaviour and diſcourſe affected them ſo much, that at his farther intreaty, they pro-

" there ſlain. There are alſo in both " of them, many ruins of old forts. " The Umfranvils held Reads-dale, " as Dooms day book informs us, in " fee and knight's ſervice, for guard- " ing the dale from robberies. All " over theſe waſtes you ſee, as it " were, the ancient Nomades, a " martial people, who from April to " Auguſt lie in little tents, which " they call ſheals or ſhealings, here " and there diſperſed among their " flocks." Camden's Britannia.

miſe

miſed to forbear all acts of hoſtility, while he continued in the country. And ſo much reſpected was he among them, that whoever was in fear of his enemy, uſed to reſort where Mr. Gilpin was, eſteeming his preſence the beſt protection.

One Sunday morning coming to a church, before the people were aſſembled, he obſerved hanging up a man's glove; and being informed by the ſexton, that it was meant as a challenge to any one that ſhould take it down; upon the ſexton refuſing, he took it down himſelf, and put in his breaſt. In his ſermon he took this occaſion to rebuke them for theſe inhuman challenges. I hear, ſays he, that one among you hath hanged up a glove even in this ſacred place, threatning to fight any one who takes it down; ſee here, I have taken it down: and holding it out to the congregation, he ſhewed how unſuitable ſuch practices were to chriſtianity, and preſſed them by the moſt affectionate perſuaſives to mutual love. The diſintereſted pains he thus took among theſe barbarous people, added to his good offices and charities to them, which were ſo liberal, that though he ſet out on this journey with ten pounds in his purſe, yet he returned twenty nobles in debt, which he always paid in a fortnight, drew from them the ſincereſt expreſſions of gratitude. Indeed, he was little leſs than adored. Of this we have one pregnant inſtance. By the careleſsneſs of a ſervant, his horſes were one day ſtolen. The news was quickly propagated, and every one expreſſed the higheſt indignation at it. The thief, however, was rejoicing over his prize, when by the report of the country, he found whoſe horſes he had taken. Terrified at what he had done, he inſtantly came trembling back, confeſſed the fact, returned the horſes, and declared he believed the devil would have ſeized him directly, had he carried them off when he knew they belonged to Mr. Gilpin.

Such actions as theſe are not, it is confeſſed, the brilliant and ſtriking part of his hiſtorical memoirs; but they certainly are not the leaſt uſeful. Perſons in high life can be examples only to few, in compariſon of thoſe who move in a lower ſphere, and fill an inferior ſtation; and among theſe, there is no character ſo amiable, nor which ſpreads its influence ſo extenſively, as that of a worthy pariſh-prieſt. Such, undeniably, was Mr. Gilpin's, and that to ſuch a degree too, as deſerves to be diſtinguiſhed by particular notice to the preſent age, as much as he was diſtinguiſhed in his own, when he merited and obtained the deſireable titles of the Father of the Poor, and the Apoſtle of the North. But this character was not fully compleated in him, by the particulars hitherto mentioned,

tioned, extraordinary as they are. There is ſtill another, which alone would have been ſufficient to fill up the whole ſphere of an ordinary activity, and which, therefore, neither juſtice to him, nor to the reader, will ſuffer to be omitted.

We have already mentioned the firſt method taken by our author, as being the moſt preſſing and urgent to ſupply the want of able preachers. Queen Elizabeth was very ſenſible of this ſcarcity, and among other ways of providing a relief, recommended to her council the founding ſeminaries of good learning. No good work ever went forward, which Mr. Gilpin did not promote as far as he was able. In this he joined to the utmoſt of his abilities, and, as was commonly indeed thought, beyond them. His manner of living was the moſt affluent and generous; his hoſpitality made daily a great demand upon him, and his bounty and charities a much larger. His acquaintance, therefore, could not but wonder to find him amidſt ſuch great expences, entertain the deſign of building and endowing a Grammar-ſchool: a deſign, however, which his very exact oeconomy ſoon enabled him to accompliſh, though the expence of it amounted to upwards of five hundred pounds. The effects of this endowment were very quickly ſeen. His ſchool was no ſooner opened than it began to flouriſh, and to afford the agreeable proſpect of a ſucceeding generation, riſing above the ignorance and errors of their forefathers. That ſuch might be its effects, no care on his part was wanting: he not only placed able maſters in his ſchool, whom he procured from Oxford, but himſelf, likewiſe, conſtantly inſpected it; and that encouragement might quicken the application of his boys, he always took particular notice of the moſt forward; he would call them his own ſcholars, and would ſend for them into his ſtudy, and there inſtruct them himſelf. There was ſo great a reſort of young people to this ſchool, that in a little time the town was not able to accommodate them. Seeing this, he fitted up a part of his own houſe for that purpoſe, where he ſeldom had fewer than twenty or thirty children; ſome were ſons of perſons of diſtinction, whom he boarded at eaſy rates: but the greater part were poor children, who could not ſo eaſily get themſelves boarded in the town, and whom he not only educated, but cloathed and maintained: he was at the expence, likewiſe, of boarding many others in town.

One method uſed by him to fill his ſchool was a little ſingular. Whenever he met a poor boy upon the road, he would make trial of his capacity by a few queſtions, and if he

he found it ſuch as pleaſed him, he would provide for his education (Q). Thus he uſed to bring ſeveral every year from the different parts where he preached, particularly Reads-dale and Tine-dale. Nor did his care end here; from his ſchool he ſent ſeveral to the univerſities, where he maintained them wholly at his own expence; for that end he yearly ſet apart ſixty pounds; this ſum he always laid out, often more: his common allowance to each ſcholar was about ten pounds a year, which for a ſober youth, was at that time a very ſufficient maintenance; ſo that he never maintained fewer than ſix. To others who were in circumſtances to do ſomething for themſelves, he would give the farther aſſiſtance they needed. By which means, he induced many parents to allow their children a liberal education, who otherwiſe would not have done it. Our author's care of them went ſtill farther. He conſidered himſelf as their proper guardian, and ſeemed to think himſelf bound to the public for their uſefulneſs. With this view he held a punctual correſpondence with their tutors; and made the youths themſelves frequently write to him; ſo ſollicitous, indeed, was he about them, that once every year, he generally made a journey to the univerſities to inſpect their behaviour. Nor was this uncommon care unrewarded; few of his ſcholars miſcarried, many of them, ſays the biſhop of Chicheſter, became great ornaments to the church, and very exemplary inſtances of piety (R).

The ſettlement of this ſchool, was the laſt buſineſs of a public nature in which he was engaged. It anſwered his expectations ſo well, that when he grew old it became his chief concern. His infirmities obliged him now to relax a little from thoſe very great fatigues, he had undergone abroad,

(Q) It was in this manner that he firſt picked up in his road to Oxford, the famous Hugh Broughton, whom he ſent to Cambridge and ſupported there; among other ſtudies applying himſelf principally to the Hebrew tongue, he became by far the moſt eminent perſon in his time, he not only ſpoke it fluently himſelf, but taught ſeveral others to do the ſame. See Dr. Lightfoot's article in Biogr. Brit. But he acted a moſt baſe and ungrateful part to his benefactor. Inſinuating himſelf into the biſhop of Durham's [Barnes] favour, he found means to prejudice him againſt Mr. Gilpin, in the view of ſupplanting him at Houghton. But the biſhop was reconciled, as has been mentioned in the text, and promiſed that his enemies ſhould not hurt him, meaning particularly Broughton; who thereupon left Durham, and went to ſeek his fortune elſewhere. See a further account of him under his article.

(R) Among theſe were Dr. Henry Ayrey, provoſt of Queen's-college in Oxford, and Dr. Carleton, biſhop of Chicheſter, who wrote our author's life, whence this memoir is chiefly extracted.

and to draw his engagements nearer home. His ſchool ſituated near his houſe, afforded him when moſt infirm an employment, and he could hardly die in peace till he had ſettled it to his mind. What he had principally at heart, was to compoſe for it a ſet of good ſtatutes, to provide it a better endowment, and fix all by a charter. As to the ſtatutes, he was daily employed in improving his firſt draught. With regard to a better endowment, as it was not in his power to do any thing more himſelf, he applied to a neighbouring gentleman, John Heath, Eſq; of Kepier (s), with whom he had lived many years in great intimacy, and prevailed with him to double the original endowment: this, with ſome other contributions, procured by him, raiſed the revenues anſwerable to his wiſhes. The laſt thing was to obtain a charter. For this, he applied to his friend the earl of Bedford, who eaſily procured it of the queen in March 1571.

Towards the latter part of his life, Mr. Gilpin went through his duty with great difficulty; his health was much impaired; the extreme fatigue he had during ſo many years undergone, had now quite broke his conſtitution, and while he was thus ſtruggling with theſe difficulties, there happened a very unfortunate affair, which entirely deſtroyed his health. As he was croſſing the market-place at Durham, an ox ran at him, and threw him down with ſuch violence, that it was imagined he had received his death's-wound. He lay long confined; and though he got abroad again, he never recovered even the little ſtrength he had before, and continued lame as long as he lived. But ſickneſs was not the only diſtreſs which the declining years of this excellent man had to ſtruggle with. As age and infirmity began to leſſen that weight and influence he once had, the malice and oppoſition of his enemies of courſe prevailed more. He was charged by ſome with maintaining the unlawfulneſs of marriage in the clergy; others taxed him with hypocriſy; and a third, with refuſing to pay his juſt debts: while chancellor Barnes laid aſide all decency in oppreſſing him. Such a load of calumny, ingratitude, and ill uſage (T), may juſtly be ſuppoſed

(s) Hence Mr. Gilpin calls it Kepier-ſchool in his will, whereby he conſtitutes Mr. Heath, jointly with the biſhop of Durham, and one Mr. Bellaſis, truſtees of it; and becauſe the lands were not ſo ſurely eſtabliſhed as he wiſhed, he bequeathed in truſt to the biſhop, twenty pounds to get it perfected.

(T) Among other ill uſages, the following is ſingled out for reaſons which will appear in the peruſal. Through his application, the dean and chapter of Durham had beſtowed a living of thirty pounds per annum, upon one of the maſters of his

poſed heavy upon him, already ſinking under a weight of years. Yet he bore it with great fortitude, ſtrengthening himſelf with ſuch conſolations, as a good heart hath in reſerve for all extremities. His reſignation, however, was not long exerciſed.

About the beginning of February 1583, he found himſelf ſo very weak, that he was ſenſible his end muſt be drawing near. He told his friends his apprehenſions; and ſpoke of his death with that happy compoſure, which always attends the concluſion of a good life. He was ſoon after confined to his chamber; but his ſenſes continued perfect to the laſt. A few days before his death, he ordered his friends, acquaintance, and dependants to be called, and being raiſed in his bed, he made ſeveral moſt pathetic diſcourſes; firſt, to the poor, next to his ſcholars, and then to his ſervants; after which ſending for ſeveral perſons, who had hitherto made no good uſe of his advice, he preſſed it now again, in hopes that his dying words might prove more effectual: his ſpeech began to faulter before he finiſhed theſe laſt exhortations. The remaining hours of his life he ſpent in prayer, and in broken converſe with ſome ſelect friends; mentioning often the conſolations of Chriſtianity, declaring they were the only true ones, and that nothing elſe would bring a man peace at the laſt. He died upon the 4th of March 1583, in the 66th year of his age, and was interred in his own church.

As to his character. In his perſon he was tall and ſlender, in the ornament of which he was at no pains; he had a particular averſion to the fopperies of dreſs. In his diet he was very temperate, rather abſtemious. His parts were very good. His imagination, memory and judgment, were lively, retentive and ſolid. His acquirements were as conſiderable. By an unwearied application he had amaſſed a great ſtore of knowledge, and was ignorant of no part of learning at that time in eſteem: in languages, hiſtory and divinity, he particularly excelled; he read poetry with a good taſte, and was himſelf no mean poet; but he laid out little time in the purſuit of any ſtudy foreign to his profeſſion. His temper was

his ſchool. Soon after, Mr. Gilpin was nominated by the lord-keeper a referee, in a diſpute between them and the archbiſhop of York [Sandys]; but excuſing himſelf for ſome particular reaſons, probably, becauſe he thought the dean and chapter, who had been very diſorderly, were in the wrong, they were ſo much irritated, that out of meer pique at him, they took away two thirds from the allowance they had aſſigned to his friend. He did what he could to pacify them, and finding that could not be done, he inſiſted upon the ſchoolmaſter's accepting from him a yearly ſatisfaction for his loſs.

naturally warm, and in his youth there are inſtances of his giving way to paſſion, but he lived to correct this infirmity intirely. His diſpoſition was ſerious, yet among his friends commonly chearful, ſometimes facetious; his general behaviour very affable; his ſeverity had no object but himſelf; to others he was humble, candid, and indulgent; never did virtue ſit with greater eaſe on any one, had leſs of moroſeneſs, or could mix more agreeably with whatever was innocent in common life. He had a moſt extraordinary ſkill in the art of managing a fortune, well knowing that frugality is the ſupport of charity. His intimacies were but few; but where he profeſſed a particular friendſhip, he was a religious obſerver of its offices; and was careful of the reputation of others. He uſed to expreſs a particular indignation at ſlander, often ſaying, it deſerved the gallows more than theft (u). His ſincerity was ſuch as became his other virtues; which, whatever they were, their luſtre was greatly heightened by his humility. Thus far, however, he hath had many imitators. The principal recommendations of him, and the diſtinguiſhing parts of his character, are his conſcientious diſcharge of the duties of a clergyman, his extenſive benevolence, and his exalted piety. And it is remarkable, how much his example had its influence upon the rectors of Houghton; perhaps, few pariſhes in England, can boaſt ſuch a ſucceſſion of worthy paſtors, as have been there ſince the death of Mr. Gilpin.

(u) Thus Shakeſpeare,

"He that ſteals my purſe, ſteals traſh; 'tis ſomething, nothing;
"'Twas mine, 'tis his; and has been ſlave to thouſands;
"But he, that filches from me my good name,
"Robs me of that, which not enriches him;
"And makes me poor indeed."

Tragedy of OTHELLO.

GILDON (CHARLES), an Engliſh critic and poet, was born at Gillingham near Shafteſbury in Dorſetſhire, about the year 1666: and was ſon of a gentleman, who was a member of Gray's-inn in London, and had ſuffered much by his adherence to king Charles I. He had the firſt rudiments of his education at the place of his nativity, from whence his relations, who were Roman Catholics, ſent him to the Engliſh-college at Doway in Hainault, with a deſign to make him a prieſt: but after five years ſtudy, he found his inclinations tending another way. He returned to England

land at the age of nineteen; and as ſoon as he was grown up, and capable of enjoying the pleaſures of life, falſely ſo called, he came to London. Here he ſpent the greateſt part of his paternal eſtate; and to crown his other imprudencies, married a woman with no fortune at the age of twenty-three. During the reign of James II. he employed himſelf in reading the controverſies of thoſe times; and declared, that it coſt him above ſeven years ſtudy, before he could overcome the prejudices of his education. Neceſſity conſtraining him, as he himſelf owns, he made his firſt attempt in the dramatic way in his 32d year; and, at length, produced three plays; none of which, however, had any ſucceſs. He was the author of many other things, as Letters, Eſſays, Poems, &c. and, as he affected criticiſm above all things, publiſhed ſeveral works in that way. Among the reſt, were "The Compleat Art of Poetry," and "The Laws of "Poetry, as laid down by the Duke of Buckingham in his "Eſſay on Poetry, by the Earl of Roſcommon in his Eſſay "on Tranſlated Verſe, and by Lord Landſdown, on unnatural flights in Poetry, illuſtrated and explained." He was alſo an author in the religious or philoſophical way, and publiſhed in 1705, "The Deiſt's Manual, or Rational Enquiry into the Chriſtian Religion, with ſome animadverſions on Hobbes, Spinoza, The Oracles of Reaſon, Second Thoughts," &c. as he had in 1695, publiſhed, "The Miſcellaneous Works of Charles Blount, Eſq; to "which he had prefixed the life of that gentleman, together with an account and vindication of his death." By theſe publications we may be convinced, that however difficult he might find it, he certainly got rid of his popiſh prejudices; which, nevertheleſs, was not quite ſo well done of him, if it be true, that a bad religion is better than none. Mr. Gildon died on the 12th of January 1723; and Mr. Boyer, in his Political State, ſoon after gave the following account of him. "On Sunday, January 12, died Mr. vol. xxvii. p. 102. "Gildon, a perſon of great literature, but a mean genius: "who having attempted ſeveral kinds of writing, never "gained much reputation in any. Among other treatiſes, "he wrote the Engliſh Art of Poetry, which he had practiced himſelf very unſucceſsfully in his dramatic performances. He alſo wrote an Engliſh Grammar: but what "he ſeemed to build his chief hopes of fame upon, was his "late Critical Commentary on the Duke of Buckingham's "Eſſay on Poetry, which piece was peruſed and highly approved by his grace." Mr. Gildon had been concerned

in ſome plot againſt Mr. Pope, which procured him a place in the Dunciad:

Ah Dennis! Gildon ah! what ill-ſtarr'd rage
Divides a friendſhip, long confirm'd by age?
Blockheads with reaſon wicked wits abhor,
But fool with fool is barbarous civil war, &c.

Lib. iii. ver. 173.

GIORGIONE, ſo called from his noble and comely aſpect, was an illuſtrious painter, and born at Caſtel Franco in Treviſano, a province in the ſtate of Venice, in the year 1478. Though he was but of an indifferent parentage, yet he had a fine genius and a large ſoul. He was bred up in Venice, and firſt applied himſelf to muſic; in which he had ſo excellent a talent, that he became famous for ſinging and playing on the lute. After this, he devoted himſelf to painting, and received his firſt inſtructions from Giovanni Bellino; but having afterwards ſtudied the works of Leonardo da Vinci, he ſoon arrived at a manner of painting ſuperior to them both. He deſigned with greater freedom, coloured with more ſtrength and beauty, gave a better relievo, more life, and a nobler ſpirit to his figures; and was the firſt among the Lombards, who found out the admirable effects of ſtrong lights and ſhadows. Titian was extremely pleaſed with his bold and terrible guſto; and intending to make his advantage of it, frequently viſited him, under pretence of keeping up the friendſhip, they had contracted at their maſter Bellino's: but Giorgione, growing jealous of his intentions, contrived to forbid him his houſe as handſomely as he could. Upon this, Titian became his rival in his art, and was ſo careful in copying the life, that he excelled Giorgione in diſcovering the delicacies of nature. Titian thought, that Giorgione had paſſed the bounds of truth; and though he imitated in ſome things the boldneſs of his colouring, yet he tamed, as one may ſay, the fierceneſs of his colours, which were too ſavage. He tempered them by the variety of tints, that he might make his objects the more natural: but, notwithſtanding, his efforts to outdo his rival, Giorgione ſtill maintained his character for the greatneſs of his guſto; and it is allowed, that if Titian has made ſeveral painters good colouriſts, Giorgione firſt ſhewed them the way to be ſo. Giorgione excelled both in hiſtory and pourtraits. The greateſt of his performances is at Venice, on the front of the houſe, wherein the German merchants have their meet-

ings,

ings, on the ſide which looks towards the grand canal. He did this piece of painting, in competition with Titian, who painted another ſide of that building; but both theſe pieces being almoſt intirely ruined by age, it is difficult to form any judgment of them. His moſt valuable piece in oil is that of our Saviour carrying his croſs, now in the church of San Rovo at Venice; where it is held in wonderful eſteem and veneration. He worked much out of Venice, as at Caſtel Franco and Triviſano; and many of his pieces were bought up and carried to foreign parts, to ſhew, that Tuſcany alone had not the prize of painting. Some ſculptors in his time took occaſion to praiſe ſculpture beyond painting, becauſe one might walk round a piece of ſculpture, and view it on all ſides; whereas, a piece of painting could never repreſent but one ſide of a body at once. Giorgione hearing this ſaid, that they were extremely miſtaken; for that he would undertake to do a piece of painting, which ſhould ſhew the fore and hind parts, and the two ſides, without being put to the trouble of going round about it, as ſculptors are to view a ſtatute: and he brought it about thus. He drew the picture of a young man naked, ſhewing his back and ſhoulders, with a fountain of clear water at his feet, in which there appeared by reflection all his fore parts: on the left ſide of him, he placed a bright ſhining armour, which he ſeemed to have put off, and in the luſtre of that all the left ſide was ſeen in profile: and on his right ſide he placed a large looking-glaſs, which reflected his right ſide to view.

It being too common for men, who excell in the fine arts, to be ſubject to the amorous paſſion, Giorgione was not exempt from it. He fell extremely in love with a young beauty at Venice, who was no leſs charmed with him, and ſubmitted to be his miſtreſs. She fell ill of the plague; but not ſuſpecting it to be ſo, admitted Giorgione to her bed; where the infection ſeizing him, they both died in 1511, he being but about thirty-three years of age.

GIOSEPPINO, an eminent painter, ſo called by contraction from Gioſeppe d' Arpino, a town of Naples, where he was born in the year 1560. His father was an ordinary painter, who did buſineſs for the country people: but he being carried to Rome very young, and employed by ſome painters then at work in the Vatican to grind their colours, ſoon made himſelf maſter of the elements of deſign, and by degrees grew very famous. Having a great deal of wit and genius, he became a favourite with the popes and cardinals,

who found him buſineſs enough. He had particular reſpect ſhewn him by Gregory XIII. and was ſo well received by the French king Lewis XIII. that he made him a knight of the order of St. Michael. He has the character of a florid invention, a ready hand, and a good ſpirit, in all his works; but yet, having no ſure foundation in the ſtudy of nature, or the rules of art, and building only upon fantaſtical ideas formed in his own head, he has run himſelf into a multitude of errors, and been guilty of many extravagancies neceſſarily attending thoſe, who have no better a guide than their own capricious fancy. His battles in the Capitol are the moſt eſteemed of all his pieces. He died at Rome in 1640, aged fourſcore years.

GIOTTO, an eminent painter, ſculptor, and architect, was born in the year 1276, at a little village near Florence, of parents who were plain country-people. When a boy, he was ſent out to keep ſheep in the fields; and, having a natural inclination for deſign, he uſed to amuſe himſelf with drawing them after the life upon ſand, in the beſt manner he could. Cimabue travelling once that way found him at this work, and conceived ſo good an opinion of his genius for painting from thence, that he prevailed with his father to let him go to Florence, and be brought up under him. He had not applied himſelf long to deſigning, before he began to ſhake off the ſtiffneſs of the Grecian-maſters. He endeavoured to give a finer air to his heads, and more of nature to his colouring, with proper actions to his figures. He attempted likewiſe to draw after the life, and to expreſs the different paſſions of the mind; but could not come up to the livelineſs of the eyes, the tenderneſs of the fleſh, or the ſtrength of the muſcles in naked figures. What he did, however, had not been done in two hundred years before, at leaſt with any ſucceſs and ſkill equal to his. Giotto's reputation was extended far and near, inſomuch that pope Benedict IX. ſent a gentleman of his court into Tuſcany, to ſee what ſort of a man he was; and withal to bring him a deſign from each of the Florentine painters, being deſirous to have ſome notion of their ſkill and capacities. When he came to Giotto, he told him of the pope's intentions, which were to employ him in St. Peter's church at Rome; and deſired him to ſend ſome piece of deſign by him to his holineſs. Giotto, who was a pleaſant ready man, took a ſheet of white paper, and ſetting his arm cloſe to his hip to keep it ſteady, he drew with one ſtroke of the pencil a circle ſo

round and ſo equal, that "round as Giotto's O", afterwards became proverbial. Then preſenting it to the gentleman, he told him ſmiling, that "there was a piece of de-"ſign, which he might carry to his holineſs." The man replied, "I aſk for a deſign:" Giotto anſwered, "Go, Sir, "I tell you his holineſs aſks nothing elſe of me." The pope, who underſtood ſomething of painting, eaſily comprehended by this, how much Giotto in ſtrength of deſign excelled all the other painters of his time; and accordingly, ſent for him to Rome, and employed him. Here he painted a great many things, and among the reſt a ſhip of Moſaic work, which is over the three gates of the portico, in the entrance to St. Peter's-church: which very celebrated piece is known to all painters, by the name of Giotto's veſſel. Pope Benedict being dead, Clement V. ſucceeded him, and tranſferred the papal court to Avignon, whither, likewiſe, Giotto was obliged to go. After ſome ſtay there, having perfectly ſatisfied the pope by many fine ſpecimens of his art, he was by him largely rewarded, and returned to Florence full of riches and honour in 1316. He was ſoon called to Padua, where he painted a new-built chappel very curiouſly; went from thence to Verona, and then to Ferrara. At the ſame time the famous poet Dante, hearing that Giotto was at Ferrara, and being himſelf then in exile at Ravenna, got him over to Ravenna, where he wrought ſeveral things; and perhaps, it might be here, that he drew Dante's picture, though the friendſhip between the poet and the painter was previous to this. In 1322, he was again invited abroad by Caſtruccio Caſtrucani, lord of Luca; and after that, by Robert, king of Naples. Giotto painted many things at Naples, and chiefly the chappel, where the king was ſo pleaſed with him, that he uſed very often to go and ſit by him, while he was at work: for Giotto was a man of pleaſant converſation and wit, as well as ready with his pencil. One day it being very hot, the king ſaid to him, "If I were as you, "Giotto, I would leave off working this hot weather;" "And ſo would I, Sir," ſays Giotto, "if I were as you." He returned from Naples to Rome, and from Rome to Florence, leaving monuments of his art in almoſt every place he paſſed through. The number of his works is ſo great, that it would be endleſs to recount them. There is a picture of his in one of the churches of Florence, repreſenting the death of the bleſſed Virgin, with the apoſtles about her: the attitudes of which ſtory, Michael Angelo uſed to ſay,

could not be better designed. Giotto, however, did not confine his genius altogether to painting: he was, as we have said, a sculptor and architect. In 1327, he formed the design of a magnificent and beauteous monument for Guido Tarlati, bishop of Arezzo, who had been the head of the Ghibeline faction in Tuscany: and in 1334, undertook the famous tower of Sancta Maria del Fiore, for which work, though it was not finished, Giotto was made a citizen of Florence, and endowed with a considerable yearly pension.

The death of this uncommon person happened in 1336: and in honour to his memory, the city of Florence erected a statue in marble over his tomb. He had the esteem and friendship of most of the excellent men of the age he lived in; and among the rest of Dante and Petrarch. He drew, as we have said, the picture of the former; and the latter mentions him in his will, and in one of his familiar Latin epistles.

Epist. lib. vi.

GIRALDI (Lilio Gregorio), in Latin Gyraldus, an ingenious critic, and one of the most learned men that modern Italy has produced, was born at Ferrara, upon the 13th of June 1479, of an ancient and reputable family. He learned the Latin tongue and polite literature under Baptist Guarini, a celebrated grammarian of that time; and afterwards the Greek at Milan under Demetrius Chalcondyles. He retired into the neighbourhood of Albert Picus, prince of Carpi, and of John Francis Picus, prince of Mirandula; and having by their means access to a large and well-furnished library, he applied himself intensely to study. Then he went to Modena, and from thence to Rome: in which city he was, when it was plundered by the soldiers of the emperor Charles V. in the year 1527. He lost all he had in the general ruin; and, what was worse even than this, he lost soon after his patron cardinal Rangoni, with whom he had lived some time. He was then obliged to shelter himself in the house of the prince of Mirandula, not the great Picus, but a relation of the same name; but he had the misfortune to lose this friend and protector in the year 1533, when he was assassinated by a cabal, which his nephew was at the head of. Gyraldi was at that time so afflicted with the gout, that he had great difficulty to save himself from the hands of the conspirators; after having lost all which he had acquired since the sacking of Rome. He then returned to his own country, and lived at Ferrara in great intimacy with Cælio Calcagnini and John Manard, eminent

Niceron, &c. Blount's Censura Authorum, &c.

eminent men and ſcholars. The gout tormented him ſo for the ſix or ſeven laſt years of his life, that, as he ſpeaks of himſelf, he might be ſaid rather to breath than to live. He was ſuch a cripple in his hands and feet, that he was incapable of doing the common neceſſaries of life, or even moving himſelf. Add to this dreadful ſtate and condition, that he ſuffered extreme poverty. All this did not affect him ſo, but that he made what uſe he could of the intervals of eaſe, which his diſorder allowed him, to read, and even write: and many of his books were compoſed in thoſe intervals. He died at length of this dreadful malady in the month of February 1552: and was interred in the cathedral of Ferrara, where the following epitaph, compoſed by himſelf, was inſcribed upon his tomb.

D. M.
Quid hoſpes adſtas? tymbion
Vides Gyraldi Lilij,
Fortunæ utriuſque paginam
Qui pertulit, ſed peſſima
Eſt uſus altera, nihil
Opis ferente Apolline.
Nil ſcire refert amplius
Tua aut ſua; in tuam rem abi.

His works conſiſt of ſeventeen productions, which were firſt printed ſeparately; but afterwards collected and publiſhed together in two volumes folio, at Baſil in 1580, and at Leyden in 1696. The moſt valued pieces among them are, Hiſtoria de Deis Gentium,—Hiſtoriæ Poetarium tam Græcorum quam Latinorum dialogi decem,—and, Dialogi duo de Poetis noſtrorum temporum. The firſt of theſe books is one of the laſt he compoſed, and is full of the deepeſt erudition. The other two, which make up the hiſtory of the ancient and modern poets, are written with great exactneſs and judgment. Voſſius ſpeaks highly of this work; declares, that the author has ſhewn great judgment and learning, as well as induſtry, in compoſing it; and obſerves, that though his profeſſed deſign is to collect memoirs concerning their perſons, characters, and writings in general, yet he has occaſionally interſperſed many things, which regard the very art of poetry, and may be uſeful to thoſe, who intend more particularly to cultivate it. Joſeph Scaliger, indeed, would perſuade us, that nothing can be more contemptible than the judgment he paſſes on the poets he treats of: but as men who

De Poet. Latin.

Confutat. Fabul. Burdon, &c.

ſpeak from prejudice or paſſion, as Scaliger often did, are mighty apt to contradict themſelves, ſo it is remarkable, that in another place this ſame Scaliger allows all the works of Gyraldus to be very good, and that no man knew better how to temper learning with judgment.

Poſterior. Scaligerana.

There is a work alſo by Gyraldus de annis et menſibus, cæteriſque temporis partibus, una cum Kalendario Romano & Græco: written with a view to the reformation of the kalendar, which was afterwards affected by pope Gregory XIII. about the year 1582. There are likewiſe among his works a few poems, the principal of which is intitled, Epiſtola in qua agitur de incommodis, quæ in direptione Urbana paſſus eſt, ubi item eſt quaſi catalogus ſuorum, amicorum Poetarum, et defleatur interitus Herculis Cardinalis Rhangonis. This poem is annexed to the Florentine edition of the "Two Dialogues concerning his contemporary poets;" and is curious and intereſting, as it contains a kind of literary hiſtory of that time.

The higheſt elogies have been beſtowed upon Gyraldus, by authors of the firſt name. Cauſabon calls him, vir ſolide doctus, & in ſcribendo accuratus, "a man ſolidly learned and "an accurate writer." Thuanus ſays, that "he was ex- "cellently ſkilled in the Greek and Latin tongues, in po- "lite literature, and in antiquity, which he has illuſtrated "in ſeveral works; and that, though highly deſerving a "better fate, he ſtruggled all his life with ill health and ill "fortune."

Not. in Diog. Laert. lib. viii.

ad ann: 1552.

GIRALDI (JOHN BAPTIST CINTIO), an Italian poet, of the ſame family with Lilio Giraldi, was born at Ferrara in November 1504. His father being a man of letters, took great care of his education; and placed him under Cælio Calcagnini to ſtudy the languages and philoſophy. He made an uncommon progreſs, and then applied himſelf to the ſtudy of phyſic: in which faculty he was afterwards a doctor. He muſt have been a very ſurpriſing perſon; for he was pitched upon, at twenty-one years of age, to read public lectures at Ferrara upon phyſic and polite literature. In 1542, the duke of Ferrara made him his ſecretary; which office he held till the death of that prince in 1558. He was continued in it by his ſucceſſor: but envy having done him ſome ill offices with his maſter, he was obliged to quit the court. He left the city at the ſame time, and removed with his family to Mondovi in Piedmont; where he taught the belles lettres publicly for three years. Then he went to Turin;

Niceron, &c.

Turin; but the air there not agreeing with his conſtitution, he accepted the profeſſorſhip of rhetoric at Pavia; which the ſenate of Milan, hearing of his being about to remove, and appriſed of his great merit, freely offered him. This poſt he filled with great repute; and afterwards obtained a place in the academy of that town. It was here, he got the name of Cintio, which he retained ever after, and put in the title-page of his books. The gout, which was hereditary in his family, beginning to attack him ſeverely, he returned to Ferrara; thinking, that his native air might afford him ſome relief. But he was hardly ſettled there, when he grew extremely ill; and after languiſhing about three months, died on the 30th of December 1573.

His works are all written in Italian, except ſome orations, ſpoken upon extraordinary occaſions, which are in Latin. They conſiſt chiefly of tragedies: a collection of which was publiſhed at Venice 1583, in 8vo. by his ſon Celſo Giraldi; who, in his dedication to the duke of Ferrara, takes occaſion to obſerve, that he was the youngeſt of five ſons, and the only one who ſurvived his father. There are alſo ſome proſe works of Giraldi: one particularly upon Comedy, Tragedy, and other kinds of poetry, which was printed at Venice by himſelf in 1554, 4to. As little as this Giraldi ſeems to be known, ſome make no ſcruple to rank him among the beſt tragic writers, that Italy has produced.

GIRALDUS (SILVESTER), a very learned and very eloquent man in his time, was born of noble parents, at the caſtle of Mainarpir, near Pembroke in South Wales, in the year 1145. Diſcovering an early inclination for the ſervice of the church, he was put to books; and his uncle, who was biſhop of St. David's, took ſpecial care of his education. When he had made a proper advancement, he was ſent to France, and ſtudied theology at Paris under Peter Comeſtor; for theology, it ſeems, was then its moſt flouriſhing ſtate in that city. Having finiſhed his own purſuits, he thought himſelf capable of reading lectures to others; and accordingly did ſo, upon the Belles Lettres and Rhetoric in the Engliſh college there. He returned to England about the year 1172, and brought with him ſo high a reputation for his learning and zeal for the church, that Richard, archbiſhop of Canterbury, and the pope's legate, pitched upon him in 1175, to collect ſome neglected tithes, and reform ſome abuſes, in the principality of Wales. He was inveſted with an extraordinary commiſſion; and he exerted himſelf

Cave Hiſt. Liter. Tanner's Bibl. Britannico Hibern.

ſo

ſo vigorouſly, that in the courſe of his progreſs, he ſuſpended an archdeacon for keeping a concubine. In 1176, the biſhop of St. David dying, he was named with three others, to be preſented to the king, but declined it. The ſame year he went to Paris, in order to ſtudy the canon law. He ſpent three years upon it; and with ſo much ſucceſs, that he was offered the profeſſorſhip in the univerſity there: but refuſed to accept it, as deſigning to go to Bologna to perfect himſelf in that ſcience. He returned to England in 1180; and in 1184, became known to Henry II. who, moved with his great merit and abilities, ſent him the year after, as ſecretary, with his ſon prince John into Ireland. John returned with his army the ſame year: but Girald ſtayed ſome months longer in Ireland, to ſearch for antiquities, and to make a topography, or deſcription of the iſle; for which purpoſe he travelled all over it, and did not paſs over to Wales till 1186. He afterwards ſpent ſome time in compoſing his own memoirs, and then went to Oxford; where he employed three whole days in reciting them publicly. The biſhopric of St. David's becoming vacant in 1198, he was elected a ſecond time: but a diſpute aroſe about it, for the ſettling of which he himſelf went to Rome in the year 1200. He d d not ſucceed, having a rich competitor to vie with: erant tum enim omnia venalia Romæ, for all things were then venal at Rome; as they were before, and have been ever ſince. He lived till he was above ſeventy years of age, and was the author of many works; ſome of which have been printed, ſome remain in manuſcript. He was a prodigious enemy to the monks, whom he has treated very ſeverely; and it was a common ſaying with him, a Monachorum malitia libera nos, Domine, "from the malice of the Monks, good Lord, deliver us." Biſhop Tanner makes it almoſt a matter of wonder, that a man in ſuch a dark and ignorant age, could be ſo univerſally learned, and withal ſo eloquent, as Giraldus was. However, he had other qualities in common with his neighbours: for he was credulous and ſuperſtitious in the higheſt degree; and there were no dreams or viſions ſo ſenſeleſs and extravagant, which he did not believe to be divine Revelations.

The only works of his, which a reader can have any curioſity to ſee, are his Topographia Hiberniæ, ſive de Mirabilibus & Habitatoribus Hiberniæ libri tres, ad Henricum II.—Expugnatio Hiberniæ, ſive Hiſtoria Vaticinalis de expugnata ab Anglis Hibernia.—Itinerarium Cambriæ.—Deſcriptio Cambriæ. Theſe are all to be found in a collection publiſhed by

by Camden at Francfort 1602, in folio, under the title of Anglica, Normannica, et Cambrica, a veteribus ſcripta. His three books, De rebus a ſe geſtis, together with other pieces, are publiſhed by Wharton in the ſecond volume of Anglia Sacra: and in the Lambeth and Cotton libraries there are ſtill extant ſome things in manuſcript, as among others, Liber Carminum & Epigrammatum, and De principis inſtructione Diſtinctiones tres; which laſt, Cave tells us, is a pretty long work, but well deſerving to be read. Hiſt. Lit. vol. ii.

GLANDORP (MATTHIAS), an eminent phyſician of Germany, was born in the year 1595 at Cologne, in which town his father was a chirurgeon. His firſt application to letters was at Bremen; from whence he returned to Cologne, and devoted himſelf to philoſophy, to phyſic, and chirurgery. He ſtudied four years under Peter Holtzem, who was the elector's phyſician, and profeſſor in this city; and he learned the practical part of chirurgery of his father. To perfect himſelf in theſe ſciences, he went afterwards into Italy, and made ſome ſtay at Padua; where he greatly benefited himſelf by attending the lectures of the celebrated Jerome Fabricius, ab aquapendente, Adrian Spigelius, and Sanctorius. He was here made doctor of phyſic. After having viſited the principal towns of Italy, he returned to his country in 1618, and ſettled at Bremen; where he practiced phyſic and chirurgery with ſo much ſucceſs, that the archbiſhop of this place made him his phyſician in 1628. He was alſo made phyſician of the republic of Bremen. The time of his death is not preciſely known: but the dedication of his laſt work is dated October the 8th, 1632, ſo that he could not be dead before, as ſome Journaliſts have aſſerted, though it is probable he was ſoon after. He publiſhed at Bremen, Speculum Chirurgorum, in 1619; Methodus Medendæ Paronychiæ, in 1623; Tractatus de Polypo Narium affectu graviſſimo, in 1628; and Gazophylacium Polypuſium Fonticulorum & Setonum Reſeratum, in 1633. Theſe four pieces were collected and publiſhed, with emendations, under the title of his works, at London, in 1729, 4to. with his life prefixed: and it muſt needs ſuggeſt an high opinion of this phyſician, when it is conſidered, that though he died a young man, yet his works ſhould be thought worthy of a republication, a hundred years after; when ſuch prodigious improvements have been made in philoſophy, phyſic, and ſciences of all kinds, of which he had not the benefit.

GLAN-

GLANVIL (JOSEPH) a learned and florid writer in the ſeventeenth century, was born in the year 1636, at Plymouth in Devonſhire, where he probably received the firſt rudiments of his education, and at ſixteen years of age he was ſent to Oxford, and entered a Batler of Exeter-college, April 19, 1652; he was placed under Samuel Conant an eminent tutor, and having made a good proficiency in his ſtudies, he proceeded batchelor of arts, Oct. 11, 1655. The following year, about Midſummer, he removed to Lincoln-college, probably upon ſome view of preferment. Taking his maſter of arts degree, the 29th of June 1658, he aſſumed the prieſtly office (A) and became chaplain to the famous Francis Rouſe, Eſq; then made provoſt of Eton-college by Oliver Cromwell, and deſigned for one of his upper-houſe [of Lords.] Had this patron lived a little longer, Mr. Glanvil's expectations would, no doubt, have been fully anſwered, ſince he intirely complied with the principles of the then prevailing party, to whom his very prompt pen muſt needs have been ſerviceable. But Mr. Rouſe dying the ſame year, he returned to his college in Oxford, and purſued his ſtudies there during the ſubſequent diſtractions in the ſtate.

About this time, among others of his party, he became acquainted with the famous Mr. Richard Baxter, who entertained a great opinion of his genius, and continued his reſpect for him after the reſtoration, when he renounced his principles. The friendſhip was alſo ſtill kept up on our author's ſide, who on the 3d of September, 1661, addreſſed an epiſtle to this friend, profeſſing himſelf to be an admirer of his preaching and writings, he alſo proferred to write ſomething in that friend's defence, but yielded to his advice, not to ſacrifice his views of preferment to their friendſhip (B).

Accordingly he had the prudence to take a different method, and turning his thoughts to a ſubject not only inoffenſive in itſelf, but entirely popular at that time, viz. a defence of experimental philoſophy, againſt the national way of Ariſtotle and the ſchools; he publiſhed it this year under the title of "The vanity of dogmatizing, or Confidence in opinions "manifeſted, in a Diſcourſe of the ſhortneſs and uncertainty

(A) Aſſumed it, that is, without any kind of ordination, according to the principles of the ſectaries at that time, of which his patron Rouſe was a ring lea er. This added to Mr. Wood's ſilence about his having any orders, and his taking orders in the church of England after the reſtoration, is the ground of the conjecture, that he aſſumed the prieſthood.

(B) Baxter's true Defence of the meer Nonconformiſts, c. xiv. Lond. 1681. Kennet's Regiſt. p. 609.

"of

" of our knowledge and its cauſes, with ſome Reflections on " Peripateticiſm, and an apology for Philoſophy," Lond. 1661, 8vo. Thoſe meetings, which gave riſe to the Royal Society, were much frequented at this time (c) and encouraged by learned men of all perſuaſions, ſo that this ſmall diſcourſe introduced him to the knowledge of the literary world in a very favourable light, and he had an opportunity of improving it by the weakneſs of an antagoniſt, whom he anſwered in an appendix to a piece called, " Scepſis ſcientifica, " or confeſſed Ignorance the way to Science, in an Eſſay on " the vanity of Dogmatizing, and confident opinion," Lond. 1665, 4to. Our author dedicated this piece to the Royal Society, in terms of the higheſt reſpect for that inſtitution, and the Society being then in a ſtate of infancy, and having many enemies as might be expected in a new deſign, ſeemingly threatning the ruin of the old notional way of philoſophizing in the ſchools; the ſcepſis was preſented to the council by Lord Brereton, at a meeting December 7, 1664, when his lordſhip alſo propoſed the author for a member, and he was elected accordingly at the next meeting, held on the 14th of that month (D).

The truth is, he had promiſed ſo much from that noble plan, that there was an apprehenſion it might rather be a prejudice than any advantage to them, by raiſing expectations which they ſhould not anſwer (E); but as Mr. Glanvil's wit led him to means above the common road, ſo he was too fond of a gay colouring, which frequently betrayed him to overcharge his ſubject, his wit promptly running into exceſs. He obſerves, himſelf, in regard to his firſt piece, that it was a fortuitous, undeſigned, abortive, and equivocal effect of a very diverſe intention, his firſt deſign being only to correct

(c) Birch's Hiſtory of the Royal-Society, vol. i. In the introduction. Mr. Wood ſays, he reflected with regret upon his univerſity education, and wiſhed he had been ſent to Cambridge, where he ſhould have had a free method of philoſophizing, Athen. Ox. vol. ii. col. 664. This points evidently to Dr. Henry More, as will appear hereafter.

(D) Birch, vol. i. p. 500, 501, 504.

(E) Mr. Oldenburgh, ſecretary to that ſociety, in a letter to Mr. Boyle on this occaſion, dated December 10, three days after the ſcepſis was preſented to the ſociety, writes thus concerning it; " I was very glad to " find it [the deſign of the Royal-" Society] to be ſo well underſtood " at laſt by ſome. Though I fear the " great expectation he [Glanvil] " raiſeth of the enterpize, may be " of more prejudice than advantage " to them, if they be not compe-" tently endowed with a revenue to " carry on their undertaking." Boyle's Works, vol. v. p. 328. folio edition.

enthuſiaſm

enthuſiaſm (F) in a preface to another diſcourſe upon the ſoul's immortality; but his conſiderations on that ſubject, which he thought a ſheet would have compriſed, grew ſo voluminous, that being too much for a preface, he was adviſed to print it apart; wherefore, reaſſuming his pen to make ſome additional enlargements to the beginning, where he had been moſt curt and ſparing, his thoughts run out into that diſcourſe.

Hence it appears, that the original plan of his deſign was firſt formed in the view of his intention, to conform to the re-eſtabliſhment of the church at the reſtoration, in which ſpirit we find it was levelled againſt the dominant enthuſiaſm of the preceeding times; but that deſign, as he declares, being rendered leſs neceſſary, by his majeſty's much wiſhed for and ſeaſonable return, occaſioned the alteration, and accordingly, ſoon after its appearance in the new ſhape (G), he took orders in the church of England, and obtained the rectory of Winbuſh in Eſſex (H) that year. The act of conformity taking place in 1662, by virtue of which Mr. John Humphry was ejected from the vicarage of Frome-Selwood in Somerſetſhire, our author was preſented to that living by Sir James Thynne (I) in the beginning of November. The ſame year, in defence of the doctrine of pre-exiſtence, he publiſhed his Lux Orientalis, &c. wherein, after Origen, he endeavoured to ſhew that the ſouls of men were created all at once like the angels, that ſome of them having ſinned and fallen, with

(F) However, he was not of a temper to throw away what he had written in that view; on the contrary, he made ſome additions to it, ſuitable to its tenour, and firſt preached, and afterwards printed it with the following title, Λόγυ Θρησία: or a ſeaſonable recommendation and defence of reaſon in the affairs of religion, againſt infidelity, ſcepticiſm, and fanaticiſm of all ſorts, Lond. 1670, 4to.

(G) The ſcepſis was, indeed, no more than his former book againſt dogmatiſing reviewed, and more cloſely digeſted, and with better caution, and was apparently done with a view of that honour mentioned above, which he obtained by it. The remarks upon his firſt piece were made by Thomas de Albius or Thomas White, in a book intituled, Sciri, ſive Sceptices & Scepticorum a jure Diſputationis excluſio, Lond. 1663, 12mo. White was grandſon of Plowden the famous lawyer in queen Elizabeth's time. He was a Romiſh prieſt, and eſteemed the beſt philoſopher among them in England. Mr. Glanvil, therefore, ſubjoined to his ſcepſis, A Reply to the exceptions of the learned Thomas Albius, &c. or ſcire tuum nihil eſt:—No doubt ye are the men, and wiſdom ſhall die with you. He alſo added a letter to a friend concerning Ariſtotle; all penn'd with more ſobriety than was ſhewn in the firſt tract.

(H) This ſeems to have been his firſt preferment in the church, as Kennet obſerves in his regiſter, p. 529.

(I) Athen. Oxen. ubi ſupra.

the other apoſtolic ſpirits, were thruſt, for their diſobedience, into a ſtate of ſilence and inſenſibility, whence they were, at ſeveral times and occaſions, dropt down into theſe terreſtrial bodies, and ſo doomed as a puniſhment for their former rebellion, to endure all the miſeries of this new life (K).

In 1663 the houſe of John Mumpeſſon of Tedworth in Wiltſhire, being diſturbed by the beating of a drum inviſibly every night, our author turned his thoughts to that ſubject, and in 1666 printed at Lond. in 4to. "ſome philoſophical "Conſiderations, touching the being of Witches and Witch-"craft." In this piece he defended the poſſibility of witchcraft, which drew him into a controverſy that ended only with his life: during the courſe of it, he propoſed to confirm his opinion by a collection of ſeveral narratives relating to it. Whereupon, as he held then a correſpondence with Mr. Boyle, that gentleman obſerving with how much warmth the diſpute was carried on, gave him many juſt cautions about his managing ſo tender a ſubject, and hinted to him that the credit of religion might ſuffer by weak arguments upon ſuch topics. In anſwer to which, Mr. Glanvil profeſſes himſelf much obliged for thoſe kind admonitions, and promiſes to be exceeding careful in the choice of his relations (L): however, he made a ſhift to pick out no leſs than twenty-ſix modern relations, beſides that of Mr. Mumpeſſon's Drummer (M).

His defence of the Royal Society procured him many friends, ſome of whom obtained for him the rectory of the Abbey-church at Bath, into which he was inducted June 23, the ſame year 1666. From this time he fixed his reſidence in that city; and continuing, on all occaſions, to teſtify his zeal for the new philoſophy, by exploding Ariſtotle, he was de-

(K) As imaginary as this doctrine is, our author ſcruples not to recommend it to the public, as ſerviceable to religion; maintains its conſiſtency with the frame of orthodox, divinity, &c. In this he plainly follows Dr. Henry More, being, indeed, a congenial diciple of his. See our author's "Lux Orientalis, &c." Lond. 1662, 12mo.

(L) Boyle's Works, vol. v. p. 244, 628.

(M) Theſe relations were not printed till after his death, in a piece intituled, Sadduciſmus Triumphans, in two parts, Lond. 1681, 8vo. and again in 1682, with large additions by Dr. Henry More, the editor of both editions; to whom our author had addreſſed a letter on the ſubject: and in an appendix to the firſt part concerning the poſſibility of apparitions, there is added, an account of the nature of a ſpirit, tranſlated by our author, from the two laſt chapters of Dr. More's Encheridion Metaphyſicum. This confirms our obſervation concerning Mr. Glanvil's Moriaſm; and we ſhall venture another remark, by way of conjecture, that the famous ſtory of Mumpeſſon's drummer probably gave birth to Mr. Addiſon's comedy called "the Drummer."

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ſired to make a viſit to Mr. Robert Croſſe, vicar of great Chew near Pensford in Somerſetſhire, a great zealot for the old eſtabliſhed way of teaching in the ſchools. Our Author accepted the invitation, and going to Pensford in 1667, happened to come into the room, juſt as the vicar was entertaining his company with the praiſes of Ariſtotle and his philoſophy; after their firſt civilities were paid, he went on with his diſcourſe, and applying himſelf to Mr. Glanvil, treated the Royal Society and modern philoſophers with ſome contempt. Mr. Glanvil not expecting ſo ſudden an attack, was in ſome meaſure ſurprized, and did not anſwer with that quickneſs and facility as he otherwiſe might probably have done. But afterwards, both in converſation and by letters, he attacked his antagoniſt's aſſertion that Ariſtotle had more advantages for knowledge than the Royal Society, or all the preſent age had or could have, becauſe he did, totam peragrare Aſiam, travel over all Aſia (N).

Neither did Mr. Glanvil reſt the matter ſo, he laid the plan of a further defence of the Royal Society; but biſhop Sprat's hiſtory of that Society being then in the preſs, he waited to ſee how far that treatiſe ſhould anticipate his deſign, and upon the publication of it in 1667, finding there was room left for him, he purſued his reſolution, (O) and printed his piece the

(N) Mr. Wood tells us, that Croſſe had been fellow of Lincoln college, and was preferred by the parliament to this rich vicarage of great Chew, where, leaving his fellowſhip, he ſettled in 1654, and was conſtituted an aſſiſtant to the commiſſioners for ejecting ignorant, &c. miniſters. At the reſtoration he conformed, and ſo held his living. While in the univerſity he was accounted a noted philoſopher and divine, an able preacher, and well verſed in the fathers and ſchool-men. Ath. Ox. vol. ii. col. 752, 753.

(O) After biſhop Sprat's MS. was read to the Royal Society, October 1664, Mr. Oldenburg, in a letter to Mr. Boyle, dated November 24, following, remarked that he knew not whether there was enough ſaid in it of particulars; and in another letter, dated October 1, 1667, after that hiſtory was printed, and ready for publication, he wrote as follows. There is a certain gentleman, a florid writer, one of our own royal collegiates, who intends to print ſhortly, ſome paralipomena relating to the hiſtory of our Society; wherein he means to take notice of the performances of ſome eminent members thereof, more than has been done by Mr. Sprat; and further to recommend and vindicate the modern experimental philoſophy, by repreſenting the advantages of this way of trials, both for light and uſe, above that of former times. It had been extant, I find by ſome letters, ere this, but that he ſtaid for Mr. Sprat, to ſee what room he had left for his thoughts, and finding now that he has not throughout prevented him, he ſeems reſolved to purſue his deſign, though it will not make above half a dozen ſheets, and therein to acknowledge ſome grand contributions to philoſophy, that have been omitted by the other. This is but juſt, and has therefore received encouragement from me, together with the ſuggeſtion

the following year, with this title, expreſſing both the motives of writing it, "Plus ultra, or the progreſs and "advancement of Knowledge ſince the Days of Ariſtotle, "in an account of ſome of the moſt remarkable late improve-"ments of practical uſeful Learning, to encourage Philoſo-"phical endeavours, occaſioned by a Conference with one of "the notional way," 1668, 12mo. In ſome parts of this piece he treated the Somerſetſhire vicar with ſome rough raillery (P), which in return brought our author into a very rude and ſcurrilous diſpute with Mr. Henry Stubbe, phyſician at Warwick. In this petulant way, however, of managing the controverſy, Mr. Glanvil appeared equal, if not ſuperior to his opponents, at leaſt he had the laſt blow in it (Q). But

ſuggeſtion of ſome particulars, which this author could not be acquainted with ſo well as the ſuggeſter. Boyle's Works, vol. v. What the author here intimated was evidently Mr. Joſeph Glanvil's, and the book his "Plus Ultra." Birch's hiſt. of the Royal Society, Vol. ii. p. 197.

(P) The vicar returned the language in a piece which was denied the preſs both at Oxford and London for its ſcurrility. However, Mr. Glanvil ſome-how obtaining the contents, got them printed at London, with proper remarks of his own, under the title of the Chew-gazette; but of theſe there were only 100 taken off, and thoſe diſperſed into private hands, to the end, as Glanvil ſaid, that Croſſe's ſhame might not be made public, &c. That a ſpecimen alſo of the learning he ſhews in ſchool ſcraps, and little ends of verſe, and children's phraſes, which are all his reading, might be diſcovered. After this letter was abroad, Croſſe wrote ballads againſt our author and the Royal Society; while other wags at Oxford, pleaſed with the controverſy, made a doggrel ballad on them both, which begun thus.

Two goſpel knights,
Both learned wights,
And Somerſet's renown-a,
The one in village of the ſhire,
But vicarage too great I fear,
The other lives in town-a.

Mr. Glanvil tells us, that Croſſe wrote a book called Biographia, containing rules how lives are to be written, &c. Athen. Oxon. where laſt cited.

(Q) Dr. Stubbe was then, as Mr. Wood obſerves, a ſummer practitioner at Bath, and bearing no good will to the conceited proceedings of Glanvil, took Croſſe's part, and encouraged him to write againſt the virtuoſi, and at the ſame time entered the liſts himſelf, and the following pamphlets paſſed between them. 1. "The Plus Ultra reduced to a Non-"plus, &c." 1670, 4to. Stubbe. 2. A prefatory Anſwer to Mr. Henry Stubbe, the Dr. of Warwick, wherein the Malignity, &c. of his Animadverſions are diſcovered, 1671, 12mo. Glanvil. 3. A Preface againſt Ecebolius Glanvil, F. R. S. ſubjoined to his Reply, &c. Oxford 1671, 4to. Stubbe. The doctor alſo fell upon his antagoniſt, in his epiſtolary diſcourſe concerning phlebotomy, Lond. 1671, 4to. upon which Mr. Glanvil immediately publiſhed a farther diſcovery of Mr. Stubbe, in a brief Reply to his laſt pamphlet, Lond. 1671, 8vo. to which was added, ad clerum Somerſetenſem Epiſtola, ΠΡΟΣΦΩΝΗΣΙΣ. And the doctor, among other things, having cenſured the new philoſophy, as tending to encourage atheiſm, our author publiſhed his Philoſophia Pia, &c. Lond. 1671, 8vo. This cloſed the controverſy.

when Dr. Meric Caſaubon entered the liſts and managed the argument with more candor and greater knowledge, he choſe to be ſilent; becauſe, not willing to appear in a controverſy with a perſon, as he ſays, of fame and learning, who had treated him with ſo much civility, and in a way ſo different from that of his other aſſailants (R).

While he was thus pleading the cauſe of the inſtitution in general, he ſhewed himſelf no unuſeful member in reſpect to the particular buſineſs of it. The Society having given out ſome queries to be made about mines, our author communicated a paper in relation to them in Mendip-hills, and ſuch as reſpect the Bath, which was well received, ordered to be regiſtered, and afterwards printed in their tranſactions (s).

In the mean time he was far from neglecting the duties of his miniſterial function: on the contrary, he diſtinguiſhed himſelf ſo remarkably by his diſcourſes from the pulpit, that

(R) Dr. Caſaubon's Animadverſions were publiſhed in a letter to Peter du Moulin, D. D. concerning natural and experimental Philoſophy, &c. Cambridge, 1669. The doctor obſerves that Mr. Glanvil does not want words to ſet out his matter to the beſt advantage, and cloſes his letter with the following candid words. "What I had to except "againſt the book you brought me, "I have told you; I muſt now "thank you for it; for in very truth, "his divinity at the end, which is "ſomewhat myſtical (I hope I do "not underſtand it) and thoſe two "particulars; his contempt of Ariſtotle, and his cenſuring all other "learning, beſides experimental philoſophy, and what tendeth to it, "as uſeleſs, and meer wrangling "and diſputing excepted; I have "read the reſt, wherein he doth give "us an exact account of late diſcoveries with much pleaſure, &c." This piece is mentioned by our author, in the cloſe of his prefatory anſwer to Stubbe, where he tells us, he had anſwered the ſtrictures in a particular diſcourſe which he thought to publiſh next, when he reckoned with Stubbe: but he afterwards changed his mind.

(s) The firſt of theſe was regiſtered October 10, 1667, and printed in the Phil. Tranſ. No. 28, and the two others in No. 39, and 49. In his account of the Bath water he ſuppoſes it to be a mixture from ſeveral ſprings of mineral water of a different nature; to confirm which he obſerves, "That in 1659, the hot-"bath was much impaired by the "breaking out of a ſpring, which "the workmen at laſt found again "and reſtored: that in digging they "came to a firm foundation of factitious matter, which had holes in "it like a pumice ſtone, through "which the water played, ſo that (ſays "he) 'tis like the ſprings, which "are brought together by art," which probably was the necromancy the people of ancient times believed and reported to have contrived and made theſe baths: as in a very ancient MS. I find theſe words; "When "Lud Hudibraſs was dead, Bladud "his ſon, a great necromancer, was "made king, and he made the wonder of the hot-bath by necromancy, and he reigned 21 years, and "after he died, and lies at the new "Troy." And in another old chronicle 'tis ſaid, "that king Bladud "ſent to Athens for necromancers to "effect this great buſineſs; who 'tis "like, were no other than cunning "artificers, well ſkilled in architecture and mechanics."

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he was frequently desired to preach upon public and extraordinary occasions, and several of these sermons were printed in a collection after his death. But in justice to his memory, we must not omit to mention one which was never printed. His old Antagonist, Dr. Henry Stubbe, coming to attend some of his patients at Bath, and going thence on a visit to Bristol, had the misfortune, on his return, to fall from his horse into a river, which, though shallow, proved sufficient to drown him: his corps being interred in the abbey-church, our rector paid an honourable tribute to his memory, in a funeral sermon on the occasion (T). Mr. Glanvil also wrote an "Essay concerning Preaching," for the use of a young divine, to which he added, "a seasonable Defence of Preach-"ing, and the plain Way of it." This was chiefly levelled against that affectation of wit and fine speaking which begun then to be fashionable. This essay was published in 1678, and the same year he was collated by his majesty to a prebend in the church of Worcester, and installed June 22.

This promotion was procured by the interest of the marquis of Worcester, to whom his wife was something related, and it was the easier obtained as he had been chaplain in ordinary to the king, ever since the year 1672. In which year, July 27, he exchanged the vicarage of Frome for the rectory of Street, with the chapel of Walton annexed, in Somersetshire. This commodious exchange was easily compassed, since both the livings were in the patronage of Sir James Thynne.

He published a great number of tracts besides what have been mentioned, a list of which may be seen below (U). As he had a lively imagination, and a flowing stile, these came from him very easily, and he continued the exercise of his

(T) Ath. Ox. vol. ii. col. 568.

(U) These are. 1. A Blow at modern Sadduciſm, &c. Lond. 1668, to which was added. 2. A Relation of the fancied disturbance at the house of Mr. Mumpesson, as also. 3. Reflections on Drollery and Atheism. 4. Palpable Evidence of Spirits and Witchcraft, &c. Lond. 1668. 5. A Whip for the Droll Fidler to the Atheist, Lond. 1668. 6. Essays on several important Subjects in Philosophy and Religion, 1676, 4to. 7. An Essay concerning Preaching, Lond. 1678, 8vo. to which was added. 8. A seasonable Defence of Preaching, and the plain Way of it. 9. Letters to the Dutchess of Newcastle. 10. He also published two discourses, in "A Dis-"course of Truth," by George Rust, with a pretty large preface by our author. And "The Way to Happiness "and Salvation," Lond. 1677, 12mo. and again in 1683, with annotations by Dr. Henry More. 11. Three single Sermons, besides four printed together, under the title of Seasonable Reflections and Discourses, in order to the Conviction and Cure of the Scoffing Infidelity of a degenerate Age.

pen to the laſt; the preſs having ſcarcely finiſhed his piece intituled, "The zealous and impartial Proteſtant, &c." in 1680, when he was attacked by a fever, which baffling the phyſician's ſkill, cut him off in the vigour of his age. He died at his houſe at Bath, November 4th of the ſame year, about the age of forty-four. Mr. Joſeph Pleydal, archdeacon of Chicheſter, preached his funeral ſermon (w) on the 9th of that month, when his corps was interred in his own pariſh church, where a decent monument and inſcription was afterwards dedicated to his memory by Margaret his widow, ſprung from the Selwins of Glouceſterſhire. She was his ſecond wife, having been married firſt to Mary Stocker, but he had no iſſue by either match.

Soon after his deceaſe, ſeveral of his ſermons, and other pieces, were collected and publiſhed with the title of, "Some "Diſcourſes, Sermons, and Remains," Lond. 1681, 4to. by Dr. Henry Horneck, who tells us, that death ſnatched him away when the learned world expected ſome of his greateſt attempts and enterprizes. The Dr. has given us a very advantageous character, or rather an elogium of him and his writings: the ſubſtance of which is, That his wit lay out of the common road, that as he valued no notions that were mean and trivial, ſo thoſe he ſent abroad ſavoured of more than ordinary genius. His ſoul, continues the doctor, ſeemed to be ſpun of a finer thread than thoſe of other mortals, and things looked with another face, when they paſſed thro' the quicker fire of his laboratory. Some curious artiſts, though their work is materially the ſame with that of meaner artificers, yet the ſhape they give it, and the neatneſs of the fabric, makes it ſeem a thing compoſed of different ingredients. Even the moſt obvious truths, continues he, coming from our author, received an additional luſtre, and that meat which familiarity made in a manner nauſeous to ſome nicer palates, when dreſſed with his ſauce, became more poignant, and conſequently more agreeable. His diſcourſes from the pulpit, as they were very ſolid, ſo they were, which is the grace and life of them, pathetic. And by his zeal and favour, one might gueſs how great his deſire to God for Iſrael was, that they might be ſaved.

Though he met with diſappointments ſometimes, yet he remembred he was a chriſtian, and as he was not without his croſſes, ſo he carried himſelf under them like a true philo-

(w) It was afterwards printed, in the cloſe of it he ſays, he had once thought to have given the audience his character, but was not aſhamed to tell them, he found himſelf not able to do it worthy of them.

ſopher.

ſopher. His mind ſeemed to be ſerene when things went moſt contrary to his wiſh s, and whatever ſtorm the inconſtancy and fickleneſs of ſublunary objects threw upon him, ſtill he felt a calm beyond that of Socrates, when the ungrateful Athenians ſent him the fatal draught to drink his death. He had a mind fitted for contemplation, and his thought could dwell on a divine object, till he had ſucked out the cream and marrow. His divinity, as well as his philoſophy, was free from dogmatizing, and while he tied himſelf to no ἀυτὸ ἔφη [ipſe dixit] maſter, he arrived to a clearer apprehenſion of truth and error. The divine Plato was ſomewhat dearer to him than the ſubtiler Ariſtotle, and it cannot be otherwiſe where ſouls long to be transformed into the image of the deity. Nothing ſeemed to engroſs his deſire ſo much as the reformation of the unbelieving world, and, indeed, there were few men fitter for that enterprize, God having bleſſed him with a conſiderable ſtock both of reaſon and eloquence.

We have given a longer tranſcript of his elogium, becauſe the ſtile is really an exact ſpecimen of our author's; more florid than elegant. Mr. Wood, who knew him, ſpeaks with more impartiality, and gives him this character (with which, he ſays, thoſe that knew him will without doubt concur;) That he was a perſon of more than ordinary parts, of a quick, warm, ſpruce, and gay fancy. He had a very tenacious memory, and was a great maſter of the Engliſh language, expreſſing himſelf therein with eaſy fluency, and in a manly, yet, withal, a ſmooth ſtile (x); but that, as to his temper, he was conceited. With reſpect to his religion he was a Latitudinarian, and he ſtarted many new fangled and fanciful hypotheſes in philoſophy: the firſt of theſe ingredients ſhews itſelf (according to the nature of it) foremoſt in all his compoſitions. The ſecond is ſeen in ſeveral of them, but more particularly in his piece, "The zealous and impartial Proteſtant, and is intimated alſo by Mr. Baxter, who having ſtiled him a man of more than ordinary ingenuity, obſerves that he was one of themſelves here, though a triumphant conformiſt, and not the greater contemner of nonconformiſts. As to the laſt of theſe remarks, whoever will give himſelf the trouble of look-

(x) Mr. Wood alſo obſerves, that our author uſed to ſay himſelf, that he was more fortunate in his firſt thoughts, than in his corrections. However that be, 'tis certain his practice is non-conſonant thereto, ſince it is not eaſy to find an author who reviſed his performances oftner, or altered them more; though Mr. Wood ſays, they were ſtill the ſame in ſubſtance. Ath. Ox. vol. ii. col. 663, 664.

ing ever ſo little into his writings, eſpecially his Lux Orientalis, &c. and his Sadduciſmus Triumphatus, will find evidences, more than enough, of our author's new fangled hypotheſes. His apologiſt, Dr. Horneck, did not venture to deny it, and has only given the repreſentation of it in the glaſs of flattery, when he tells us that his wit lay out of the common road, his fertile brain ſoared above the common level, and that he valued no notions that were mean and trivial.

In reality theſe fancies were congenial to him, being the effect of a too creative imagination, ſuch as his evidently was, which, indeed, run away with his reaſon and ſenſe; the enchanting figures of which creation ſo far captivated his underſtanding, that he never ſaw the ridiculous inconſiſtency of perpetually talking and writing againſt the notional way of Ariſtotle and the ſchools, while his teeming imagination was every now and then expoſing the viſionary philoſopher. This was ſo much his nature, that at his firſt appearance in public, he ſet out with a defence of Campanella's moſt extravagant doctrine of a man's inveſting himſelf with the thoughts of another, by the force of imagination. The ſtory is entertaining, and therefore we ſhall preſent the reader with it as follows. 'That one man, ſays he, ſhould be able to find 'the thoughts of another, and determine them to their par-'ticular objects, will be reckoned among the firſt rank of 'impoſſibles; yet by the power of advanced imagination it 'may very probably be effected, and hiſtory abounds with in-'ſtances. I ſhall trouble the reader but with one, and the 'hands from which I had it, make me ſecure of the truth of it.'

"There was lately a lad at the univerſity of Oxford, who "being of very pregnant and ready parts, and yet wanting "the encouragement of preferment, was, by his poverty, "forced to leave his ſtudies there, and caſt himſelf upon the "wide world for a livelyhood. Now his neceſſities growing "daily on him, and wanting the help of friends to relieve "him, he was at laſt forced to join himſelf to a company of "vagabond gypſies, whom occaſionally he met with; and to "follow their trade for a maintainance. Amongſt theſe ex-"travagant people, by the inſinuating ſubtilty of his car-"riage, he quickly got ſo much of their love and eſteem, "as that they diſcovered to him their myſtery, in the practice "of which, by the pregnancy of his wit and parts, he ſoon "became ſo good a proficient, as to be able to outdo his in-"ſtructors. After he had been a pretty while exerciſed in "their trade, there chanced to ride by a couple of ſcholars "who had formerly been of his acquaintance. The ſcholars

"quickly

" quickly ſpied out their old friend among the gypſies, " and their amazement to ſee him among ſuch a ſociety, " had well nigh diſcovered him, but by a ſign he prevented " their owning him among that crew; and taking one of " them aſide privately, deſired him, with his friend, to go " to an inn not far diſtant from thence, promiſing there to " come to them: they accordingly went thither, and he fol- " lows: after their firſt ſalutations, his friends enquire how " he came to lead ſo odd a life, and to join himſelf to ſuch " a cheating beggarly company.

" The ſcholar gypſy having given them an account of the " neceſſity, which drove him to that kind of life, told them, " that the people he went with were not ſuch impoſtors as " they were taken for, but that they had a traditional kind " of learning among them, and could do wonders by the " power of imagination, and that himſelf had learned much " of their art, and improved it farther than themſelves could. " To evince the truth of which, he told them he would re- " move into another room, leaving them to diſcourſe toge- " ther, and upon his return tell them the ſum of what they " had talked of, which he accordingly performed, giving " them an account of what had paſſed between them in his " abſence. The ſcholars being amazed at ſo unexpected a " diſcovery, earneſtly deſired him to unriddle the myſtery; in " which he gave them ſatisfaction, by telling them that what " he did was by the power of imagination, his fancy binding " theirs; and that himſelf had dictated to them the diſcourſe " they held together while he was from them. That there " were warrantable ways of heightening the imagination to " that pitch, as to bind another's, and that when he had com- " paſſed the whole ſecret, of ſome parts of which he ſaid he " was yet ignorant, he intended to leave their company, and " give the world an account of what he had learned.

" Now, continues Mr. Glanvil, that this ſtrange power " of the imagination is no impoſſibility, the wonderful ſigna- " tures of the fætus, cauſed by the imagination of the mo- " ther, is no contemptible item. The ſympathies of laugh- " ing and gaping are reſolved into this principle, and I ſee " not why the fancy of one man may not determine the co- " gitation of another rightly qualified, as eaſily as his bodily " motion. This influence ſeems to be no more unreaſonable " than that of one ſtring of a lute upon another, when a " ſtroke on it cauſeth a proportionable motion in the ſympa- " thizing conſort, which is diſtant from it, and not ſenſibly " touched. Now if this notion be ſtrictly verifiable, it yields

" us a good account how angels inject thoughts into our " minds, and know our cogitations; and here we may ſee " the ſource of ſome kinds of faſcination. If we are pre- " judiced againſt the ſpeculation, becauſe we cannot conceive " the manner of ſuch an operation, we ſhall, indeed, re- " ceive no helps from the common philoſophy; but yet the " hypotheſis of a mandane ſoul lately revived by that incom- " parable Platonic and Carteſian Dr. Henry More, will " handſomely relieve us.

" Or if any would rather have a mechanical account, I " think it may probably be made out ſome ſuch way as follows.

" Imagination is inward ſenſe; to ſenſe is required a mo- " tion of certain filaments of the brain, and conſequently in " imagination there is the like, they only differing in this; " that the motion of the one proceeds immediately from ex- " ternal objects, but that of the other hath its immediate riſe " within us. Now then, when any part of the brain is " ſtrongly agitated, that which is next, and moſt capable to " receive the motive impreſs, muſt in like manner be moved: " now we cannot conceive any thing more capable of mo- " tion, than the fluid matter that is interſperſed among all " bodies, and contiguous to them; ſo then the agitated " parts of the brain begetting a motion in the proxime " Æther, it is propagated through the liquid medium, as we " ſee the motion is, which is cauſed by a ſtone thrown into " the water. Now, when the thus moved matter meets " with any thing like that from which it received its primary " impreſs, it will proportionably move it, as it is in muſical " ſtrings tuned uniſons; and thus the motion being conveyed " from the brain of one man, to the fancy of another, it is " there received from the inſtrument of conveyance, the " ſubtil matter, and the ſame kind of ſtrings being moved " and much-what after the ſame manner as in the firſt ima- " ginant, the ſoul is awakened to the ſame apprehenſions as " were thoſe that cauſed them.

" I pretend not to any exactneſs or infallibility in this ac- " count, foreſeeing many ſcruples that muſt be removed to " make it perfect. It is only a hint of the poſſibility of me- " chanically ſolving the Phænomenon, though very likely it " may require many other circumſtances completely to make " it out" (y),

(y) Vanity of dogmatizing, chap. xx. p. 195. 'Tis true he left this ſtory out in the ſecond appearance of that treatiſe, under the title of ſcep- ſis ſcientifica, but the doctrine and his reaſoning upon it were ſtill pre- ſerved.

This

This will undoubtedly paſs for perfect moriaſm, a complete viſionary rant. The conceit is ſo much the ſame with that of Campanella, and the reaſoning with that of Gaffarel, that I will venture to add a conceit not more fanciful than this philoſophic dream, which is, that our author had ſeen it in the "unheard of Curioſities" of the latter (z). This will appear far from improbable, when it is conſidered that Gaffarel's treatiſe was tranſlated into Engliſh by Mr. Childmead, M. A. of Chriſt-church college in Oxford, and publiſhed in 1650, only two years before Mr. Glanvil's admiſſion into that of Exeter, when the marvelous, with which it is abundantly replete, and which has ſo many charms for the imagination, muſt have remained in its full eclat; and conſequently cannot be ſuppoſed to have eſcaped our author's hands.

(z) Chap. vi. parag. 13. concerning the power of Taliſmanical figures in phyſiognomy, and the manner how to know the natural inclinations of any man according to Campanella.

GLISSON (FRANCIS), an eminent Engliſh phyſician, was ſon of William Gliſſon of Rampiſham in Dorſetſhire, and grandſon of Walter Gliſſon, of the city of Briſtol. Where he learned the firſt rudiments of his grammar is not known, but he was ſent afterwards to Caius college in Cambridge, apparently with a view to phyſic. However, as the beſt foundation for it, he went through the academical courſes of logic and philoſophy, and proceeded in arts, wherein he took both degrees; and being choſen fellow of his college was incorporated maſter of arts at Oxford, October 25, 1627 (A). From this time, applying himſelf particularly to the ſtudy of medicine, he took his doctor's degree in that faculty at Cambridge, and was appointed regius profeſſor of phyſic in that univerſity, in the room of Dr. Ralph Winterton; he held this poſt for forty years, that is probably as long as he lived. But not chuſing to reſide conſtantly there, he offered himſelf, and was admitted, candidate of the college of phyſicians in London, in 1634, and was elected fellow September 30 (B), the enſuing year.

In the ſtudy of his art, he had always ſet the immortal Harvey before him as a pattern, and treading in his ſteps, he was diligent to improve phyſic, by anatomical diſſections and obſervations. The ſucceſs was anſwerable; he was appointed to read Dr. Ed. Wall's lecture in 1639, and in executing that

(A) Wood's Faſti. Ox. vol. i. col. 238. General Dict. and Goodall's account of the college of phyſicians.

(B) From college regiſter.

office,

office, made ſeveral new diſcoveries of principal uſe towards eſtabliſhing a rational practice of phyſic. He continued to diſcharge the duties of this place, with the higheſt applauſe, till the breaking out of the civil wars, when he retired to Colcheſter in Eſſex, and followed the buſineſs of his profeſſion, for which he was ſo well qualified, with great repute in thoſe times of public confuſion. He was thus employed during the memorable ſiege and ſurrender of that city to the rebels, 1648. That event, however remarkable in our annals, making little or no alteration in the doctor's affairs, he ſaw no occaſion to remove, and therefore reſided there ſome time afterwards.

In the midſt of his practice he ſtill proſecuted the improvment of it, by anatomical reſearches; upon this principle he publiſhed an account of the rickets in 1650, wherein he ſhews, by many anatomical obſervations, how the viſcera of ſuch as had died of that diſorder were affected (C). This was the more curious, as the rickets had but then lately appeared in England; being firſt diſcovered in the weſt, in the counties of Dorſet and Somerſet, about fifteen years before, whence it ſoon found its way to London, and ſo ſpread thro' all parts of the iſland. In this treatiſe he had the aſſiſtance of two of his colleagues (D), and theſe, with ſeveral other fellows of the college of phyſicians, joining in a requeſt to him to communicate to the public ſome of his anatomical lectures which had been read before them, he drew thoſe up in a continued diſcourſe, and printed it with this title, Anatomia Hepatis, Lond. 1654.

This brought him into the higheſt eſteem among the faculty, and he was choſen one of the elects of the college the year following, and was afterwards preſident for ſeveral years. He publiſhed ſeveral other pieces beſides thoſe already mentioned (E). The laſt of which was a treatiſe of the

(C) The title of it is, De Rachitide; ſive morbo puerili qui vulgo the Rickets dicitur, Lond. 1650. But tho' this diſeaſe was then of ſuch a modern extraction, yet a treatiſe had been publiſhed before this of our author, viz. in 1645, 8vo. by Dr. Whiſtler, afterwards preſident of the college, with the title of Pædoſplanchnoſteocace, from the Viſcera being judged to be the parts principally affected. In which opinion he was followed by our author, who likewiſe copied this original, in ſhewing what was found præternatural in the Viſcera of thoſe that died thereof. But the cauſe and nature of this diſorder was better explai ed afterwards by Dr. John Mayow, in a ſmall treatiſe publiſhed upon it in 1668, 12mo, and again 1681.

(D) Dr George Bate and Dr. Ahaſuerus Regemorter.

(E) Theſe are. 1. De Lymphæductis nuper repertis, Amſtelod. 1659, with the Anatomica prolegomona & Anatomia hepatis (2) De naturæ ſubſtantia energetica, ſeu de via vitæ naturæ ejuſque tribus primis facultatibus, &c. Lond. 4to. 1672.

ſtomach and inteſtines, printed at Amſterdam in 1677 (F), not long before his death, which happened in October or November that year, in the pariſh of St. Bride or Bridget, London.

Mr. Wood obſerves, that he died much lamented, as a perſon to whoſe learned lucubrations and deep diſquiſitions in phyſic, not only Great-Britain, but remoter kingdoms, owe a particular reſpect and veneration. That for inſtance, the world is obliged to him for the diſcovery of the capſula communis, or vagina portæ; and that he hath likewiſe furniſhed certain marks for the more eaſy diſtinguiſhing the vena cava, porta, and vaſa fellea, in reſpect to the liver. It is alſo ſaid, that he gave ſuch an excellent account of ſanguification, and ſupported it with ſuch ſtrong argument and clear experiments, that in 1684 few had doubted of the truth thereof. His treatiſe of the liver is indeed his chef d'Œuvre; though in his laſt piece on the ſtomach and guts, there are ſeveral ingenious problems propoſed and diſcourſed of, both philoſophical and phyſical; as for inſtance, the various colours of the cutis or cuticula, and the hair. The ſpecifical difference of hunger and thirſt, from the five other ſenſes. Queſtions concerning rumination in animals, together with the ſtructure, tenacity, and various uſes of the fibres. The parenchyma of the ſtomach and guts. The manner of deglutition, concoction, diſtribution of the chyle, ſecretion, &c. Of the differences, cauſes, and ſigns of flatus, with their moſt proper diſcutients. Of the hypochondriac flatus. Of the parts affected in a rheumatiſm (G). But his phyſiology is not at preſent in any eſteem.

(F) The whole title of this laſt treatiſe runs thus, Tractatus de ventriculo & inteſtinis, quibus præmittitur alius de partibus continentibus in genere, & in ſpecie de iis, Abdominis.

(G) Goodall, ubi ſupra.

GNOSTICKS, Certain heretics of the ſecond century, ſo called, from their pretending to extraordinary knowledge and illumination. The main branch of this pretenſion lay in the combinations and genealogies of their Æons, or attributes of the deity: but theſe combinations being no better than arbitrary and precarious fancies, they differed about the number and order of theſe Æons, which diſagreement made different ſects among them. But the main errors, which almoſt all of them fell into, are theſe: Firſt, They ſuppoſed a chimerical production of Æons, which amount to ſo many deities or divine attributes; Secondly, They held the creation and government of the world, to be the reſult and buſineſs of theſe Æons, and that the ſupreme Being had no hand in it;

it; thirdly, they believed the Moſaic inſtitution, to be a rule ſet by the Demiurgus, or Creator of the World, whom they diſtinguiſhed from the ſovereign or celeſtial Æons, which made up the fullneſs of the Deity; and fourthly, they held that Chriſt, ſent from heaven to ſave mankind, did not aſſume real fleſh, and that his ſufferings were only in appearance. Their principles led them to a licentious and diſſolute way of living: for they maintained, that it was not only lawful but commendable to give themſelves up to their appetites; and accordingly, their practice was remarkably ſcandalous. The Gnoſticks are ſubdivided into ſeveral diſtinctions. Some of the firſt were called Eutuchytæ, and were the diſciples of Simon Magus. It is ſaid, that they oppoſed the Goſpel to the Law and the Prophets; and affirmed, that Jeſus Chriſt was not the ſon of him who gave the Law, but of another unknown Deity. They went alſo by ſeveral other names. They had many apocryphal books, in which their principals were contained, as "The Revelations of "Adam; The Hiſtory of Noria, Noah's Wife;" a great many books pretended to be written by Seth; "The Pro-"phesy of Batſuba; The Goſpel of Perfection," which was ſtuffed with ſcandalous indecencies; "Eve's Goſpel; Phi-"lip's Goſpel; Mary's Queſtions and Lying-in;" from which Epiphanius reports ſeveral ridiculous and flagitious things; and many other Goſpels, which they imputed to the Apoſtles. The learned Dr. Hammond believes, that this hereſy begun in the times of the Apoſtles, and that St. Paul alludes to them in 1 Tim. vi. 20, and in ſeveral other places. They ſpread through a great part of Chriſtendom, and laſted to almoſt the end of the fourth century.

GODDARD (Jonathan), a celebrated phyſician and chymiſt, and one of the firſt promoters of the Royal Society, was the ſon of Henry Goddard, Eſq; a rich ſhipbuilder at Deptford in Kent, and was born at Greenwich about the year 1617. Being naturally induſtrious and of good parts, he made a quick progreſs in grammar learning and became fit for the univerſity of fifteen years of age, when he was entered a commoner at Magdalen hall in Oxford, in the beginning of 1632. He ſtaid at the univerſity about four years, applying himſelf to the ſtudy of phyſic, and then left it, without taking a degree, to travel abroad, as was then the cuſtom, for his further improvement in his faculty. At his return not being qualified, according to the ſtatutes to proceed in phyſic at Oxford. He went to Cambridge

bridge and took the degree of batchelor in that faculty, as a member of Chriſt-college; after which, intending to ſettle in London, without waiting for another degree, he engaged in a formal promiſe to obey the laws and ſtatutes of the College of Phyſicians there, on the 7th of November 1640: having by this means obtained a proper permiſſion, he entered into the practice; but however, being ſenſible of the advantage of being elected into the college, he took the firſt opportunity of ſuing for his doctor's degree at Cambridge, which he obtained as a member of Catherine-hall, January 20, 1642. And being admitted a candidate in the College of Phyſicians, December 20th, following, 1643; was choſen a fellow of that Society, November 4, 1646.

In the mean time, he had the preceeding year engaged in another Society, for improving and cultivating experimental Philoſophy. Our author, who was well ſkilled in chemiſtry, uſually prepared his own medicines of that kind, and being provided with a good laboratory and a proper operator for the purpoſe; this laſt Society uſually met at or near his lodgings in Wood-ſtreet, for the convenience of making experiments (A); in which the doctor was very aſſiduous, as the reformation and improvement of phyſic, was one principal branch of this deſign. Some members of that college beſides our author were engaged in it, who being very ſenſible of how great ſervice it would be to their art in particular, as well as to philoſophy in general, to put our doctor upon anatomical purſuits, procured him to be appointed reader of that lecture in the college, March 4, 1647. He undertook this office with great chearfulneſs, and performed it with equal alacrity and accuracy, diſcourſing in a rational and perſpicuous manner, on the wonders of the human frame, and explaining to his auditors with an eaſy and unaffected eloquence, the wiſdom of the ſupreme Being, in the diſpoſition of the various parts of man's body, ſuitable to the purpoſes for which he was created, and after which it is in vain to enquire by any other method than that of diſſection. To make this more clear and certain, he ſet in a true light, the great improvements made therein by this method. A few years before he explained and made more apparent, the conſequences of theſe, and ſhewed in general, that the beſt foundation which could be made for the ſuperſtructure of extenſive knowledge, and ſucceſsful practice in the profeſſion, was the thorough knowledge in anatomy.

(A) See Dr. Wallis's account of it in the preface to Langtoft's Chronicle by Hearne.

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It was from theſe lectures, that his great reputation took its riſe; and as he, with the reſt of the aſſembly, which met at his lodgings, had all along ſided with the parliament, he was made head phyſician in the army, and was taken, in that ſtation, by the then general Cromwell, firſt to Ireland in 1649, and then to Scotland the following year, and returning thence with his maſter, who after the battle of Worceſter, rode into London in triumph, September 12, 1651. His phyſician was appointed warden of Merton-college in Oxon, December 9th following, and was incorporated doctor of phyſic of the univerſity, on the 14th of January the ſame year, when Cromwell was the chancellor, and returning to Scotland in order to incorporate that kingdom into one commonwealth with England, he appointed our warden, together with four others his faſt friends, to act as his delegates in all matters relating to grants or diſpenſations that required his aſſent (B). This inſtrument bore date, October 16, 1652. His powerful patron diſſolving the long parliament, called a new one named the little parliament in 1653, having ſummoned one hundred and forty-nine perſons by name to meet and take the adminiſtration of the government upon them. July the 4th, enſuing this convention, aſſuming the name and form of a parliament, was generally called the Little Parliament, wherein the warden of Merton ſat ſole repreſentative of the univerſity, and was appointed one of the council of ſtate the ſame year.

A ſeries of honours and favours beſtowed by the uſurper, whoſe intereſt he conſtantly promoted, could not fail of bringing him under the diſpleaſure of king Charles II. who preſently after his return to his kingdoms, removed the doctor from his wardenſhip, by a letter bearing date July 3, 1660, and claiming the right of nomination during the vacancy of the ſee of Canterbury, appointed another warden in a manner the moſt diſgraceful to our author. The new warden was Dr. Edward Reynolds, then king's chaplain, and ſoon after biſhop of Norwich, who was appointed expreſsly as ſucceſſor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard (C). Thus driven from Oxford, he removed to

(B) The others were Dr. Wilkins, warden of Wadham; Dr. Goodwin, preſident of Magdalen; Dr. Owen, dean of Chriſt-church, and Cromwell's brother-in-law, Peter French, a canon of the ſame church. Three of theſe deputies were a quorum. Wood's Faſti, vol. ii. col. 98.

(C) Our author, it is true, was ſtrongly attached to Cromwell, which no doubt, brought this mark of the king's reſentment upon him, which otherwiſe,

to Greſham college, where he had been choſen profeſſor of phyſic on November 7, 1655.

Here he continued to frequent thoſe meetings, which gave birth to the Royal Society; and upon their eſtabliſhment by the Royal Charter in 1663, he was therein nominated one of their firſt council, an honour which they were induced to conſer upon him, both in regard to his real merit in general as a diſtinguiſhed ſcholar, and to his particular zeal and abilities in promoting the deſign of their inſtitution. Of this we ſee a pregnant proof in the memoirs of that Society, lately publiſhed by Dr. Birch, where there is ſcarcely a meeting mentioned, in which his name does not occur for ſome experiment or obſervation made by him. At the ſame time he carried on his immediate buſineſs as a phyſician, being continued a fellow of that college by their new Charter in 1663. Upon the dreadful conflagration in 1666, which conſumed the Old Exchange, our profeſſor with the reſt of his brethren removed from Greſham, to make room for the merchants to carry on the public affairs of the city.

This did not hinder him from going on to be ſerviceable both to natural philoſophy and phyſic. In which laſt, he was not only an able but a conſcientious practitioner, for which reaſon he continued ſtill to prepare his own medicines, and was ſo fully perſuaded that this, no leſs than preſcribing them, was the phyſician's duty: that in 1668, whatever offence it might give the apothecaries, he was not afraid to publiſh a treatiſe, recommending it to general uſe. He obſerves that the greateſt part of the apothecaries at that time, were far from being poſſeſſed of that degree of knowledge, neceſſary to fit them for the due execution of their own employment, notwithſtanding which, they were very deſirous of invading that of the phyſician, and of preſcribing, as well as compounding of medicines: an evil, upon which he expatiates very largely, and ſhews what prejudicial conſequences attend it, with regard to the art of phyſic, the progreſs of which it retards; as well as to the credit of the phyſician, which ſuffers often by other men's faults; and laſtly, to the patients themſelves, who while they ſeek to avoid expence,

otherwiſe, was not deſerved by his behaviour in the college. For this we have the teſtimony of Mr. Wood, who was bred at Merton, and always mentions, Dr. Goddard as warden, in terms of kindneſs and reſpect. He was, indeed, the firſt patron to that antiquary, who as ſuch, dedicated his brother's ſermons to him, publiſhed in 1659, and ſent it him to London, bound in blue Turkey with gilt leaves, as we find it carefully ſet down in the hiſtory of his own life, publiſhed by Mr. Hearne.

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are brought to a condition that lays them under a neceſſity of parting with much more money, than what might have purchaſed health at firſt. The remedy he propoſes as only capable of removing all theſe miſchiefs, is, that phyſicians make their own medicines.

This, ſays he, would in the firſt place, be in all caſes more ſpeedy and more cheap, at the ſame time that it would remove all fear of having bad medicines employed from a motive of gain; with reſpect to which, no man having the intereſt, would then have the power, nor any having the power, could have the intereſt to prepare medicines unfaithfully. In the next place he clearly demonſtrates, that this would be highly beneficial to the phyſician, as it would bring to his ſight and knowledge many particulars, that muſt otherwiſe eſcape him; he goes even ſo far as to tell them, that with having recourſe to this, or ſome method very like it, the art of phyſic muſt remain where it is, as wanting the neceſſary power to proceed further. In ſupport of this, he obſerves, that phyſicians in former ages were well acquainted with moſt things which they diſpenſed, mixing them with their own hands, and very carefully obſerved their effects, otherwiſe, there had been no ſuch art as that of phyſic; and from thence he infers, that the ſureſt and moſt certain way of extending this art, is to reſume this manner of proceeding, the peruſal of books in his judgment is very far from being ſufficient to give a phyſician, any true notion of the quality, virtues, or doſes of the Materia Medica, becauſe theſe are taken upon truſt, and it is never reaſonable to depend upon other men's eyes and underſtanding, where we may employ our own. Laſtly, he inſiſts upon it, that it is the duty of a phyſician, ſince without taking the precaution, he can never be thoroughly ſatisfied, that he has done, or rather that all has been done for his patient, that was in his power to do; which if he cannot be, he acts a part unworthy of his profeſſion, below the behaviour of his predeceſſors, and unworthy of a liberal education. He ſuggeſts, that for want of this method, many excellent and efficacious medicines are kept as ſecrets, becauſe the inventors and owners of them, are afraid of riſking their own reputations, by putting their receipts into the hands of men, who have no other view than to get money; and who, therefore, may be tempted to prepare them in the manner by which they may get moſt money.

This treatiſe was received with applauſe. But as he found the propoſal in it, attended with ſuch difficulties and diſcouragements

couragements as were likely to defeat it; he purſued that ſubject the following year, in "A Diſcourſe ſetting forth the "unhappy condition of the Practice of Phyſic in London," 1669, 4to. We are aſſured, that he treated this delicate point of the abuſe of phyſic, more warily, and with greater prudence than others. But it is certain, he was far from ſucceeding in his advice; and when an attempt was made by the College of Phyſicians, in the ſame view, thirty years afterwards, it met with no better ſucceſs. In 1671, the damages, however unſpeakable, of the fire, being more than repaired, and the city, phœnix-like, riſing more complete and beautiful from its aſhes, Dr. Goddard returned to his lodgings at Greſham-college, where he continued proſecuting improvements in philoſophy, which were an honour to his country, till his death, when he was ſnatched away from them in a very ſudden and unexpected manner. He uſed to meet a ſelect number of friends at the crown-tavern in Bloomſbury, where they diſcourſed on philoſophic ſubjects, and in his return from thence in the evening of March 24, 1674, he was ſeized with an apoplectic fit in Cheapſide, near the corner of Wood-ſtreet, and dropped down dead.

He left behind him a very well choſen library of books, finely bound, which he intended to have made a preſent to the Royal Society, as an addition to the Arundel-library, but dying without a will his intention was defeated, and they fell to his heir at law, who was his nephew by his ſiſter, and at that time a ſcholar of Caius college in Cambridge. He was interred in St. Helen's-church, in which pariſh Greſham-college ſtands, and his corps lies on the north ſide of the chancel, near the rails of the communion table, without any monument. But his memory was preſerved by the drops which bore his name, and were his invention; the ſecret of making which, he confidently affirmed, he ſold to king Charles II. for 5000l. The Receipt has been handed about in manuſcript, and may be ſeen below (D), but this is not

(D) It is as follows: Take five pounds weight of human cranium, of a perſon hanged or dead of ſome violent death, two pounds of dried vipers, two pounds of hartſhorn, and two of ivory. Mince the whole ſmall, put it in two or three retorts, and diſtill it in a reverberatory furnace, with the ſame precautions, as are ordinarily uſed in diſtilling hartſhorn and vipers, to extract their volatile ſalt. When the veſſels or receivers are cold, unlute them, and ſhake them well, in order to looſen the volatile ſalts from the ſides of the veſſels. Pour the whole into a large glaſs cucurbit, and filtrate it through a brown paper, to ſeparate the oil which

ſo clear as not to be controverted. Dr. Martin Liſter aſſures us, that he had the ſecret from king Charles, that it was nothing elſe but the volatile ſpirit of raw ſilk, rectified with the oil of cinamon, or other eſſential oil. The ſame phyſician alſo affirms, that he had found the Guttæ-Anglicanæ, as the drops were called by way of eminence, for their extraordinary virtue, not in any reſpect preferable to the common volatile ſpirits of hartſhorn and ſal ammoniac, except that the ſmell is more ſupportable (E). However that be, it is certain that they maintained their credit for many years, till the extraordinary gain made by the ſale of them, put others upon ſearching into the ſame quarry, by which means they have been undermined, ſo that they are not at preſent to be met with in the ſhops at all. Ruit et ipſa Roma viribus ſuis. The reader will find an account of his other inventions below (F). He had ſeveral learned treatiſes dedicated to him as a patron of learning, all made by perſons well acquainted with him, and wrote without any view of intereſt, where he is particularly recommended for his extenſive learning, his ſkill in his profeſſion, knowledge of public affairs, and generous diſpoſition, for his candor, affability, and benevolence to all good and learned men (G). Of which there is one inſtance worth

Ward's Lives of the Greſham Profeſſors.

Biograph. Britan.

which is here uſeleſs. Put the filtrated liquor in a glaſs retort with a ſand heat, and fit a glaſs thereto as a recipient. Take care all things be well luted, and make a cohobation of the ſaid matters three times: but by the way, add all the ſalt before ſeparated from the receivers, and after the ſaid cohobations, unlute the retorts, and pour the whole into a mattraſs with a long neck, to which fit a ſuitable capital and receiver. Lute all joinings on each with a wet bladder, and ſet the veſſel in a ſand heat, by this means the volatile ſalt will be ſublimed, and ſtick to the capital and upper part of the mattraſs. Continue the fire, till ſpirit enough has roſe to fuſe and diſſolve the ſalt which aroſe firſt, and then take all the fire out of the furnace, that the diſtillation may proceed no farther: a circumſtance of the laſt importance, without which the medicine would be weakened by too much phlegm. As to the doſe of this remedy, they begin with ſeven or eight drops, encreaſing by degrees to forty or fifty, on preſſing occaſions as in apoplexies, lethargies, &c.

(E) Liſter's Exercitationes Medicinales.

(F) Two of theſe are printed in Sprat's Hiſt. of the Royal Society, p. 193. 290. The firſt is a propoſal for making wine from ſugar, to which ſome improvements have been added ſince by Dr. Shaw, in his chymical lectures. 2. Arcana Goddardiana. Theſe are ſome receipts publiſhed at the end of the ſecond edition of the Pharmacopæia Bateana, Lond. 1691. There are two papers of his publiſhed in Philoſoph. Tranſactions, No 137, 138. and a great many others in Birch's Hiſt. of the Royal Society.

(G) For inſtance, Mr. Edmund Dickenſon in Delphi Phænicizantes, Oxon. 1655. 8vo. Dr. Wallis's Matheſis Univerſalis, addreſſed to him,

worth preſerving, that he took into his apartment at Greſham, Dr. Worthington, who lodged with him for the conveniency of completing that elaborate and uſeful undertaking, in which he was then engaged, the preparing for the preſs the works of the learned Mr. Joſeph Mede, which he finiſhed and publiſhed in 1664. But he more particularly claims a place in theſe memoirs, if it be true, what Dr. Seth Ward (H), biſhop of Saliſbury, atteſts of him, that he was the firſt Engliſhman, who made that noble aſtronomical inſtrument the teleſcope.

him, together with the Drs. Langbaine, Wilkinſon and Wilkins, in 1656-7, 4to. Oxon.

(H) In his piece, intituled, Iſm. Bullealdi Aſtron. Philol. ſundamenta Inquiſitio brevis. Oxon. 1653, 4to.

GODEAU (ANTHONY), biſhop of Graſs and Vence in France, was deſcended of one of the beſt families at Dreux in that kingdom, where he was born in the year 1605. Being inclined to poetry from his youth, he applied himſelf to it, and cultivated his genius in ſuch ſort, that he made his fortune by it. He was but twenty-four years of age when he became a member of that Society, which met at the houſe of Mr. Conrart to confer upon ſubjects of polite learning, and communicate their performances in that way. From this Society cardinal Richlieu took the hint, and formed the reſolution of eſtabliſhing the French Academy for Belles Lettres; and our author in a few years obtained the patronage of that powerful eccleſiaſtic.

Mr. Godeau's inclination had always led him to divine poetry, and his firſt eſſay therein, was a paraphraſe in verſe, on the Pſalm, "O all ye works of the Lord, praiſe ye the "Lord." This poem was univerſally commended in its original dreſs. That encouraged him to work it up to greater perfection, which he did by enriching it by degrees with maxims of the pureſt morality. Theſe he enforced with admirable eloquence, which was natural to him, in the pulpit, and he took care at the ſame time to impreſs the practice of them by his own example.

So much diſtinguiſhed merit, did not eſcape the watchful eye of the prime miniſter, and the biſhopric of Graſſe becoming vacant in 1636, he recommended our divine to the king, who preſently conferred it upon him, and he was conſecrated thereto in December the ſame year at St. Magloire, by the biſhop of Chartres, aſſiſted by the biſhops of Dardanie and St. Papoul. As ſoon as this was over, he immediately

diately repaired to his dioceſe, and applied himſelf to the function of his office. He held ſeveral ſynods, compoſed a great number of paſtoral inſtructions for the uſe of his clergy, and reſtored the eccleſiaſtical diſcipline, which had been almoſt intirely neglected. He obtained from pope Innocent X. a bull for uniting the biſhopric of Vence to that of Graſſe, as his predeceſſor William le Blure had done before him from pope Clement VIII. And the thing was both fit and reaſonable in itſelf, the joint revenue of both ſees not amounting to above ten thouſand livres, about four hundred and fifty pounds ſterling; the diſtricts contained no more than thirty pariſhes, and the cities of Vence and Graſſe being only three leagues aſunder. However, as he found the clergy and people of Vence againſt the union, he choſe to give up his right rather than "engage in a law-ſuit," and contented himſelf with Vence alone.

He aſſiſted in ſeveral general aſſemblies of the clergy, which were held in the years 1645 and 1655, wherein he vigorouſly maintained the dignity of the epiſcopal order, and the ſyſtem of pure morality (A), againſt thoſe who oppoſed both. Theſe neceſſary abſences excepted, he conſtantly reſided upon his dioceſe, where he was perpetually employed either in viſitations, preaching, reading, writing, or attending upon the eccleſiaſtical or temporal affairs of his biſhopric, till Eaſter-day, April 17, 1671, when he was ſeized with a fit of an apoplexy, the effects of which put a period to his life, on the 21ſt of the ſame month, at the age of ſixty-ſeven.

He was a very voluminous author, and wrote a great number of things both in proſe and verſe (B), but the preſent age will be ſatisfied with the mentioning of two, one in each way, as only worth any notice. His "Eccleſiaſtical "Hiſtory," in three vols. fol. The firſt of which appeared in 1653, containing the Hiſtory of the firſt eight centuries; but as he never finiſhed the other two, nothing of them was ever printed. Hereby, however, he obtained this merit, that he was the firſt perſon who gave a faithful and agree-

(A) One of his beſt pieces is upon this ſubject, and was publiſhed in 1709, with the title of Chriſtian Morals for the inſtruction of the clergy of the dioceſe of Vence, and was afterwards tranſlated into Engliſh by Baſil. Kennet.

(B) Moreri gives the titles of no leſs than fifty; and then concludes thus: "Our author alſo wrote chriſ-"tian eclogues, ſeveral poems and "poetical pieces, which are more "commendable for the ſentiments of "piety which they inſpired, than "for the beauty and harmony of the "verſification."

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able Church History in the French language. His other performance is his "Translation of the Psalms into French "Verse.' These were so well approved, that those of the Reformed Religion, have not scrupled to use them at home in their families, instead of the version of Marot, which is adapted and consecrated to the public service (C). However, the celebrated Jesuit, Vavassour, wrote a piece on purpose, to prove that our author had no true taste for poetry (D), and that excellent judge of these matters, Mr. Boileau, remarks several defects in his poetical performances.

Pelisson in Hist. de l' Academie Francoise. Dupin's Bibliotheque des Auteurs Ecclesiastiques de xvii siecle. Niceron's Memoirs, &c. tom. xviii. p. 11.

(C) The title of it is, "Godellus "utrum Poeta."

(D) See a Critique upon them, in the preface to an Essay towards a paraphrase on the Psalms, &c. by Basil Kennet in 1706, 8vo.

GODOLPHIN (John), an eminent civilian of England, third son of John Godolphin, Esq; was descended from the antient family of his name in Cornwall, being born November 29, 1617, at Godolphin in the island of Scilly. After a suitable preparation of grammar-learning, he was sent to Oxford, and entered a commoner of Glouceſter-hall, in Michaelmas-term 1632, under the tuition of William Sandbrooke. Having laid a good foundation of logic and philosophy, he applied himself particularly to the study of the civil law, which he chose for his profession, and accordingly took his degrees in that faculty, that of batchelor July 3, 1636, and doctor in March 1642-3. He was observed to be inclined to Puritanism, which afterwards plainly appeared in two treatises of divinity, published by him in 1650, and the following year (A). And accordingly, going to London afterwards, he sided with the anti-monarchial party, and taking the oath called the Engagement, was by an act passed in Cromwell's Convention, or short Parliament, July 30, 1653, constituted judge of the Admiralty jointly with William Clarke, L. L. D. and Charles George Cock, Esq; (B) And in the middle of July 1659, upon the death of Clarke,

(A) The titles are, The Holy Limbec, or an extraction of the Spirit from the Letter of certain eminent places in the Holy Scripture, 1650, 12mo. Other copies were printed with this title, The Holy Limbec, or a semi-century of spiritual extractions, &c. 2. The Holy Arbour, containing the whole Body of Divinity, or, the sum and substance of the Christian Religion.

(B) This person who was a counsellor of the Inner-Temple, Mr. Wood says, was a great anti-monarchist, and in some measure contributed to the death of king Charles I. He was one of those twenty-one persons appointed to consult of a Reformation

our author with Cock, received a new commiſſion to the ſame place, to continue in force no longer than the 10th of December following.

Notwithſtanding theſe compliances to the powers then in being, he was much eſteemed for his knowledge in the civil law, which obtained him the poſt of king's-advocate at the Reſtoration: after which, he publiſhed ſeveral books in his own faculty then in good eſteem, as "A View of the Admiral's Juriſdiction in 1661," 8vo. wherein is printed a tranſlation by him, of Graſias, or Ferrand's "Extract of the ancient Laws of Oleron (c); The Orphan's Legacy," &c. treating of laſt Wills and Teſtaments in 1674, 4to. And "Repertorium Canonicum, &c." 1678. 4to. In this laſt piece he ſtrenuouſly and learnedly aſſerts the King's Supremacy, as a power veſted in the crown, before the Pope invaded the right and authority, or juriſdiction, particularly, maintaining the Regal Authority over the Church, in that point ſo much bandied among the clergy, about the rights of Convocation, in the latter end of king William's and beginning of queen Anne's reign. The doctor ſurvived this laſt piece but a very ſhort time, being removed into the next world, April 4th of the ſame year. He died in Fleet-ſtreet, and was interred in the north-iſle of the church of St. James, Clarkenwell.

Wood's Athen. Oxon. vol. i. col. 610, 611.

Reformation in the Law, in January 1651. One of the commiſſioners of the Prerogative-court, and one of the High-court of Juſtice, in November 1653; and author of a canting whimſical book, intituled, Engliſh law; or, a ſummary ſurvey of the Houſhold of God on Earth, and that both before and under the Law, and that both of Moſes, and the Lord Jeſus, &c. Lond. 1651. To which is added, An Eſſay of Chriſtian Government, under the Regiment of our Lord and King, the one immortal, invisible, &c. Prince of Peace, Emanuel. This ſhews him to be a fifth monarchy-man.

(c) This is a ſmall iſland on the coaſt of France; but theſe laws are the firſt original of all our Admiralty Juriſdiction.

GODWIN (THOMAS), a learned biſhop in queen Elizabeth's time, was born in the year 1517, at Ockingham in Berkſhire, and being put to the grammar-ſchool there, quickly made ſuch a progreſs as diſcovered him to be endowed with excellent parts, but his parents being in low circumſtances, he muſt have loſt the advantage of improving them by a ſuitable education, had they not been taken notice of by Dr. Richard Layton, archdeacon of Bucks, and rector of Brington in Northamptonſhire; who taking him into his

houſe, inſtructed him in claſſical learning till he was fit for the univerſity, and then ſent him to Oxford, where he was entered of Magdalen college, about the year 1538. Not long after, he loſt his worthy patron, Dr. Layton, but that misfortune was repaired by the kindneſs of other friends, which his merit, now become conſpicuous in the univerſity, had procured; ſo that he was enabled to take his batchelor of arts degree, which he did July 12, 1543. The ſame merit releaſed his friends from any further expence, by obtaining him a competency the year enſuing, in a fellowſhip of his college, to which he was elected that year, and confirmed according to the ſtatutes, perpetual fellow in 1545, and he proceeded maſter of arts in 1547.

But he did not long enjoy the fruits of his merit, in the genteel leiſure of a college life: his patron, the archdeacon, being himſelf a zealous reformer (A), had taken care to breed him up in the ſame principles. This brought him into the diſpleaſure of ſome of the fellows of his college, who being zealous for the old religion, made Mr. Godwin ſo uneaſy, that, the free-ſchool at Brackley in Northamptonſhire becoming vacant in 1549, he accepted of the ſchoolmaſter's place, which was in the gift of the college, and reſigned his fellowſhip. In this ſtation, being obliged to keep houſe, he found the want of a wife, and accordingly married Iſabella, the daughter of Nicolas Purefoy, of Shalſton in Buckinghamſhire, Eſq;. Here he ſupported his family in a decent manner, and lived without any new diſturbance as long as king Edward VI. was at the helm: But upon the acceſſion of queen Mary, his religion expoſed him to a freſh perſecution, and he was obliged to quit his ſchool. In this exigency he applied himſelf to the ſtudy of phyſic, and being admitted to his batchelor's degree in that faculty, at Oxford, July 17, 1555, he practiſed in it for a ſupport, till queen Elizabeth ſucceeded to the throne.

From the time of his being of Magdalen college he had fixed upon divinity for his profeſſion, and made that his ſtudy, as much as his neceſſary avocations would permit; and the times now favouring his original deſign, he was reſolved to enter into the church, in which he was likewiſe encouraged by Dr. Nicolas Bullingham, biſhop of Lincoln, who gave him holy orders, and made him his chaplain (B). His lord-

(A) He was one of the viſiters of the monaſteries in the prelude to their deſtruction. Godwin's catalogue of Engliſh biſhops, p. 385.

(B) This biſhop was our author's contemporary

ſhip alſo introduced him to the queen, and obtained him the favour of preaching before her majeſty, who was ſo much pleaſed with the propriety of his manner, and the grave turn of his oratory, that ſhe appointed him one of her Lent preachers. He had diſcharged this duty by an annual appointment, with much ſatisfaction to her majeſty, and his own reputation ſome years (c); when Mr. Thomas Sampſon happening to be deprived by archbiſhop Barker, for non-conformity, Mr. Godwin ſucceeded him in the deanery of Chriſt-church Oxford, in June 1565, and he had the prebend of Milton-Eccleſia conferred on him, by his patron, biſhop Bullingham, in December following; on the 17th of which month, he took his degree of doctor of divinity at Oxford.

In the beginning of the next year, on the death of that famous ſtateſman, doctor Nicholas Wotton, he was promoted to the deanery of Canterbury, being the ſecond dean of that church. And queen Elizabeth making a viſit to Oxford in the beginning of September, he attended her majeſty, and among others kept an exerciſe in divinity againſt doctor Lawrence Humphries, the profeſſor; wherein the famous Dr. Jewel, biſhop of Saliſbury, being moderator, at the concluſion the queen herſelf made an extempore ſpeech in Latin, ſignifying her own great ſatisfaction, as well as that of the Spaniſh ambaſſador, the earl of Leiceſter, chancellor of the univerſity, and Sir William Cecil, chancellor of Cambridge, who had requeſted it of her majeſty (d). He had not been at Canterbury

contemporary at Oxford, and probably became acquainted with him there; he was born in Worceſter, choſen fellow of all Soul's college in 1536, took one degree in law, and in 1549, was inſtalled archdeacon of Lincoln. During queen Mary's reign he abſconded, and ſtudying divinity became conſiderably learned in that faculty. At the acceſſion of queen Elizabeth, being made doctor of laws at Cambridge, he became a judge in the archbiſhop's court at Canterbury, and in 1559 biſhop of Lincoln. Ath. Ox. vol. i. col. 702.

(c) He was appointed fifteen years ſucceſſively. Harrington's brief view p. 3.

(d) At this viſitation ſhe came to Oxford from Woodſtock on Saturday Auguſt 1, and ſtaid there till Friday following, being attended by the dean of Toledo, then ambaſſador from Spain. The marquis of Northampton, the earls of Warwick, Suſſex, Huntingdon, Rutland, Oxford, and Ormond. The biſhops of Saliſbury and Rocheſter, lord Howard of Effingham, then lord chamberlain, Windſor, Stafford, Strange, Sheffield, Montjoy, Henry Seymour, Grey, and Paget. On every day the queen was entertained with academical exerciſes of different kinds, in which the wits of the ableſt men in that age, and perhaps there have been few abler in any, were ſtretched to the utmoſt to merit the applauſe of ſo illuſtrious an audience. On Thurſday 6, the divinity act was kept in her preſence, wherein our dean was the firſt opponent. Her ſpeech thereon is in Antiq. Univ. Ox. l. i. p. 287. The next day ſhe left Oxford,

Canterbury long, when, by the favour of his patron, he exchanged his prebend of Milton-Eccleſia, for that of Leighton Boſard, on the deprivation of Gabriel White. While he continued at Canterbury, he took ſo little care of the deanery-houſe, that complaints were made by the chapter, which having no effect, but that on the contrary, his houſe at Chartham was likewiſe ſuffered to run into a ruinous condition, he was threatened with a law-ſuit, for delapidations to prevent which, he rebuilt the deanery (E).

He continued eighteen years at Canterbury, and was ſucceeded in 1584 by Dr. Richard Rogers, ſuffragan biſhop of Douer; Dr. Godwin himſelf being raiſed to the higheſt order in the church, upon his nomination that year to the biſhopric of Bath and Wells, in which he was confirmed on Sunday September 11, in the pariſh church of St. Mary le Bow, London, and conſecrated the Sunday following by archbiſhop Whitgift, in his chapel at Lambeth, the biſhops of London and Rocheſter aſſiſting (F): His old patron, biſhop Bullingham, had been dead many years, ſo that this new promotion muſt probably be owing to the queen's particular regard for him, or perhaps her favorite the archbiſhop. However that be, 'tis certain he took a ſtep in life preſently after, which muſt have been diſliked by both, eſpecially her majeſty who lived unmarried herſelf, and was remarkably well pleaſed with celibacy in her clergy.

Our biſhop not ſufficiently regarding his ſovereign's humour, and notwithſtanding his great age, drawing near his ſeventieth year, beſides other infirmities, being ſo broken with the gout, that he was ſcarce able to ſtand, yet he imprudently entered a ſecond, if not a third time into matrimony; and though his lady was then a widow of ſuitable years to his own, this circumſtance was laid hold of by the courtiers, who were eager to ſpoil the church of its revenues, to which the queen per-

Oxford, being accompanied by the heads of the univerſity to Shotover-hill, where the public orator made a ſhort ſpeech, which ended, the queen gave him her hand to kiſs, and turning her eyes toward the univerſity ſhe ſaid. Vale academia inclyta, valete ſubditi fidiſſimi, valete ſcholares chariſſimi, deumque ſtudiis veſtris propitium habeatis, valete! valete! Farewell illuſtrious univerſity! Farewell moſt faithful ſubjects, farewell moſt dear ſcholars, may Providence be ever propitious to your ſtudies, farewell! farewell! Our dean's patron attended her majeſty at this viſit, and was incorporated L. L. D. October 11. Wood's Faſti. vol. i, col. 98.

(E) Harris's hiſtory of Kent.

(F) Stryps's life of Whitgift, from regiſt. Whitgift, and Godwin de præſul. But Mr. Wood places it on the 17th, from regiſt. epiſc. Bath and Wells.

haps

haps too eaſily yielded her concurrence: thus, in ſuch a ſituation of affairs, it proved no difficult matter to obtain their ends. The ſtruggle was unequal between favourites, in the fullneſs of power, and a poor old prelate, decayed in credit and declining in health. The iſſue was his granting, for ninety-nine years, a leaſe of one of the beſt manors belonging to his ſee.

This unlucky incident contributed not a little to deject his ſpirits, whence his diſorder gaining ſtrength, and his body growing more feeble, he was not able to perform his duty, which being left conſequently to the care of others, was ſo ill managed, that archbiſhop Whitgift thought proper to viſit his dioceſe in 1587. The two ſucceeding years continuing gradually to decline, ſunk him at length into a quartan ague. In this hopeleſs ſtate, the phyſicians followed their uſual method of adviſing him to try his native air at Ockingham. He yielded to the preſcription, but to no purpoſe, that place, though celebrated for its excellent air, and pleaſant ſituation, could not invigorate a man of upwards of ſeventy years. He gave way to fate, November 9, 1590, and was interred in that pariſh church on the ſouth-ſide of the chancel; and againſt the eaſt wall, upon a black marble table, enchaſed in white, is a modeſt and elegant inſcription (o) to his memory, penned and erected by his ſon Francis Godwin, ſubdean of Exeter, the ſubject of the ſubſequent article.

The biſhop's character is drawn at length by Sir John Harriſon (H) of Kelſton near Bath, in a manner which cannot but entertain a reader of any curioſity in ſuch things; we ſhall therefore preſent him with it as follows. "He [biſhop "Godwin] came to the place [biſhopric] ſays Sir John, as "well qualified for a biſhop as might be; unreproveable, "without ſimony, given to good hoſpitality, quiet, kind, affa- "ble, a widower, in the queen's good opinion. There is not "leſs ability ſhewn in keeping than acquiring. If he had held "on as clear as he entered, I ſhould have highly extolled "him, but ſee his misfortune that firſt loſt him the queen's "favour, and after forced him to another miſchief. Being "aged and diſeaſed, and lame of the gout, he married, as "ſome thought, for opinion of wealth, a widow of Lon- "don, a chief favourite of that time, who I am ſorry to "have occaſion to name again in this kind, had laboured to "get the manor of Banwell from the biſhopric; and diſdain-

(o) It is inſerted in Godwin de præſul. edit. 1743, p. 390.

(H) In his brief view, &c.

"ing

" ing the repulſe, now hearing this intempeſtive marriage,
" took advantage thereof, and cauſed it to be told to the
" queen, knowing how much ſhe diſliked ſuch matches, and
" inſtantly preſſed the biſhop with letters and mandates for
" the manor of Banwell for a hundred years.

" The good biſhop not expecting ſuch a ſudden tempeſt
" was greatly perplexed, yet while he held out, and endured
" many ſharp meſſages from the queen, of which myſelf
" carried him one, delivered me by my lord of Leiceſter,
" who ſeemed to favour the biſhop, and diſlike the knight
" for moleſting him; but they were ſoon agreed, like Pi-
" late and Herod to condemn Chriſt. Never was harmleſs
" man ſo traduced to his ſovereign; it was ſaid he had mar-
" ried a girl of twenty years old with a great portion, that he
" had conveyed half the biſhopric to her, that becauſe he
" had the gout he could not ſtand to his marriage, with
" ſuch ſcoffs to make him ridiculous to the vulgar, and ren-
" der him odious to the queen. The good earl of Bedford
" happening to be preſent when theſe tales were told, and
" knowing the Londoner's widow the biſhop had married,
" ſaid merrily to the queen, after his dry manner:" 'Ma-
' dam, I know not how much the woman is above twenty,
' but I know a ſon of her's is but little under forty:' " but
" this rather marred than mended the matter. One ſaid,"
' majus peccatum habet,' " he hath therefore the greater
" ſin. Another told of three ſorts of marriage. 1ſt. Of
" God's making, as of Adam and Eve, two young folks, were
" coupled. 2d. Of man's making, when one was old and
" the other young, as Joſeph's marriage. 3d. Of the de-
" vil's making, when two old folks marry not for comfort,
" but for covetouſneſs, and ſuch they ſaid was this. The
" concluſion of the premiſes was this, that to pacify his per-
" ſecutors, and to ſave Banwell he was fain to part with
" Wilſcombe for ninty-nine years (I would it had been an
" hundred) and ſo purchaſed his peace.

" Thus the biſhopric as well as the biſhop was puniſhed;
" who wiſhed in his heart he had never taken this pre-
" ferment, to foil himſelf in his decrepit age with that ſtain,
" that all his life he had abhorred; and to be made an inſtru-
" ment of another man's ſacrilege, and uſed like a leaden
" conduit-pipe, to convey waters to others, and drink nothing
" but the dregs and droſs, and ruſt himſelf. Wherefore,
" right honeſtly, and modeſtly, and no leſs learnedly, writes
" his own ſon of him, in his catalogue of biſhops of Bath
" and Wells." ' O illum fœlicem ſi fœlix manere maluiſſet

' quam

' quam regiminis eccleſiaſtici labores tum ſuſcipere cum labo-
' ribus impar, fractus ſenio neceſſum illi fuerit aliorum uti
' auxilio, &c.' " O happy he, if he would rather have re-
" mained happy where he then was, than undergo the labours
" of eccleſiaſtical government, when he grew unable to tra-
" vel, broken with age, conſtrained to uſe the help of others,
" who, though their duty required their care of ſo good-
" natured an old man, yet they proving, as moſt do, negli-
" gent of others good, and too greedy of their own, over-
" threw both.

" For my part though I loved him well, and ſome of his
" actions, yet in this caſe I can make no other apology for
" him, nor uſe any other plea for his defence, but ſuch as
" unable debtors do, that when they are ſued upon juſt occa-
" ſions, plead per minas; or rather to liken him to a huſband-
" man, that dwelling near a judge that was a great builder,
" and coming one day, among divers other neighbours,
" with carriages, ſome of ſtone, ſome tin; the ſteward, as
" the manner of the country was, provided two tables for
" their dinners, for thoſe that came upon requeſt powdered
" beef, and perhaps veniſon; for thoſe who came for hire,
" poor John and apple-pies; and having invited them to ſit
" down in his lordſhip's name, telling them that one board
" was for them that came in love, the other for thoſe that
" came for money, this huſbandman and his hind ſat not
" down at either, the which the ſteward imputing to ſimpli-
" city, repeated his former words again, praying them to ſit
" down accordingly; but he anſwered, (for there is craft in
" the clouted ſhoe,) he ſaw no table for him, for he came
" neither for love nor money, but for very fear; and even
" ſo I dare anſwer for this biſhop; he neither gave Wilſcombe
" for love nor ſold it for money, but lett it for fear. How
" ſtrangely he was entrapped in the unfit marriage; I know
" not if it may be called a marriage," ' Non Hymeneus
' adeſt illi non gratia lecto.' " Himſelf proteſted to me,
" with tears in his eyes, he took her for a guide to his houſe,
" and for the reſt (they were his own words) he lived with
" her as Joſeph did with our lady."

" Setting this one diſgrace of his aſide, he was a man very
" well eſteemed in the country, and beloved by all men for his
" great hoſpitality; of the better ſort for his kind entertainments
" and pleaſant diſcourſe at his table; his reading had been much,
" his judgement, and doctrine ſound; his government mild
" and not violent; his mind charitable, and therefore I would
" not but when he loſt this life he won heaven; according to

" his

" his word, 'Win God, win all.' This I ſay truly of him, " which his ſon was not ſo fit to ſay for fear, perhaps, of the " fooliſh ſaying, yet wiſe enough if it be well underſtood, 'Nemo laudat Patrem niſi improbus filius,' i. e. None ſo " loud about a father's worth as a worthleſs ſon."

GODWIN (FRANCIS), ſon of the preceding, was born at Haunington, or Hauington, in Northamptonſhire, in the year 1567, and after a good foundation of grammar-learning was ſent to Chriſt-church-college, Oxford, where he was elected a ſtudent (A), in 1578, and proceeded batchelor of arts, January 13, 1580, and commenced maſter of arts, March 16, 1583 (B); about which time he wrote an entertaining piece, which is a conſpicuous proof of his excellent wit, and uncommon degree of learning; but upon that baſis having raiſed ſome conjectures in philoſophical aſtronomy, which he thought might give offence to perſons of narrower minds and capacities, he kept it from the public, a reſolution which ſhewed both his modeſty and good ſenſe, ſince he had made ſeveral remarks in philoſophy which would have done him great credit, and had hinted an invention which was to be kept ſecret, in the view of being thereby more ſerviceable to his country. For inſtance, as to the firſt, having obſerved after Copernicus, that this earth is a planet in reſpect to the ſun, and a moon to the moon, he ſhews the effect this would have had upon a ſpectator, placed between our earth and the moon, he diſcourſes correctly of gravity and attraction, and ſhews the reaſon why the latter cannot be ſo ſtrong in the moon, and what may very poſſibly be its effects, he deſcants upon the length of lunar days and nights, and from thence gives a plauſible account why the inhabitants, if any, in that world, ſtand in need of a larger moon than we do. Laſtly, he takes notice that we ſee but one ſide of moon, becauſe the rotation on her own axis, and her revolution about the earth, is performed exactly in the ſame time, an aſtronomical fact, for want of knowing which, not only Dr. Bentley, and his defender Mr. Wotton, but even that principal mathematician Dr. Wallis, fell into a remarkable ridicule above a century afterwards (C).

In the next place, his good ſenſe was ſhewn in concealing an invention, with a view of doing his country thereby more ſervice. This was the ſecret of carrying on a correſpondence

(A) His father was dean of that church at this time.

(B) Wood's faſti, vol. i.

(C) See the article of Dr. John Kiell in Biogr. Britt.

without

without letters, and much quicker, for that the ſecret was known to him at this time is evident, from a paſſage in the treatiſe now under conſideration, wherein he ſuppoſes Domingo Gonzales and his negro Diego, two fictitious perſons, to be obliged to live in different parts of the iſland of St. Helena, on account of procuring proviſions, and tells us, that whenever Domingo had any occaſion to confer with Diego, whoſe habitation was on a promontory or cape in the north-weſt part of the iſland, about a league off, though within ſight of Domingo's chapel, they could at all times, by ſignals, declare their minds to each other in an inſtant; then proceeding to give a ſketch of this way of communication both by day and night, he concludes; "But this art containeth more "miſteries than are to be ſet down in a few words; hereafter "I will perhaps afford a diſcourſe for it of purpoſe, aſſuring "myſelf that it may prove exceeding profitable unto man-"kind, being rightly uſed and employed, for that which a "meſſenger cannot perform in many days, this may diſpatch "in a piece of an hour." (D)

He had probably not been long maſter of arts, when being of age for it, he entered into holy orders, and being thus qualified for church preferment, he became in a ſhort time rector of Samford Orcais, in Somerſetſhire, prebendary of St. Decuman, in the church of Wilts, canon reſidentiary there, and vicar of Weſton in Zoyland, in the ſame county, and was collated to the ſubdeanery of Exeter, June 11, 1587. In the mean time turning his ſtudies to the ſubject of the antiquities of his own country, he became acquainted with Mr. Camden, and accompanied him in his travels into Wales in 1590, in the ſearch of ſuch curioſities. He took great delight in theſe enquiries, in which he ſpent his leiſure hours for ſeveral years, but at length leaving the purſuit in a general way to Mr. Camden, he confined himſelf to ſuch antiquities as ſeemed to concern eccleſiaſtical cauſes or perſons. But after ſome time, finding with regard to cauſes or matters eccleſiaſtical, he could add little or nothing to Mr. Fox's work on that ſubject, he reſtrained his enquiries to eccleſiaſtical perſons only (E). In collecting theſe he ſpared no pains, ſo that he had enough to make a conſiderable volume in the year 1594.

(D) This piece being a philoſophical romance, was ſuppreſſed by our author during his life, but after his deceaſe it was publiſhed under the title of "The man in the moon, &c." Lond. 1638, and again 1657, 8vo. There was alſo a French tranſlation printed at the Hague in 1651, 12mo. intituled, "L'Homme dans la Lune, "&c."

(E) Preface to the firſt edition of his catalogue of Engliſh biſhops.

He

He was then batchelor of divinity, having taken that degree February 11, 1593 at Oxford, and he commenced doctor in that faculty July 30, 1595, which year, reſigning the vicarage of Weſton, he was appointed rector of Biſhop's Liddiard, in the ſame county of Somerſet. He ſtill continued aſſiduous in purſuing the hiſtory of eccleſiaſtical perſons of his country, and having made an handſome encreaſe to his former collections, he publiſhed the whole in 1601 in 4to. under the following title; "A Catalogue of the Biſhops of "England, ſince the firſt planting of the Chriſtian Religion "in this Iſland; together with a brief Hiſtory of their Lives "and memorable Actions, ſo near as can be gathered of An-"tiquity" (F). It appears, by the dedication to lord Buckhurſt, that our author was at this time chaplain to his lordſhip when knight of the garter, lord high treaſurer of England, and chancellor of the univerſity of Oxford, a nobleman in the higheſt honour with queen Elizabeth, who immediately beſtowed on his chaplain, the biſhopric of Landaff, though it had not been vacant above two months. He was conſecrated to it November 22, the ſame year, 1607. Its ſaid to be a royal reward for that book, and in that light it could not but be very agreeable, otherwiſe the bounty conſiſted more in title than in ſubſtance. For of this biſhopric, ſmall as the revenues are at preſent, they were then ſmaller ſtill, and did not produce above one hundred and fifty pounds per annum (G), upon which account he was allowed to hold one of his dignities in commendam, beſides the rectory of Kingſton Seymour, in the dioceſe of Wells, to which he was preſented about the ſame time.

This ſucceſs of his catalogue encouraged him to proceed. The deſign was ſo much approved, that after queen Elizabeth, he found a patron of it in king James I. inſomuch, that Sir John Harrington, a great favourite of prince Henry, wrote a

(F) This containing only a catalogue of the biſhops of Bath and Wells, was publiſhed by Mr. Thomas Hearne, at the end of Johannes de Wethamſtede's chronicle from a MS. in the library of Trinity college Cambridge, of our author's own hand-writing, &c. at the end of which is this date, December 15, 1594. Mr. Hearne had publiſhed a part of it before in Johannes de Trokelowe's annales, Edward II. p. 381. It is larger and more accurate than the catalogue of the biſhops, of this ſee even in the laſt edition of his book de preſulibus, &c.

(G) He ſucceeded Dr. William Morgan tranſlated to St. Aſaph, to whoſe pious care he always profeſſed himſelf obliged, for having made the biſhopric what it was, and for having opened a path to him to make it better, de preſul. p. 443. It had been much impaired by one of his predeceſſors named Anthony Kitchen, alias Dunſtan, Ath. Ox. vol. i. col. 581.

treatiſe

treatiſe by way of ſupplement to it, for that prince's uſe (H). Our author therefore devoted all the time he could ſpare, from the duties of his function, towards compleating and perfecting this catalogue, and publiſhed another edition in 1615, with conſiderable additions (I), and more conſiderable alterations, and dedicated it to his majeſty; and this being very erroneouſly printed, by reaſon of his diſtance from the preſs, he reſolved to turn that miſtake into an advantage, accordingly he ſent it abroad, together with the dedication to his majeſty the ſubſequent year, with ſome proper alterations, in a view to foreigners, in a new elegant Latin dreſs, preſented ſtill in the ſame courtly habit to his majeſty (K), who in return gave him the biſhopric of Hereford, to which he was tranſlated and confirmed, November 28, 1617 (L).

Thus honoured, he went on with his deſervedly favourite work, and publiſhed ſeveral more additions as an appendix to it, in 1621. But this he apparently intended to hang as a ſeal to his undertaking. He was now three ſcore years of age, and may be well excuſed for laying down his pen, in a work of ſo much pains and fatigue, on that account. The truth is, ſo great had been his diligence, that he had nearly exhauſted all the ſtores of antiquity, as is evident from the little that has been found ſince (M).

In the mean time, various reports having been ſpread to his diſadvantage, about his ſecret of correſponding already mentioned, the thing came at length to the ears of king James: he was careful to communicate the ſecret to his majeſty, and to convince him that it was a fact and not a fiction, and ſo publiſhed his treatiſe under the title of "Nuncius Inanimatus Utopiæ," 1629, 8vo. (N), and the following year

(H) It was drawn purely for the private uſe of that celebrated prince, without any intention to publiſh it, which was done afterwards, with the title of, A brief View of the State of the Church of England. It is carried on only to the year 1608, (when it was written) from the cloſe of our author's work.

(I) To the former title there was now added; "whereunto is prefixed, A Diſcourſe concerning the firſt "Converſion of our Britain unto "Chriſtian Religion."

(K) It is well known how unprincely fond king James was of being eſteemed a Latin ſcholar. The title is, "De preſulibus Angliæ "Commentarius. &c."

(L) Here finding the houſes both at Whitbourne and Hereford in excellent repair, by the care of the doctors Bennet and Weſtphaling, his two immediate predeceſſors, he takes particular notice of it to their honour, in the appendix to his hiſtory, p. 11.

(M) See the edition in 1743.

(N) It was printed again in 1657, as was alſo the ſame year a tranſlation of it, with the title of "The Myſterious Meſſenger," by Dr. Thomas Smith, who, in a letter to Mr. Hearne, declares he was ſatisfied the original was deſigned only in the way of

year came out the third edition of his annals of the reigns of Henry VIII. Edward VI. and queen Mary, in Latin, in 4to. (o), as did alſo a tranſlation of them into Engliſh, by his ſon Morgan Godwin, and the ſame year, his friend Dr. George Hawkwell printed his ſmall treatiſe, intituled, "A "Computation of the Value of the Roman Siſterce and "Attic Talent." After this he fell into a low and languiſhing diſorder, which he bore with remarkable patience to his laſt breath, which he expired in the latter end of April 1633. His corps was interred, as is ſaid, in the chancel of the church of Whitborne (p), which, with the manor, belongs to the ſee of Hereford, and lies about fourteen miles from that city.

His character is very differently repreſented by different authors. Mr. Wood (q) tells us, that "He was a good man, "and a grave divine, a ſkillful mathematician, an excellent "philoſopher, a pure latiniſt, and an incomparable hiſtorian, "being no leſs critical in hiſtories than the learned Selden. "A perſon alſo he was (continues this author) ſo celebrated "by many in his time, whether at home or beyond ſea, that "his memory cannot otherwiſe but be precious in ſucceeding "ages, for his indefatigable pains and travel in collecting the "ſucceſſion of all the biſhops of England and Wales, ſince "the firſt planting of the goſpel among the Chriſtians, not

of wit and fancy, as an amuſement, and that he had thrown out his tranſlation, which was made at the requeſt of the bookſeller who printed it, as a trivial and puerile ſort of exerciſe. Notwithſtanding theſe cenſures, our author expreſly declares, "That he thought the uſe of this art "to be very great, as well in times "of peace as war, upon which ac- "count he thought it his duty to take "ſome pains in the delivery thereof," which, continues he, "I will not do "ſo willingly, leſt that when it ſhall "be made known to many, we can- "not uſe or practice theſe things in "their due times;" agreeably to this, he deals only in generals, without producing any particular examples. But the ſubject having been purſued ſince by Dr. Wilkins, ſeveral methods of performing it are related by him in his "Secret and ſwift "Meſſenger."

(o) They were firſt publiſhed in 1616, and again in 1628, 4to. The title is Rerum Anglicarum Henrico VIII. Edwardo VI. & Maria regnantibus Annales. The Engliſh was done, corrected, and enlarged, with the author's conſent. The reign of queen Mary is inſerted in Kennet's general hiſtory of England, vol. I. They are commended for the ſtile by Degory Wheare, in Relationes hyemales, §. 30. p. 144. edition 1637, and in biſhop Nicolſon's hiſt. library, part i. p. 229. Lond. 1696.

(p) Wood's hiſtory and antiq. Ox. l. ii. p. 272. from the following entry in the regiſter of that church. Fran. Ep. Heref. beatæ memoriæ ſepultus fuit viceſimo nono Aprilis 1633. Yet Dr. Willis ſeems to incline to what, he ſays, is commonly reported, that he was buried in the church of Hereford, where there is a monument ſhewn for his. Survey of cathedrals, vol. iii. p. 525.

(q) Where laſt cited in Ath. Oxon.

" pretermitting ſuch of the Britiſh church, or any that have " been remembered by the care or diligence of preceding " writers, or had been kept in memory in any old monument " or record. But as he has, in thoſe infinite labours, endea- " voured, out of a puritanical pique, to bring a ſcandal on " the ancient Roman Catholic biſhops, and to advance the " credit of thoſe who were married ſince the reformation (he " being one of that number) for the credit of the Proteſtant " cauſe; ſo comes one afterwards, by name William Prynne, " a crop-eared and ſtigmatized preſbyterian, the moſt inve- " terate enemy to biſhops that ever appeared in our horizon, " who thence, from his labours, takes all advantages, whe- " ther truth or not truth, to raiſe arguments againſt, and " bring a ſcandal on, the prelatical function. Take heed " therefore of being partial, leaſt others light candles from " your torch, and thereby in the end you lend a helping " hand for the cutting of your own throat. But to return, " to give, therefore, our author Godwin a further character, " I have received it from his ſon [Charles Godwin, M. A. " and miniſter of Monmouth] he was eſteemed a good " preacher and a ſtrict liver, but ſo much employed in his " ſtudies and matters of religion, that he was as it were a " ſtranger to the world and things thereof."

With regard to his ſtile and manner as a preacher, it is deſcribed by Sir John Harrington, who having told us, that he " had been acquainted with, and heard the doctor, before he " was a biſhop, preach more than once at the aſſizes in Somer- " ſetſhire and elſewhere; obſerves, that his manner uſed to " be ſharp againſt the vices moſt abounding in that time, " ſacrilege, ſimony, contempt of God in his miniſters, and " want of charity. Among other of his ſermons, preaching " once of Dives and Lazarus, he obſerved, that though the " ſcriptures had not expreſſed plainly who Dives was, yet by " his cloaths and face, he might be bold to affirm he was at " the leaſt a juſtice of peace, and perhaps of oyer and ter- " miner too. This ſpeech was ſo ill taken by ſome guilty " conſciences, that a great matter was inforced to be made " of it, that it was a dangerous and ſeditious ſpeech, and " why forſooth, becauſe it was a dear year. But ſee how a " man's enemies ſometimes do him as much good as his " friends; their fond accuſation, and his diſcreet juſtification " made him both better known and more reſpected by them " that were able to do him moſt good" (R).

(R) Brief view, &c. p. 166, 167. Our author never publiſhed any ſermons beſides one in Latin, intituled, " Concio Latina in Luc Cap. v. ver. " 3." 1601, 4to.

On

On the other hand Dr. Willis (having taken notice of his other preferments beſides the biſhopric of Hereford, in the liſt whereof is added, to thoſe already mentioned, the vicarage of Havetree, in Somerſetſhire, and rectory of Newton, in the county of Monmouth) is very ſevere upon him, in the following words. "As to the character of this biſhop, notwithſtanding the freedom he takes with other biſhops reputations, he was certainly a very great ſymoniac, omitted no opportunity in diſpoſing of his preferments, in order to provide for his children." Biſhop Gibſon, in his 'Codex Eccleſiaſticus,' has ſome account of his ſelling the chancellorſhip of Landaff's being made a law precedent. In ſhort, nothing it's reported fell in his gift but what he ſold or diſpoſed of in regard to ſome ſon or daughter. But this practice, I preſume, concludes Mr. Willis, had been ſo notorious in queen Elizabeth's reign, that it occaſioned her averſion to biſhops marriage, and their endeavours to raiſe families out of the church revenues, no doubt encouraged her taking into her hands biſhops eſtates in her reign; and afterwards gave occaſion to that excellent ſtatute of king James, againſt alienating or leaſing of church lands, except on certain limitations" (s).

Our biſhop married, when a young man, the daughter of Dr. John Wollton, biſhop of Exeter, by whom he had many children, of theſe his ſon Charles has been already mentioned; beſides him he had two ſons and a daughter, of whom we have an account by Dr. Willis, which ſerves to confirm his laſt mentioned remark, as follows. Thomas Godwin vicar of Newland, Rector of Hereford, prebendary of Landaff, prebenbary of Bullingham in the church of Hereford, chancellor of that dioceſe, and doctor of divinity. He died in 1644. Morgan Godwin batchelor of arts of Chriſt church, batchelor of the civil law of Pembroke college [in Oxford] maſter of the free-ſchool at Newland in Glouceſterſhire, prebendary of Warham in the church of Hereford, and archdeacon of Salop, in the ſame dioceſe; to both which he was collated by his father in 1631; he was alſo doctor of laws in the univerſity of Dublin, as appears by a petition of his relict, to the corporation, for the relief of miniſters widows. He died in 1645, being turned out of every thing during the rebellion, and leaving a widow and five children in ſuch diſtreſſed circumſtances that ſhe was conſtrained to apply for that charity, and received it. The biſhop's daughter was married to Dr.

(s) Willis's Survey, vol. ii. p. 552, 554, 555.

Hughes, rector of Kingſland, prebendary of Landaff, prebendary alſo of Iunkbarrow, in the cathedral of Hereford, and archdeacon of Hereford: he died, and was buried in the church of Kingſland, in 1648, being then near ſeventy years of age (t). Thus far Mr. Willis, whoſe cenſure ſeems not to be made without a foundation.

However, in juſtice to our biſhop, we muſt not omit Sir John Harrington's character of him; "Of this biſhop, ſays "he, I may ſpeak plainly, or rather ſpare all ſpeech, conſi- "dering that every leaf of his worthy work is a ſufficient "teſtimony of his virtuous mind, indefatigable induſtry, and "infinite reading, for even as we ſee commonly, thoſe gentle- "men that are well deſcended and better bred, are moſt careful "to preſerve the true memory of the pedigree of their an- "ceſtors, which the baſe and ignorant, becauſe they could "not conſerve, will ſeem to condemn: ſo this worthy biſhop, "in collecting ſo diligently, and relating ſo faithfully, the "ſucceſſion and lives of ſo many of our Chriſtian (on re- "cord) biſhops in former ages, doth prove himſelf more by "ſpiritual than carnal birth to be come of thoſe anceſtors, "of whom it was long before prophecied by the princely "prophet, inſtead of thy Father's, &c. (u)." Dr. Godwin was ſucceeded in his biſhopric by the famous Dr. William Juxon, then dean of Worceſter, who, before his conſecration, was removed to London, and thence made archbiſhop of Canterbury (w).

(t) Ibid. p. 525.
(u) Brief view, &c. p. 168.
(w) Willis where laſt cited.

GODWIN (Dr. THOMAS), a learned Engliſh writer, and an excellent ſchoolmaſter, was born in 1587 in Somerſetſhire, and probably at Wookey, the reſidence of his father Anthony Godwin, who was ſecond ſon of William Godwin of the city of Wells, in that county. After a ſuitable education in grammar learning, our author was ſent to Oxford, and entered of Magdalen hall in 1602; where purſuing his ſtudies, particularly of philoſophy, with diligence, his proficiency was rewarded with a ſcholarſhip, intituled a demy of Magdalen college in 1606. He was then four years ſtanding in the univerſity, and accordingly took his firſt degree in arts, July 24. That year he proceeded maſter of arts, October 11, 1609, and removed to Abingdon in Berkſhire, having obtained the place of chief maſter of the free-ſchool there. In this uſeful and laborious employ he diſtinguiſhed himſelf

himſelf by his induſtry and abilities ſo much, that he brought the ſchool into a very flouriſhing condition and bred up many youths, who proved ornaments to their country, both in the civil and eccleſiaſtical ſtate. To attain this commendable end, he wrote his Romanæ hiſtoriæ anthologia (A), an Engliſh expoſition of the Roman antiquities, &c. and printed it at Oxford, in 1613, 4to.

However, his inclinations leading him to the ſtudy and profeſſion of divinity (B), he entered into holy orders, and became chaplain to Dr. James Montague, biſhop of Bath and Wells. In reſpect to that honour he proceeded B. D. June 4, 1616, which year he publiſhed at Oxford, his "Synopſis antiquitatum Hebraicarum," &c. A collection of Hebrew antiquities, in three books 4to. this he dedicated to his patron; and obtaining ſome time after from him, the rectory of Brightwell, near Wallingford in Berkſhire, he reſigned his ſchool, the fatigue of which had been long a ſubject of his complaint (C). Amidſt his parochial duties he proſecuted the ſubject of the Jewiſh antiquities, and in 1625, he printed at Lond. in 4to. his "Moſes and Aaron," &c. He took his doctor's degree in divinity, November 8, 1636, but did not enjoy that honour a great many years.

He died upon his parſonage, March 20, 1642-3, and was interred in the chancel of the church of Brightwell. While he taught ſchool at Abingdon, he married Philippa Teſdale of that town, who ſurviving him, cauſed a marble ſtone to

(A) The ſecond edition was publiſhed in 1623, with conſiderable additions. In 1658 there came out an edition in 4to. with this title, "Romanæ hiſtoriæ Anthologia recognita & aucta; An Engliſh Expoſition of the Roman Antiquities, &c. for the uſe of Abingdon ſchool, newly reviſed and enlarged by the author," though he was dead ſixteen years before. The doctor alſo, in the ſame view of improving his ſchool, printed a "Florilegium phraſicon, or a Survey of the Latin tongue."

(B) In the preface to his Anthologia &c.

(C) Ibid. but the degree of his averſion can only be ſeen in his own way of expreſſing it as follows: Miraris forſan & redarguis quod nondum deſtiterim ab his elementaribus, quaſi vita mihi vitalis foret, in hiſce minutiis integram meam ætatem eludere, & votum unicum in his prævis ſtudiis ſenium contrahere. Qui ſic ſentis, nec me ſatis noris nec ludi literarii (pone lenocinium minimis moletrinæ dices) iniquas leges aut miſerias quotidianas & omnigenas. Sentio me in piſtrinum damnatum, & cogita tu hanc anthologiam e piſtrino prodeuntem. Si minus placeat, illud dabis puerorum circumſtrepentium ſuſurris, inter quos nata eſt; ſi placeat, illud debes puerorum crebris interrogatiunculis, quorum Enodationes me vel invitum indies reducunt ad hæc ſtudia, quæ alias quamdudum juſſiſſem ſuas ſibi res habere: ſic me amet Theologia, ſacratior mihi pagina in votis, cum hæc in manibus, ludo regente.

be laid over his grave, with an inſcription in Latin, teſtifying his integrity, piety, learning, and good nature; as well as his truly paſtoral behaviour as a pariſh prieſt, and intimating withal her affection and happineſs in him.

Beſides the pieces already mentioned, he publiſhed three arguments to prove election upon foreſight by faith, which coming into the hands of Dr. William Twiſe, of Newbury in Berkſhire, occaſioned a controverſy between them upon that ſubject, wherein our author is ſaid not to have appeared to his advantage.

GOEZ (DAMIAN DE), an eminent Portugueſe writer, who flouriſhed in the ſixteenth century, and was much eſteemed by all the learned of his time. He was born at Alanquar near Liſbon of a noble family, we know not what year; and brought up at the court of king Emanuel, whoſe valet de chambre he was. Having a ſtrong paſſion for travelling, he contrived to get a public commiſſion; and travelled through almoſt all the countries of Europe, contracting as he went an acquaintance with all the learned. Thus at Dantzic, he was familiar with the two brothers, John and Olaus Magnus; and he ſpent five months at Friburg with Eraſmus. He afterwards went to Italy, and was at Padua in 1534. He continued four years in this city, ſtudying under the learned Lazarus Bonamicus; not, however, without making frequent excurſions into different parts of Italy. Here he got into the good graces of Peter, afterwards cardinal Bembus, of Chriſtopher Madrucius, cardinal of Trent, and of James Ladolet. On his return to Louvain in 1538, he had recourſe to Conrad Glocenius and Peter Nannius, whoſe inſtructions were of great uſe to him. Here he applied himſelf to muſic and poetry; in the former of which he made ſo happy a progreſs, that he was qualified to compoſe for the churches. He married at Louvain, and his deſign was to ſettle in this city; in order to enjoy a little repoſe after fourteen years travelling. He did continue here ſome time, and compoſed ſome works; but a war breaking out between Charles V. and Henry II. of France, Louvain was beſieged in 1542. Goez has written the hiſtory of this ſiege, in which he bore a conſiderable part: for he put himſelf at the head of the ſoldiers, and contributed much to the defence of the town. When he was old, John III. of Portugal, recalled him into his country, in order to write the hiſtory of it: but the favours this monarch loaded him with, created him ſo much envy, that his tranquillity was at an

and

end, and he came to be accuſed; and though he cleared himſelf from all imputations, was confined to the town of Liſbon. Here he was one day found dead in his own houſe; and in ſuch a manner as to make it doubted, whether he was ſtrangled by his enemies, or died of an apoplexy. He wrote: Fides, Religio, Moreſque Æthiopum.—De Imperio & Rebus Luſitanorum.—Hiſpania.—Urbis Oliſſiponenſis Deſcriptio.—Chronica do Rey Dom Emanuel.—Hiſtoria do Prencipe Dom Joam;—and ſome other works, which have been ſeveral times printed, and are much eſteemed. Nicholas Antonio ſays, that though he is an exact writer, yet he has not written the Portugueſe language in its purity: which, however, is not to be wondered at, conſidering how much time he ſpent out of his own country. Bibl. Hiſpan.

GOFF (Thomas), an Engliſh writer, was born in Eſſex in the year 1592, and received his firſt learning at Weſtminſter-ſchool. From thence he removed to Chriſt-church-college in Oxford, and took the degree of batchelor of divinity, before he left that univerſity. In 1623, he was preferred to the living of Eaſt-Clandon in Surry; where, according to Mr. Langbaine, he met with a Xantippe of a wife, whoſe intolerable tongue and temper ſhortened his days ſo, that he died in July 1627. He writ ſeveral pieces on different ſubjects, among which are five tragedies: none of which were publiſhed till ſome years after his death. Philips and Winſtanley have aſcribed a comedy to this author, called, "Cupid's Whirligig:" but with no appearance of probability, ſince the gravity of his temper was ſuch, that he does not ſeem to have been capable of a performance ſo ludicrous. In the latter part of his life he forſook the ſtage for the pulpit, and inſtead of plays writ ſermons; ſome of which appeared the year he died. To theſe works may be added, his Latin oration at the funeral of Sir Henry Savile, ſpoken and printed at Oxford in 1622; another in Chriſt-Church cathedral at the funeral of Dr. Goodwin, canon of that church, printed in London 1627. Lives of the Poets.

GOLDAST (Melchior Haiminsfield), a famous civilian and hiſtorian, was born at Biſchoffsel in Swiſſerland in the year 1576, and was a Proteſtant of the confeſſion of Geneva. He ſtudied the civil law at Altorf under Conrade Ritterſhuſius, with whom he boarded; and returned in 1698 to Biſchoffsel, without paying Ritterſhuſius, which occaſioned ſeveral letters to be written on both ſides. Goldaſt Bayle's Dict.

pretended to be a gentleman, and poſſibly might be ſo: yet he was not able, ſome ſay, nor willing, to pay his debts. In truth, he was always poor; and had no other ſubſiſtence, but what he acquired by the publication of books. His way was, when he publiſhed any work, to ſend copies of it to the magiſtrates and great people, from whom he uſually received ſomething more than the real value; and his condition was ſuch, that his friends imagined they did him vaſt ſervice, in helping him to carry on this miſerable traffic. In 1599, he lived at St. Gal in the houſe of a gentleman, who declared himſelf his patron, and whoſe name was Schobinger. The ſame year he went to Geneva, and lived there at the houſe of profeſſor Lectius, with the ſons of Vaſſan, whoſe preceptor he was. In 1602, he went to Lauſanne, becauſe he could live cheaper there than at Geneva. His patron Schobinger adviſed him to it, but with this reſtriction, ſays he, "that you refrain hereafter from your frequent removals, "which are not for your advantage or credit, and have made "you ſuſpected of an odd turn of temper among ſome per-"ſons, who lately complained of it to me at Zurich." This paſſage is taken from the fifth letter of a collection printed at Francfort in 1688, with this title, Virorum clariſſimorum et doctorum ad Melchiorem Goldaſtum Epiſtolæ, 4to. and it is from this collection, that theſe memoirs of him are originally extracted.

Notwithſtanding Schobinger's caution, he returned ſoon after to Geneva; and upon the recommendation of Lectius, was appointed ſecretary to the duke of Bouillon. This place he did not keep long; for he was at Francfort in February 1603, and had a ſettlement at Forſteg in 1604. In 1605, he lived at Biſchoffſel; where he complained of not being ſafe on the ſcore of his religion, which rendered him odious even to his relations. He was at Francfort in 1606, where he married and continued till 1610, in very bad circumſtances. We do not know what became of him afterwards; only that he loſt his wife in 1630, and died himſelf upon the 11th of Auguſt 1635. He was a man of a capricious temper, and his want of integrity has been complained of: not that we are to believe all that Scioppius has ſaid againſt him, as well becauſe Scioppius was very abuſive, as becauſe he ſuppoſed Goldaſt to be the man, who had furniſhed Scaliger with materials for compiling the ſatyr, intitled, Munſterus Hypobolimæus. The greateſt part of the writings publiſhed by Goldaſt are not his own productions, but only reduced by him into a body, or publiſhed from manuſcripts in libraries:

Niceron, tom. xxxix.

ries: and by this it appears, that he was one of the moſt indefatigable men in the world. Corringius has given him a great character in the following paſſages: "He is a perſon," ſays he, "who has deſerved ſo well of his country, by publiſhing the ancient monuments of Germany, that undoubtedly the Athenians would have maintained him in the Prytaneum, if he had lived in thoſe times." And elſewhere: "When this more valuable and certain kind of learning," meaning the public law of the German empire, "was promoted in Germany at the beginning of this century by Melchior Goldaſt, who neither had, nor perhaps ever will have, an equal in illuſtrating the affairs of Germany, and by whoſe guidance a more exact knowledge of the empire began by degrees to prevail among us, &c." In Præfat. ad Tacitum de moribus Germanorum. In Dedicat. Exercitat. de Rep. Germani Imperil.

We omit to tranſcribe the titles of his works, they being very numerous, very long, and not very intereſting to an Engliſhman: but the curious reader may find them at full length in Niceron's Memoires, &c. and long enough to give him an idea of them in Mr. Bayle's Dictionary. tom. xxix.

GOLIUS (JAMES), the celebrated profeſſor of Arabic at Leyden, was ſprung of a conſiderable family in that city. His great-grand-father Francis Golius, being Echevin in 1458, ſo that his grand-father Theoderic by advantageous matches, became related to ſeveral good families, and his ſons were ſenators of the ſame city, where their brother Theodoric Golius, our author's father, had a conſiderable poſt, and had a great ſhare in ſaving the town when beſieged by the Spaniards. His wife, Anne Hemilar, a lady of a good family, and adorned with all the virtues becoming her ſex (A), brought him this ſon at the Hague in 1596. He was born with a very comprehenſive genius, and as he grew up diſcovered a ſtrong inclination to literature. He was put to the univerſity at Leyden, where he ſuffered no part of learning

(A) She is ſaid to be ſufficiently illuſtrious, by the reſemblance ſhe bore to her excellent brother John Hemelar, a man perfectly well ſkilled in ancient literature, a fine poet, a good orator, and compared to the Roman Atticus for his probity, tranquility, and abſolute diſregard of honours and public employments. He ſpent ſix years in the palace of cardinal Celſi at Rome, and then made a panegyric on Clement VIII. which met with ſo gracious a reception, that it was left to his choice, either to be librarian to the Vatican, or a canon of the church of Antwerp: whereupon he contented himſelf with the latter. Juſtus Lipſius was his maſter, and had a great eſteem for him. He was a friend to Hugo Grotius, and publiſhed ſome verſes to congratulate his delivery from priſon. His commentaries upon the Roman medals, bore three impreſſions, of which the ſecond in 1627, 4to. and third in 1654, fol. both printed at Antwerp. Gronov. Funeb. orat. Jac. Golii. and Swertius. Ath. Belg. p. 456.

to eſcape his application; and having made himſelf maſter of all the learned languages, he made uſe of thoſe keys in opening all the treaſures of the Greek and Roman antiquities; thence proceeding to phyſic and divinity, he made a great progreſs in theſe faculties, neither was he ſtill ſatisfied without the mathematics, which he ſtudied with the attention of a perſon reſolved among the reſt to conquer that dry and difficult ſcience.

Notwithſtanding the ardor of his attention in the univerſity, he propoſed ſtill ſomething more, he found himſelf frequently interrupted there by unwelcome viſits and other avocations; to avoid theſe, therefore, he retired to a country-houſe of his father's near Naaldwijk, with a reſolution to ſpend two years in his ſtudies undiſturbed in that retirement. But this exceſſive eagerneſs ſoon met with a check, the fatigue of an unremitting application proved too much, he had not conſulted the ſtrength of his nerves, and theſe being over-ſtrained by a too high ſtretched intenſeneſs, he fell ſick, and was obliged to break off his deſign. As ſoon as he was recovered by a neceſſary relaxation, he took a journey to France with the ducheſs de la Tremouille; when being invited to teach the Greek language at Rochelle, he accepted that employ, and would have held it longer, had not that city been reduced again to the dominion of the French king the year following. Upon this change, Golius reſolved to return to Holland.

He had early taken a liking to Erpenius, the Arabic profeſſor at Leyden, and his excellent talent at learning languages, recommended him ſoon to the profeſſor, by the help of whoſe lectures, together with his uſual diligence, he had made a great progreſs in the Arabic tongue, and contracted an intimate friendſhip with his maſter. In this diſpoſition, having obtained an opportunity of attending the Dutch ambaſſador in 1622, to the court of Morocco, he conſulted with Erpenius, and took proper inſtructions from him, for the improvement of both in that language, wherein the profeſſor was deficient ſo far, that having never lived in the countries where it flouriſhes and is ſpoken, he met with many words, proverbs, and terms, whoſe meaning he rather gueſſed at, than really knew, for want of examining with his own eyes, the forms of things, the actions of men, and the habits and cuſtoms of the places where they took their riſe. He therefore, directed his pupil to obſerve carefully every production, either of nature, art, or cuſtom there, which were unknown in Europe, and deſcribe them, ſetting down the proper name of each, and the derivation of it, if known.

known. He alſo gave him a letter directed to that prince, together with a preſent of a grand Atlas and a New Teſtament, in Arabic. Theſe procured him a moſt gracious reception from Muley Zidan, then king of Morocco, who declared a particular ſatisfaction in them, and afterwards read them frequently.

In the mean time, Golius made ſo good uſe of Erpenius's advice, that he attained a perfect ſkill in the Arabic tongue; while the ſame curioſity that led him into the knowledge of the cuſtoms and learning of the country, made him very agreeable to the doctors and courtiers. By this means, he became particularly ſerviceable to the ambaſſador, who growing uneaſy becauſe his affairs were not diſpatched, was adviſed to preſent to his majeſty a petition, wrote by Mr. Golius in the Arabic character and language, and in the Chriſtian ſtile; a thing very extraordinary in that country. The king was aſtoniſhed at the beauty of this petition, with reſpect both to the writing and the ſtile; and ſending for the Talips, or ſecretaries, ſhewed them the petition, which they admired. Whereupon, he immediately ſent for the ambaſſador to know who drew it up, and being informed it was done by Mr. Golius, he deſired to ſee him. At the audience, the king ſpeaking to him in Arabic, Mr. Golius anſwered in Spaniſh, that he underſtood his majeſty very well, but that he could not anſwer him in Arabic, by reaſon of its guttural pronunciation, to which his throat was not ſufficiently enured. This excuſe was accepted by the king, who granted the embaſſador's requeſt, and diſpatched him immediately (B).

Our author arrived in Holland, with ſeveral books unknown in Europe, among others, "The annals of the ancient "kingdom of Fez and Morocco, which he reſolved to tranſlate (C). He communicated every thing to Erpenius, who well knew the value of them, but did not live long to enjoy that treaſure: that profeſſor, was ſoon after ſeized with a contagious diſtemper, during the courſe of which, this affectionate ſcholar conſtantly attended his dear maſter, without regarding the danger; and in return, the maſter on his death-bed, recommended this beſt beloved ſcholar, to the curators of the univerſity for his ſucceſſor. The requeſt was complied with, and Erpenius dying in November 1624, Mr. Golius ſaw himſelf immediately ſeated in the Arabic-chair,

(B) Colomies Melanges Hiſtoriques. Aurant, 1675. p. 75. &c.

(C) He likewiſe made a great many collections relating to the Hiſtory of the Sheriffs. Gronov. funeb. orat.

which

which he filled with ſo much ſufficiency, that the great Erpenius was not miſſed.

A mind leſs inflamed with the ardent deſire of perfection, would have ſat down ſatisfied here; but this was not the temper of Golius, he knew too well that the applauſes he received, were rather the ſpawn of ignorance in his auditors, than any good proofs of his own real excellency. He found the want himſelf of many things, which could be no otherway ſupplied than by going to the fountain head. He applied therefore, to his ſuperiors for leave, to take a journey to the Levant, and having obtained letters-patent from the prince of Orange, [Frederic Henry] dated November 30, 1625, he ſet out immediately for Aleppo, where he continued fifteen months, after which making ſome excurſions into Arabia towards Meſopotamia, he went by land to Conſtantinople, in company with Cornelius Hago, embaſſador from Holland to the Port. Here the governor of the coaſt of Propontis, gave him the uſe of his pleaſant gardens and curious library. In this retirement, he applied himſelf wholly to the reading of the Arabic hiſtorians and geographers, whoſe writings were till then either unknown to, or had not been peruſed by, him.

Upon his return to the city, diſcovering occaſionally in converſation with great men there, a prodigious memory of what he had read, he ſtruck his hearers with ſuch admiration, that one of the principal officers of the empire, treated with him, that he ſhould go with the Grand Signior's commiſſion, and view the whole empire, in order to deſcribe the ſituation of places with more exactneſs, than was done in the then preſent maps; he excuſed himſelf on the pretence of the oath which he had taken to the States, but in reality on account of the danger of ſuch an undertaking. Here alſo he found his ſkill in phyſic of infinite ſervice, in procuring him the favour and reſpect of the grandees; from whom, as he would take no fees, he received many valuable and rich preſents. Nor was this all, ſeveral more coſtly favours were conferred upon him in the view of ſolliciting his ſtay. He lived four years among them, in the enjoyment of theſe munificient careſſes; and his brother, who made the ſame tour ſome time after, felt the fruits of their reſpect to his memory (D). Having in a great meaſure ſatisfied his thirſt of eaſtern

(D) Our author had a great kindneſs, and true fraternal affection for this brother, whoſe name was Peter, he was taken at eight years of age, into the houſe of his uncle Hemelar, juſt mentioned, who being a Roman Catholic, bred him up in that religion, which was exceedingly regretted

eaſtern learning, and made himſelf abſolute maſter of the Turkiſh, Perſian and Arabic tongues, he returned home in 1629, laden with curious manuſcripts, which have been ever ſince the glory of the univerſity-library at Leyden.

But he did not intend, they ſhould ſo continue locked up from the world. On the contrary, as ſoon as he was ſettled at home, he began to think of making the beſt uſe of them, by communicating them to the public (E); and to facilitate the reading of them, he printed an "Arabic Lexicon," and a new edition of "Erpenius's Grammar, enlarged with notes "and editions;" to which alſo, he ſubjoined ſeveral pieces of poetry, extracted from the Arabian writers, particularly, Tograi (F) and Ababella.

But his views were not limited within the bounds of Europe, he had been an eye-witneſs of the wretched ſtate of Chriſtianity in the Mahometan countries, and he ſaw it with the compaſſion of a fellow-chriſtian. He reſolved, therefore, to make his ſkill in their language ſerviceable to them, and herein his zeal was very remarkable. No body ever ſollicited ſo ſtrongly for great offices of ſtate, and with ſo much induſtry in the proſecution of their views, as he did, to procure an edition of the New Teſtament in the original lan-

gretted by our author. Peter had a genius which ſhewed itſelf very early. His uncle Hemelar having written a gratulatory oration to Chriſtian Michaelius, abbot of the Præmonſtrants, his nephew, then a boy of eight years, ſpoke it with as much eaſe, as if it had been a compoſition of his own. He was alſo admirably ſkilled in the oriental languages, and had the ſame inclination as his brother to travel into the Levant, to cultivate thoſe tongues. While he was there, he wrote a letter to James, aſſuring him that all things had happened beyond his expectations; that he had been prepared for chains, impriſonment, ſtripes and croſſes, but inſtead of theſe, had met with embraces, civilities and favours from perſons of diſtinction, for the ſake of his name, Golius: ſo grateful a rememberance had he [James] left of himſelf in thoſe countries, and ſo much affection did they diſcover for him though abſent. This brother, Peter, was a friar of the order of the bare-footed Carmelites, and aſſumed the name of Celeſtine de St. Leduine; he lived ſeveral years on mount Libanus, and was profeſſor of the oriental tongues in Rome. He tranſlated Thomas a Kempis into Arabic, and at the age of ſeventy-four years, undertook a voyage on the coaſt of Malabar, there to labour at the converſion of the infidels. Ibid.

(E) Concerning this poet, ſee Dr. Pococke's article, who alſo after the example Golius, went twice into the Eaſt to perfect himſelf in the oriental languages.

(F) Theſe are, 1. The hiſtory of the Saracens by Elmacin. Erpenius begun the verſion, which was compleated by Golius; and it is tranſlated into Engliſh by Simon Ockley, Arabic profeſſor at Cambridge. 2. The life of Tamerlane, written in Arabic by an author of great reputation. 3. Alferganus's Elements of Aſtronomy, with a new verſion and learned commentaries.

guage,

guage, with a tranſlation into the vulgar Greek, by an Archimandrite, which he prevailed with the States to preſent to the Greek Church, groaning under the Mahometan tyranny. And as there are ſome of theſe Chriſtians who uſe the Arabic tongue in divine ſervice, he took care to have diſperſed among them, an Arabic tranſlation of the Confeſſion of the reformed Proteſtants, together with the Catechiſm and Liturgy (G).

However, intent as he was upon the ſervices of religion and learning abroad, he did not neglect his duty at home, which was now become double to what it had been before his laſt journey to the Eaſt, for the curators during his abſence had honoured him with an additional employ of a very different nature from the former, viz. the profeſſorſhip of Mathematics, to which he was choſen on the death of Willebrood Snellius in 1626. Golius diſcharged the functions of both, with the higheſt applauſe for forty years. He was alſo appointed interpreter in ordinary to the States, for the Arabic, Turkiſh, Perſian, and other eaſtern languages; for this he had an annual penſion, together with a thouſand civilities, and a preſent of a chain of gold with a very beautiful medal, which he wore as a badge of his office.

He went through the fatigue of all theſe poſts with the leſs difficulty, as he always enjoyed a very good ſtate of health, which, however, he was careful to preſerve, by an exact temperance in diet, and a religious abſtinence from enfeebling pleaſures. By this means, his conſtitution became ſo firm, that at the age of ſeventy years, he travelled on foot all the way from the Meuſe to the Wahal, a journey of fourteen hours. This was in the year 1666, and he ſunk into the grave September the 28th the following year, in full maturity of age; having paſſed through all the academic honours which the univerſity could beſtow upon him, and made himſelf as much reſpected for his virtue and piety, as for his learning. The darling of good men, and the boaſt of the learned at home, and the eſteem of thoſe abroad,

(G) For this purpoſe he employed an Armenian, who underſtood the vulgar Arabic, as well as the phraſes conſecrated to religion, and could accommodate Golius's ſtile to the capacity of every body; otherwiſe, his expreſſion might probably have been too ſublime and abſtruſe. Golius kept this Armenian two years and a half at his houſe, and promiſed him the ſame penſion that the States had granted to the Archimandrite, who tranſlated the New Teſtament into vulgar Greek. Yet he did not know whether the States would be at that expence. He did not propoſe the matter to them till the work was finiſhed; however, they agreed to his propoſal, and likewiſe, made a handſome preſent to himſelf.

with whom he correſponded by letters in all parts of Europe.

Though he may well be called an univerſal ſcholar, yet his chief excellence lay in Phylology, and the languages for which he had ſo great a natural talent, that though he did not begin ſeriouſly to ſtudy the Perſian language, till he was fifty-four years of age, he made himſelf ſo perfectly maſter of it, that he wrote a large dictionary in it, which was printed at London. He could have done as much for the Turkiſh language. And he made ſuch a progreſs in the Chineſe, that he was able to read and underſtand their books; though, he began late to learn this language, of which to know the characters only is no ſlight matter, ſince they amount to the number of eight thouſand.

Beſides the books which he finiſhed and printed, he left ſeveral manuſcripts of others, which would have been no ways inferior to the others, had he lived to compleat them. For inſtance, he propoſed to print a ſecond edition of the life of Tamerlane, and to print the text with vowels, and to add a tranſlation and a commentary, explaining many particular parts of the eaſtern hiſtory: This work was almoſt ready to be given to the printer. He had begun a Geographical and Hiſtorical Dictionary for the Eaſtern Countries; wherein the names of men and places, throughout the Eaſt were explained. He had long given expectations of a new edition of the Koran, with a tranſlation and confutation of it.

Amidſt all this profound literature, his religion was plain, eaſy and practical; he lamented and abhorred the factions and diſputes, eſpecially about indifferent matters, which diſgraced Chriſtianity; he could not endure to have divinity looked on as a title of ſcience, and authority; he thought the truth was thus expoſed to danger, even by men of admirable learning, who by this means acted without any regard to the intereſts of it, theſe divines introducing philoſophy into divinity, merely for the ſake of diſputing, to make themſelves eminent and important.

He married a lady of a very good family, and well allied, with whom he lived twenty-four years in the utmoſt harmony. She brought him two ſons who ſurvived him. They both ſtudied the civil law at Leyden, and were admitted advocates. The elder, named Theodore, was choſen one of the council of Leyden 1669; he was three times burgo-maſter of that city, and enjoyed the office of chief-bailiff there, which is the principal poſt in the cities of Holland. He died in 1679,

1679, while he was burgo-maſter. His brother, Matthias Golius, was a man of great probity and ability, and dean of the court of Holland. He gave way to fate, September 1702, at the Hague.

GOLTZIUS (HENRY), a famous painter and graver, was born in 1558, at Mulbrec in the dutchy of Juliers; and learned his art at Haerlem, where he married. Falling into a bad ſtate of health, which was attended with a ſhortneſs of breath and ſpitting of blood, he reſolved to travel into Italy. His friends remonſtrated againſt a man in his condition ſtirring; but he anſwered, that "he had rather "die learning ſomething, than live in ſuch a languiſhing "ſtate." Accordingly, he paſſed through moſt of the chief cities of Germany, where he viſited the painters, and the curious; and went to Rome and Naples, where he ſtudied the works of the beſt maſters, and deſigned an infinite number of pieces after them. To prevent his being known, he paſſed for his man's ſervant; pretending, that he was maintained and kept by him for his ſkill in painting: and by this ſtratagem he came to hear, what was ſaid of his works, without being known, which was a high pleaſure to him. His diſguiſe, his diverſion, the exerciſe of travelling, and the different air of the countries through which he travelled, had ſuch an effect upon his conſtitution, that he recovered his former health and vigour. He relapſed, however, ſome time after, and died at Haerlem in the year 1617. Mr. Evelyn has given the following teſtimony of his merit, as a graver: "Henry Goltzius (ſays he) was a Hollander, and wanted "only a good and judicious choice, to have rendered him "comparable to the profoundeſt maſters, that ever handled "the burin; for never did any exceed this rare workman: "witneſs thoſe things of his after Gaſporo Celio, &c.—and, "in particular, his incomparable imitations after Lucas Van "Leyden, in The Paſſion, the Chriſtus Mortuus, or Pieta; "and thoſe other ſix pieces, in each of which he ſo accu-"rately purſues Durer, Lucas, and ſome others of the old "maſters, as makes it almoſt impoſſible to diſern the in-genious fraud. He was likewiſe an excellent painter.

Evelyn's Chalcography, p. 69, 70. 81. Lond. 1755. 12mo.

GOLTZIUS (HUBERT), a very learned German, was born at Venlo in the duchy of Gueldres in the year 1526. His father was a painter; and he was himſelf bred up in this art, learning the principles of it from Lambert Lombard. But he did little at painting, and ſeems to have quitted it early

Mechior Adam, &c.

early in life; for he had a particular turn to antiquity, and especially to the study of medals, to which he entirely devoted himself. He considered medals as the very foundation of true history, and travelled through France, Germany, and Italy, in order to make collections, and to draw from them what lights he could. His reputation was very high in this respect, so that the cabinets of the curious were every where open to him; and on this account it was, that he was honoured with the freedom of the city of Rome in the year 1567. He was the author of several excellent works, as, Imperatorum fere omnium vivæ imagines a J. Cæsare ad Carolum V. ex veteribus numismatibus.—Fasti Magistratuum, & triumphorum Romanorum ab U. C. usque ad Augusti obitum.—De Origine & Statu Populi Romani.—Vitæ & res gestæ J. Cæsaris.—et Augusti Cæsaris, ex nummis & inscriptionibus antiquis: and several other treatises, in all which he applies medals to the clearing up of antient history. He was so nice and accurate in the publishing them, that he had them printed in his own house, and corrected them himself: nay, he even went so far as to engrave the plates for the medals with his own hands; so desirous was he to have every thing done in the neatest and exactest manner. Accordingly, his books were admired all over Europe, and thought an ornament to any library. The learned bestowed the highest elogies upon them. Lipsius, speaking of the Fasti Consulares, says, that "he knows not which to admire most: his diligence in seeking so many coins, his "happiness in finding, or his skill in engraving them." Scaliger spoke as well of this work, as his great soul could condescend to speak, when he says, Goltzius nihil me docet, scio omnia illa; sed est bonus liber pro tyronibus: that is, "Goltzius teaches me nothing; I know all those things: "but it is a good book for beginnners." His books, however, though they abound with erudition and curious knowledge, must be read with some caution; for there are many false medals in them, which Goltzius adopted for real antiques. It could not be, but that many errors of this nature must be committed by a man, whose love and veneration for Roman antiquities was such, that he gave to all his children nothing but Roman names, such as Julius, Marcellus, &c. so that he might easily receive for antiques what were not so, out of pure fondness for any thing of that kind. Upon this principle, it is probable, that he took for his second wife, the widow of the antiquarian Martinius Smetius; whom, no doubt, he married more for the sake of Smetius's medals and

Epist. xxi. lib. 2.

Scaligerana Posterior.

inſcriptions, than for any thing belonging to herſelf. However, ſhe was even with him if he did; for ſhe was very ill-natured, and plagued him in ſuch a manner, as to ſhorten his days. He thought, perhaps, that he could eaſily contemn all her ill qualities, provided he became poſſeſſed of Smetius's treaſure: but if he had known, that the meaneſt reptile of a female, is able to diſturb the repoſe of the greateſt and the wiſeſt man, provided ſhe be willing, it would have ſtood him in better ſtead than all his medals. He died at Bruges on the 14th of March 1583, aged fifty-ſeven years.

GOMBAULD (JOHN OGIER DE), a celebrated French poet, was born in the year 1561, at St. Juſt de Luſſac, near Brouage in Saintonge. He was a gentleman by birth, and his breeding was ſuitable to it. After a proper foundation of grammar-learning, he finiſhed the courſe of his ſtudies at Bourdeaux, and having gone through moſt of the liberal ſciences, under the beſt maſters of his time, he betook himſelf to Paris, in the view of making the moſt of his parts. For being the cadet of a fourth marriage by his father, his patrimonial finances were a little ſhort. He arrived at the capital towards the latter end of the reign of Henry IV. ſirnamed the Great, and ſoon introduced himſelf into the knowledge of the polite world by his ſonnets, epigrams, and other ſmall poetical pieces, which were generally applauded: theſe were hopeful beginnings, and might be looked upon as a promiſing earneſt of a future harveſt; but reaping no other benefit for the preſent, he was obliged to uſe the ſtricteſt œconomy and frugality, to ſupport a tolerable figure at court, till the aſſaſſination of the king by Ravillac in 1610.

This extraordinary incident provoked every muſe in France. The ſubject was to the laſt degree intereſting, and conſequently, happy the man who diſtinguiſhed himſelf above the crowd. In reality, it furniſhed our poet with one of thoſe opportunities, which are obſerved to fall in every man's way once in his life of making his fortune. Gombauld was far from letting it ſlip, he exerted his talent to the utmoſt on the occaſion, and the verſes he made had the good luck to pleaſe the queen-regent, Mary de Medicis, ſo highly, that ſhe rewarded him with a penſion of twelve hundred crowns; nor was there a man of his condition, that had more free acceſs to her, or was more kindly received by her: the ring of the aſſembly was never thought compleat without

out his preſence. He was alſo in the ſame favour with the ſucceding regent, Anne of Auſtria, during the minority of Lewis XIV.

In the mean time, he was conſtantly ſeen at that delicious meeting place of all the perſons of quality and merit, the houſe of madamoiſelle Rembouillet. This was like a ſmall choice court, leſs numerous indeed than that of the Louvre, but to ſay the truth more excellent, ſince nothing approached this Temple of Honour, where Virtue itſelf was worſhipped under the name of the incomparable Artenice, but what deſerved her approbation and eſteem. Such was that manſion of politeneſs, which entirely engaged the heart of Gombauld, and he frequented it as with greater pleaſure, ſo with more aſſiduity than any other; the Louvre not excepted. Thus he paſſed his time in a way the moſt agreeable that could be, to a poetical genius, and at laſt devoted himſelf entirely to the belles lettres, and excelled in them. He publiſhed ſeveral things which were ſo many proofs of this excellence (A); ſo that he grew to be one of thoſe choice ſpirits, who make up the miniſtry in the republic of letters, and form the ſchemes for its advancement. In this employ we find him among thoſe few men of wit, whoſe meetings in 1629, gave riſe to the Academy of Belles Lettres, founded by cardinal Richlieu (B); and accordingly, he became a member of that ſociety at its firſt inſtitution. He was one of the three who was appointed to examine the ſtatutes of the new academy in 1634, and he afterwards finiſhed memoirs for completing them. March 12, 1635, he read a diſcourſe before the academy upon "Je ne ſai quoi," which was the ſixth of thoſe that for ſome years, were pronounced at their meetings, the firſt day of every week.

He had the happineſs of living many years in the enjoyment of theſe honours, and what is more eſſential of a full purſe, which was encreaſed too with an additional penſion granted him by Mr. Seguier, chancellor of France, and ſettled on the revenue of the great-ſeal. Theſe marks of eſteem, ſet his merit in the moſt conſpicuous light; eſpe-

(A) Of theſe the moſt admired was his Endymion, a romance in proſe. It was printed in 1624, and again in 1626, being received with the greateſt applauſe. 2. Amarantha, a paſtoral. 3. A volume of poems. 4. A volume of letters, all publiſhed before 1652. Peliſſon's Hiſt. de l' Acad. Franc. p. 339. Paris 1672, 12mo.

(B) Theſe meetings were held at the houſe of Mr. Conrart, who is ſaid to be the author of the preface to Gombauld's treatiſes and letters upon religion. Colomies Bibl. Choiſie, 135. ſecond edit.

cially, when its conſidered that he openly profeſſed the reformed religion, and was, indeed, a zealous Huguenot. But he preſerved himſelf from any ill effects, as well by his prudence, in cautiouſly letting nothing eſcape from him in print, which might give the leaſt umbrage in that reſpect, as by his oeconomy, wherein he was remarkably diſtinguiſhed from his brethren of the poetical tribe. For though he never ſpared his purſe, but loved to ſpend freely, whenever there was occaſion for it; yet he hated all ſuperfluous expences: So that he laid up a pretty conſiderable ſtock during theſe years of plenty. This management proved of great uſe; for the plenteous years were followed by many years of ſcarcity, occaſioned, as it is ſaid, by the wars both foreign and domeſtic, whereby the ſprings, whence this penſion from the crown flowed, were firſt diminiſhed, and at laſt entirely drained. Hence from a reduction of twelve to eight hundred crowns, it ſunk down to four, nor was that obtained without much difficulty, by the kind offices of ſome powerful perſons who knew him particularly, and honoured him with their protection, among whom the duke and ducheſs of Montauſier are placed in the firſt rank. By this means he enjoyed one third of his penſion, a great number of years; ſo that upon the whole, he continued a court penſioner above half a century, which is a very remarkable circumſtance. For if the court of France be very ready to grant penſions, and punctual in paying them during the firſt years, yet ſhe is as ready to ſuppreſs them, and apply to other uſes the funds on which they were aſſigned. There are continually new comers, and the court is willing to gratify them without a new expence, by granting them what before had been given to others, who are ſuppoſed to have enjoyed the favour long enough. Old penſioners are the moſt odious, and are obliged to petition with the moſt extenſive and moſt humble patience, and theſe the court does not much ſcruple to diſappoint.

Nor did this misfortune come to Gombauld ſingle and alone. He uſed to walk much in his room, an exerciſe which he was fond of, and which, perhaps, together with his frugal regimen, had greatly contributed to his health, whereof he always enjoyed a good ſhare, till one day in his walk as uſual about his chamber, a ſlip of his foot occaſioned a fall, wherein his hip was ſo much hurt, that he was ever after almoſt intirely confined to his bed. This affliction muſt have been very grievous to him; he had known no pleaſure equal to that of a genteel company; he conſtantly attended

tended the assemblies of the ladies, and consequently used himself to polite and courtly conversation; even in extreme old age, when he was among the ladies, he remembered the manners of his youth, he praised and admired them. His part was still that of a polite man, and a man of wit; and to act this part in a becoming manner, he thought it necessary that people should not know how old he was, when he published a large collection of epigrams in 1657, at the age of fourscore and ten (c): This may, perhaps, be thought a weakness, a foible; but, it certainly was the foible of a person apparently fond of the nicest decorum (d). He lived

(c) It has been observed, that there are but few poets who finish their literary labours with writing epigrams, which consist in some witty conceit, and in such a mettle as becomes a young man much better than it does an old and decayed poet. But it is added, that monsieur Gombauld may be excused, because most of his epigrams are rather a censure of the corrupt morals, and wicked lives of his contemporaries, than love poems, which are generally composed for the ladies. Baillet Jugem. sur les Poetes, tom. v. p. 25, 26. Of this we shall give one instance as a sample, and the rather as it is a conspicuous proof of our author's polite complaisance to the ladies. Malherbe, who was a fond admirer of madame D'Esloges, seeing in her chamber, Peter du Moulin's book against cardinal Perron, asks for pen ink and paper, and immediately wrote this decastic:

Quoique l' Auteur de ce gros livre,
Semble avoir rien ignoré,
Le meilleur est toujours de suivre,
Le prone de notre curé:
Toutes ces doctrines nouvelles,
Ne plaisent qu' aux folles cervelles.
Pour moi comme un humble brebis,
Sous la houlette je me range,
Il ne permet d' aimer le change,
Que des femmes et des habits.

The lady presently applied to Gombauld for a proper answer, who wrote as follows:

C'est vous dont l' audace nouvelles,
A rejetté l' antiquité,
Et du Moulin ne vous rappelle,
Qu' a ce que vous avez quitté.
Vous aimez mieux croire a la mode,
C'est bien la foi la plus commode.
Pour ceux qui la monde a charmez,
Les femmes y sont vos idoles;
Mais a grand tort vous les aimez,
Vous, qui n' avez que des paroles.

(d) Though the time of his birth was set down in one of the books of his library by his own hand, yet he never told it, but once, and that secretly, to a person, who did not mention it till after Gombauld's death. Conrart's Pref.

many years after this, wherein he publiſhed a tragedy called, Danaïdes, ſome time before his death; which did not happen till 1666, in the ninety-ninth year of his age.

In his perſon he is repreſented tall and well-ſhaped, of a graceful aſpect, and the air of a man of quality; in his manners he was modeſt and regular, ſincere in his piety, and proof againſt all temptations. His mind was as noble as his perſon was agreeable; he had an upright ſoul, and was naturally virtuous. His genius was elevated, but more judicious than fanciful. He was of a hot and haſty temper, much inclined to anger, though he had a grave and reſerved countenance. His poſthumous works were printed in Holland in 1678, with this title, "Traitez & Lettres de Monſieur Gombauld ſur la Religion." They contain religious diſcourſes, and were moſt eſteemed of all his works by himſelf; he compoſed them from a principle of charity, with a deſign to convert the Catholics, and confirm the Proteſtants in their faith. He uſed to complain of two things: firſt, that the writers upon theſe ſubjects compiled too large volumes, heaping up a maſs of quotations, without ſufficiently regarding either proper method or perſpicuity; the other was, that they imagined true learning to be inconſiſtent with an elegant ſtile. In order to ſhew the miſtake, he wrote his Reflections on the Chriſtian Religion, when he was ſtill in the prime of his age; and he proved by his own example, that a man may write in a ſtile that's both ſtrong and clear; conciſe and full; learned, and elegant. He ſhewed this piece to ſeveral of his friends, and even to ſome of the Roman Catholic Religion, who all eſteemed it very much, which encouraged him to write afterwards, a Treatiſe on the Lord's Supper; and another, which he directed to one of his friends under the name of Ariſtander: His letters were wrote when he was much older, except that to a Propoſant, [a candidate in divinity] which is nearly of the ſame date with his Reflections on the Chriſtian Religion (E).

He deſired nothing more paſſionately than to publiſh his works, becauſe he was perſuaded they would be uſeful; and there never, perhaps, was a layman, that had more zeal for the glory of God, and more love for his neighbour, than he had. But when on the one hand we conſider, the great zeal

(E) Beſides theſe works, he left behind him a tragi-comedy, called, Cidippe [or Aconce], and alſo a number of poems ſufficient to make a new collection, eſpecially of ſonnets and epigrams, in which way he chiefly excelled.

that

that appears throughout theſe works, and obſerve on the other hand, that he depended almoſt intirely upon the court for his maintainance, we ſhall not think it ſtrange, that he did not publiſh them in his life-time. However that the public might not be deprived of them after his death, if they ſhould happen to fall into the hands of ſome Roman Catholic, he gave them towards the latter end of his life, to an old friend of his of undoubted ſincerity and affection; after having got this promiſe from him, that he would never let them go out of his hands till they were publiſhed, which ſhould be done with the firſt conveniency. Moreri, Bayle, Niceron.

GONDI (JOHN PAUL), afterwards cardinal de Retz, was born in 1613, and died in 1679. He was a doctor of the Sorbonne, then coadjutor to his uncle the archbiſhop of Paris, and at length, after many intrigues, which his reſtleſs and unbounded ambition engaged him in, became a cardinal. This extraordinary man has drawn his own character in his memoirs, which are written with ſuch an air of grandeur, impetuoſity of genius, and inequality, as gives us a very ſtrong repreſentation of his conduct. He was a man, who from the greateſt degree of debauchery, and ſtill languiſhing under its conſequences, preached to the people, and made himſelf adored by them. He breathed nothing but the ſpirit of faction and ſedition. At the age of twenty-three years, he had been at the head of a conſpiracy againſt the life of cardinal Richelieu. He was the author of the barricadoes, precipitated the parliament into cabals, and the people into ſedition. Mr. Voltaire ſays, that he was the firſt biſhop, who carried on a civil war, without the maſk of religion. However, his ſchemes turned out ſo ill at the long run, that he was obliged to fly France. He went into Spain and Italy, and aſſiſted at the conclave at Rome, which raiſed Alexander VII. to the pontificate. This pontiff not making good his promiſes to the cardinal, he left Italy, and went firſt into Germany, then into Holland, and then into England. After having ſpent the life of an exile and vagabond, as we may ſay, for five or ſix years, he obtained leave upon certain terms to return to his own country; which now he could do with ſafety, his great enemy cardinal Mazarine being dead in the year 1661. He was afterwards at Rome, and aſſiſted in the conclave, which choſe Clement IX. but upon his return to France, he retired from the world, and ended his life like a philoſopher: which made Voltaire ſay, that "in his youth "he lived like Catiline, and like Atticus in his old age." Age of Lewis XIV. v. i. c. 3. vol. ii.

In this retreat he wrote his Memoirs, "several parts of which," says the same Voltaire, "are worthy of Saluſt, but the whole is not equal." They are ſuppoſed, however, to be written with impartiality, the author having every where ſpoken with the ſame freedom of his own infirmities and vices, as any other writer could have done. Some friends, with whom he entruſted the original manuſcript, fixed a mark on thoſe paſſages, where they thought the cardinal had diſhonoured himſelf, in order to have them omitted, as they were in the firſt edition: but they have ſince been reſtored. The beſt edition of them is that of Amſterdam 1719, in four volumes, 12mo. This cardinal was the author of ſeveral other pieces; but theſe being of a temporary kind, and written in the way of party-pamphlets to ſerve particular occaſions and purpoſes, are not now regarded.

Age of Lewis XIV. v. ii.

GONGORA (LEWIS DE), a Spaniſh poet, and one of the greateſt geniuſes that nation ever produced, was born at Cordoua on the 11th of July 1561, of a very diſtinguiſhed family. He ſtudied at Salamanca, and was known to have a talent for poetry, though he never could be prevailed on to publiſh any thing. Going into holy orders, he was made chaplain to the king, and prebendary of the church of Cordoua: in which ſtation he died on the 23d of March 1627. His works are all poſthumous, and conſiſt of ſonnets, elegies, heroic verſes, a comedy, a tragedy, &c. and have been publiſhed ſeveral times. The Spaniards have a very high idea of this poet, and have given him the honourable title of prince of the poets of their own nation. Notes and commentaries have been written on ſeveral parts of his works, and he has been decked out in form like a variorum claſſic. Some have found great fault with him, charging him with affectation in the uſe of figures, with a falſe ſublime, with obſcurity and an embaraſſed diction: however, there have not been wanting perſons to undertake his defence, and to free him from all ſuch invidious imputations.

GONZAGA (LUCRETIA), was one of the moſt illuſtrious ladies of the ſixteenth century, being as remarkable for her ſhining wit, her learning, and her delicate ſtile, as ſhe was for her high birth. She wrote ſuch beautiful letters, that the utmoſt care was taken to preſerve them; and a collection of them was printed at Venice in the year 1552. There is no learning in her letters, but yet we perceive from them,

Bayle's Dict.

them, that ſhe was learned; for ſhe declares in a letter to Robortellus, that his commentaries had led her into the true ſenſe of ſeveral obſcure paſſages in Ariſtotle and Æſchylus. All the wits of her time did not fail to commend her highly; and Hortenſio Lando, beſides ſinging her praiſes moſt zealouſly, dedicated to her a piece, "Upon moderating the "paſſions of the ſoul," written in Italian. There was a great correſpondence between them: and ſhe wrote above thirty letters to him, which have all been printed. In one of them, ſhe blames him for grieving at his poverty: "I wonder, (ſays ſhe) that you who are a learned man, and ſo "well acquainted with the affairs of this world, ſhould yet "be ſo ſtrangely vexed at your being poor: as though you "did not know, that a poor man's life is like ſailing near "the coaſt, whereas that of a rich man does not differ from "the condition of thoſe, who are in the main ſea. The "former can eaſily throw a cable on the ſhore, and bring "their ſhip ſafe into an harbour; whereas the latter cannot "do it without great difficulty," &c. We learn from theſe letters, that her marriage with John Paul Manfrone was unhappy. She was married to him, when ſhe was not fourteen years old: and his conduct afterwards gave her infinite uneaſineſs. He engaged in a conſpiracy againſt the duke of Ferrara; was detected and impriſoned by him; but, though condemned by the judges, not put to death. She did all in her power to obtain his enlargement; applied to all the powers in Chriſtendom, to intercede for him; and even ſollicited the grand ſignior to make himſelf maſter of the caſtle, where her huſband was kept. What made her more active, ſhe was not permitted to viſit him; and they could only write to each other. But all her endeavours were vain: for he died in priſon, having ſhewn ſuch an impatience under his misfortunes, as made it imagined he had loſt his ſenſes. She never would liſten afterwards to any propoſals of marriage, though ſeveral were made her. Of four children ſhe had had, there were but two daughters left, whom ſhe put into nunneries. All that came from her pen was ſo much eſteemed, that a collection was made even of the notes, ſhe wrote to her ſervants: ſeveral of which are to be met with in the edition of her letters.

Beſides Lucretia Gonzaga, there were ſeveral other ladies of the name, illuſtrious enough to deſerve a mention at leaſt, in a work of this nature. There was Cecilia Gonzaga, a moſt learned and virtuous maiden of the fifteenth century, daughter of John Francis Gonzaga, lord of Mantua.

She

She was taught polite literature by Victorinus of Feltri, and made so wonderful a progress, that at eight years of age she knew the declensions and conjugations of the Greek tongue. Her mother persuaded her to be a nun. Her father would not suffer her to take a resolution never to marry: but she made him a speech in form, in which she proved the reasonableness of that design. After she became a nun, she was exhorted by her spiritual guides to read no longer the poets, which her preceptor Victorinus had made her so fond of, but to read the holy fathers, and especially their treatises about virginity and continency.

There was Eleonora Gonzaga, the daughter of Francis II. marquis of Mantua, and wife of Francis Maria de la Rovere, duke of Urbino, who was illustrious for her eminent qualities, and particularly for her chastity. She would never receive at her house, nor have the least familiarity with those ladies of birth and quality, of whom there had been the least rumour or suspicion, that they had tainted the honour of the sex by acting dissolutely: and she was an irreconcileable enemy to all those, who had indulged themselves in the shameful pleasures of lasciviousness. She banished several of them from her territories, and caused those old prostitutes to be severely punished, who having lost all modesty, reputation, and conscience in their youth, think of nothing else in their old age, but how they may ruin the young and simple virgins, who have no knowledge of the world yet.

Hilarion de Coste, Eloges des Dames Illustres, tom. I.

There was Isabella Gonzaga, the wife of Guy-Ubaldo di Montefeltro, duke of Urbino, who deserves to be ranked among the most illustrious ladies. Such things are related of her chastity, as seem to be fabulous: for it is asserted, that after she had lain two years with her husband, who all the while never performed what is called conjugal duty, she was nevertheless fully persuaded that there was nothing wanting for the consummation of her marriage, and that all other husbands were like hers. She was at last undeceived, and her husband perceiving it confessed his impotency. Yet she continued to be very fond of him; comforted him; never complained of her condition, nor declared it to any person whatever. The public nevertheless became at length acquainted with it, the duke himself discovering it; for being driven out of his dominions by Cæsar Borgia, he applied to Lewis XII. of France to be restored to them. He could not obtain his request, because the king had entered into an alliance with pope Alexander VI. Cæsar Borgia's father; and dreaded the resentment of the house of Borgia against him and his family.

The

The duke of Urbino therefore gave them hopes, that he would divorce his wife, and enter into holy orders; aſſerting, that through his impotence he had never conſummated his marriage. The ſecret being thus revealed, for it was ſoon ſpread over Italy, Iſabella Gonzaga was powerfully intreated to reſolve upon another match: but nothing could prevail with her. She was ſorry her huſband's impotency was known, yet nothing but death could ſeparate her from him; nor hardly death: for when he died, her grief was ſo exceſſive, that literally ſpeaking it was near being mortal to her. As long as he was alive, ſhe ſhed no tears, for fear of affecting him; but the moment he died, ſhe cried out, "Oh, my "dear ſpouſe, why do you leave me thus? Whither are "you going?" and fell into a ſwoon, which laſted ſo long that ſhe was thought to be dead. Upon being recovered, ſhe ſaid, "Why do you vex me ſo? Why are you ſo cruel "to me, that you will not let me follow my moſt honoured "lord and huſband? Why will you not ſuffer me to accom-"pany him in his death, with whom I have paſſed the moſt "happy part of my life? Wretched me! that he ſhould be "gone, and I muſt ſtay! I cannot bear the thoughts of "ſtaying, I muſt go after him." Cardinal Bembo, after many high commendations of this lady, did not ſcruple to declare, that "a man muſt be as inſenſible as a ſtone, who "did not prefer one ſhort ſitting with her, to all the "walks and diſputes of philoſophers." ibid.

There was, laſtly, Julia Gonzaga, ducheſs of Trajetto and counteſs of Fondi, an illuſtrious lady of the ſixteenth century. She was the wife of Veſpaſian Colonna; and after her huſband's death, took for her device an amaranthus, which the herbaliſts call love-flower, with this motto, Non moritura, that is, "never to die;" hinting thereby, that her firſt love ſhould be immortal. The wonder is, her huſband was very old, whereas ſhe was in the prime of her age, and ſo celebrated for her beauty, that Soliman, emperor of the Turks, longed to ſee her. For this purpoſe he ſent Barbaroſſa, king of Algiers, and his lieutenant general, with a powerful army to Fondi, which was the place of her reſidence, in 1534; but he did not ſucceed in his deſign. For though Barbaroſſa arrived at night, and took the city by ſtorm, yet Julia eſcaped; for taking the alarm, ſhe ran away barefooted, and ſecured her honour, while ſhe expoſed her life to a thouſand dangers. This lady has been highly commended for her learning; but Thuanus tells us, that ſhe was ſuſpected of Lutheraniſm.

Theſe

Theſe ſhort anecdotes of the Gonzaga's may poſſibly be of uſe to readers of both ſexes: they may incline ſome males to think better of the other ſex, with regard to chaſtity; and they may ſuggeſt to ſome females the amiableneſs of conducting the love-paſſion with delicacy.

GORLÆUS (ABRAHAM), an eminent antiquarian, was born at Antwerp, and gained a reputation by his care in collecting a great number of medals and other antiques. He was chiefly fond of the rings and ſeals of the ancients, of which he publiſhed a prodigious number in the year 1601, under this title, Dactyliotheca, ſive Annulorum Sigillarium, quorum apud priſcos tam Græcos quam Romanos uſus ex ferro, ære, argento, et auro, Promptuarium. This was the firſt part of the work: the ſecond was intitled, Variorum Gemmarum, quibus Antiquitas in ſignando uti ſolita, ſculpturæ. This work has undergone ſeveral editions, the beſt of which is that of Leyden 1695: for it not only contains a vaſt number of cuts, but alſo a ſhort, yet learned explication of them by Gronovius. In 1608, he publiſhed a collection of medals: which, however, if we may believe the Scaligerana, it is not ſafe always to truſt. We meet there with the following words: "Gorlæus caſts medals; he "ſhewed me ſome, but I found they were not ancient; "ſince that time he ſhewed me none but genuine ones: he "is a good man." Some have aſſerted, that he never ſtudied the Latin tongue; and that the learned preface, prefixed to his Dactyliotheca, was written by another. Peireſchius, as Gaſſendus relates, uſed to ſay, that "though Gor-
In vit. Peireſch. "læus never ſtudied the Latin tongue, yet he underſtood all "the books written in Latin concerning medals and coins." It is a ſign of a good genius to underſtand a Latin book, only by the knowledge one has of the ſubject it treats of. Plutarch obſerves ſomewhere, that his ſtudying the Roman hiſtory in Greek books was the reaſon, why he underſtood the language of the Latin hiſtorians. But this ſtory of Peireſchius, cannot be reconciled with what we read in Swertius, who had been familiarly acquainted with Gorlæus, and who relates that he was brought up in the ſame ſchool with the learned Andrew Schottus: where it cannot be ſuppoſed, but
Swert. Athen. Belg. that he muſt have learned Latin. Gorlæus pitched upon the city of Delft for the place of his reſidence, and died there on the 15th of April 1609. His collections of antiques were ſold by his heirs to the prince of Wales.

GOTHO-

GOTHOFRED, or GODFREY (DENIS, or Dionyſius), an eminent civil lawyer, was deſcended of an illuſtrious family related to the houſe of Harlay, de Thou, and de Fauchet. His father Lion Gothofred, was lord of Guigencourt, and counſellor to the Chatelet; and his mother Mary Lourdel Fauchet, was allied to the chancellor de Chiverny. Our author was born October 17, 1549, at Paris, and having finiſhed the uſual preparatory ſtudies, he applied himſelf to the civil law, and for improvement therein, paſſed ſome time in the univerſity of Lorrain, whence he went to that of Cologne, and at laſt to Heidelberg. Having finiſhed his ſtudies he returned to Paris, but finding his country embroiled in a civil war by the Leaguers, he went to Geneva, where he had the offer of a profeſſor's chair in the law, which he took poſſeſſion of after he had commenced doctor in his faculty at Orleans, on the 28th of December 1579. He diſcharged this poſt with ſo much reputation, that his fame reached the ears of Henry IV. who May 11, 1580, gave him the bailliage of Gex, together with two more at the foot of mount Jura, and appointed him ſuper-numerary counſellor to the parliament of Paris on the 12th of July following.

Henry was not yet poſſeſſed of the crown of France, and our author, who was a Huguenot, being ſtript of theſe employs, and loſing beſides the beſt part of his goods and his library in the troubles which then happened in the country, where he lived, he was forced to remove into Germany; and going to Baſil, he luckily met there with an old friend Philip Glaſerus, who being come to take his doctor of laws degree in that univerſity, procured our author a law profeſſorſhip at Straſburg. This he went to enter upon May 1, 1591, and was employed in teaching the Pandects. He diſcharged this function with great applauſe till 1600; when the elector Palatine Frederic IV. invited him to Heildeberg. He accepted the invitation, and taught the law there for the ſpace of ſix months, but finding himſelf perſecuted by the other profeſſors, who did all they could to make him uneaſy, he returned to his poſt at Straſburg in November 1601, where he continued three years. In which time, the animoſities againſt him being allayed, he went again to Heidelberg, a reſidence which he moſt affected. In reality, he was ſo much pleaſed with it, that no temptations could draw him thence: it was in vain that Henry IV. addreſſed a letter of invitation to him, October 3, 1603, to fill the chair at Bruges, which had been

been a long time vacant by the death of the great Cujacius. Nicholas Brulart, chancellor of France, offered him the firſt law-chair in Angier, May 7, 1609; and Henry IV. deſigning him to fill the like poſt at Valence, begged him of the elector Palatine, in a letter dated January 9, 1610; ſix months after this, he received the moſt preſſing invitations from the univerſities of Bourges and Valence. But though theſe were all very conſiderable places, yet he refuſed them; being, indeed, ſo far advanced in years, that he did not care for the trouble of moving. For which reaſon he excuſed himſelf alſo to the univerſity of Franeker, which in 1608, offered him very advantageous terms to ſettle there. The truth is, he found himſelf very well ſituated at Heidelberg, where he had the greateſt number of friends, and beſides, was highly eſteemed by the elector, and the moſt conſiderable perſons there.

He fully intended, therefore, to end his days among them; but in this he was diſappointed. For the diſturbances which broke out in the Palatinate, obliged him to leave it in 1621. He retired September 21, that year, to a friend, Matthew Berneager (A) at Straſburg, where ſinking under the weight of grief, fatigue and infirmities, he expired September 7, 1622, aged ſeventy-three years. He married Dionyſia de St. Yon, who brought him ſeveral children, and among others Theodore and James, who will make the ſubject of the two enſuing articles. Our author wrote a great number of books, a liſt of which may be ſeen in Niceron's memoirs, vol. xvii (B). The Corpus Juris Civilis cum notis, is his principal work: the notes are deſervedly eſteemed a chef d'œuvre, on account of the profound erudition with which they are filled, and the perſpicuity of ſtile in which that learning is delivered. The firſt edition was printed at Lyons in 1583, 4to. and the work had gone through no leſs than two-and-twenty editions in fol. and 4to. to the year 1719. We are told by John Albert Fabricius, in his Bibliotheca Latina, that the edition by Anthony Vitre in 1628, in 2 vols. fol. and that of Amſterdam in 1663, are not only the beſt,

(A) This gentleman wrote his Eloge. An abridgment whereof was made by Melchior Seibuze, in his Memoriæ juris conſult. Hanningi Witten, and in the Theatrum Freheri, whence the particulars of this article were taken by Niceron.

(B) Perhaps it may be of ſome ſervice to the curious in theſe matters, to mention our author's collection of ancient Latin Grammarians, publiſhed firſt with his notes under the title of Authores Latinæ Linguæ, in unum redacti corpus adjectis notis Dion Gothofred. Genev. 1595. 1602. 1622. 4to.

becauſe

becauſe they are finely (and the latter on an Elziver type) and magnificently printed; but, as there are ſeveral things in them which are not in any other edition.

GOTHOFRED (THEODORE), was born July 17, 1580, at Geneva, where he laid the foundation of his education, which was carried on at Straſburg, on the family's removing thither in 1591, as obſerved in the preceding memoir. As ſoon as he had finiſhed all his ſtudies, he quitted his parents and went to Paris, where he embraced the popiſh religion in 1602. From this time he applied himſelf with indefatigable induſtry to the ſtudy of hiſtory, particularly that of France, wherein he became very eminent, as appears by his works. In the mean time he was made advocate in the parliament of Paris, but never appeared at the bar. The firſt piece that was an honour to him, was an account of an interview between the emperor Charles IV. and Charles V. king of France; this was publiſhed in 1613, in 4to. and the ſame year came out his memoirs to prove the precedence of the kings of France, to thoſe of Spain (A), for which the king gave him a penſion of ſix hundred livres, by a brevet dated April the 4th, that year, and two years afterwards, on May 21, 1615, he was appointed with Peter Dupuy, to make an inventory under the procurator-general, of the treaſure at Chartres, with an order for ſix hundred livres each for their trouble. In 1617, his penſion of ſix hundred livres was augmented to twelve hundred, by a brevet dated the [illegible]th of April that year.

He publiſhed other works afterwards, which induced the court to heap new favours upon him, for inſtance, in 1632, the king honoured him with the title of one of his hiſtoriographers, with a ſtipend of three thouſand livres, the inſtruments for which were made out the 28th of February and 24th of May that year. His majeſty alſo in the year 1634, made him a counſellor in the ſupreme council of Nancy, and the ſame year committed to him the charge of making an inventory of the titles of Lorrain (B). The moſt impor-

(A) The title is, Memoriæ concernant la preſeance des Rois de France, ſur les Rois d' Eſpagne, ſecond edition in 1618, and again with the notes to the Hiſtory of Charles VI. in 1653. fol.

(B) He had publiſhed Genealogiæ des Ducs de Lorrain, fidelement recueillie des pluſieurs hiſtoires et titres autentiques, at Paris 1624, 4to. wherein he refuted the opinion, that the houſe of Lorrain deſcended in a direct male line from the emperor Charlemagne, and proves its deſcent from Gerard d' Alſace.

tant

tant of which were brought to Paris in 1635. He was ſent the following year to Cologne, to aſſiſt at the treaty of peace, which was negotiating there by the cardinal of Lyons, on the part of France. Our author's inſtructions bear date December 6, 1636. This treaty being removed to Munſter, he was ſent thither in 1643, with a particular inſtruction dated September the 26th, to labour with the plenipotentiaries for a general peace; at the ſame time, to give him more weight in his negociation, the king honoured him with the dignity of counſellor in the counſel of ſtate, and made him a privy counſellor, by letters dated October the 9th, that year.

He drew up memoirs upon this ſubject, during his reſidence at Munſter, where peace was concluded between France and the Empire, October 30, 1648. He continued in that city in his majeſty's ſervice to his death, which happened October 5, 1649, at the age of ſixty-nine years (c). He was frequently employed by cardinal Richlieu his patron.

(c) His chef d' œuvre, is his account of the Ceremonials of the Kings of France. A compleat catalogue of his works is in Niceron, vol. xvii.

GOTHOFRED (JAMES), brother to the preceeding, was born at Geneva, September 13, 1587. Following his father's ſteps he applied himſelf to the ſtudy of the law, in which he made a great progreſs, and gained ſo high a reputation in that way, that he obtained in 1619, a profeſſor's chair at Geneva, and filled it with great applauſe; and ten years afterwards, to wit, in 1629, was made counſellor for that city, and was employed ſeveral times in France, Germany, Piedmont and Switzerland, to negotiate their affairs in the name of the republic. After having paſſed through the moſt conſiderable offices in his country, he expired June 24, 1652, in his ſixty-fifth year, and was interred under a monument, with an inſcription in Latin, which repreſents him as a very religious perſon and of great zeal (A). He was the author of ſome pieces, which ſhew that divinity had a great ſhare in his ſtudies. Niceron, where laſt cited, gives us a liſt of his works. The chief of which is his Codex

(A) The words of the epitaph are, Jacobi Gothofredi, J. C. V. exuviæ hic jacent, unaque jacent quæ patriæ, eccleſio, orbi literato deſtinabat compluria a vulgi erroribus, ab officiis nonnullorum, a præpoſtera demum quorundam ambitione, vindicata, dolanda jactura, ſed non ideo dolendus ipſe, qui cæleſti patriæ redditus cælitum albo adſcriptus opt. max. ſemper præcepit Vivus. Vivus et ipſe ſibi, H. T. P.

Theodoſianus

Theodoſianus cum perpetuis commentariis, &c. Lagduni 1654, 4 vols. fol. He ſpent ſeveral years in this work, for printing which he had a privilege in 1645, but dying before it was publiſhed, or even before he had entirely finiſhed it. Catones Marville, Latin profeſſor at Valence, who purchaſed his library, finding this manuſcript there, took care to reviſe it, and put the laſt hand to it for the impreſſion. Le Long's Bibliotheque Hiſtorique de la France. Freheri Theatrum Viror. Doctorum.

GOTHOFRED (Denis, or Dionyſius), the hiſtoriographer, ſon of Theodore, was born at Paris, Auguſt 24, 1615. He followed his father's example in the courſe of his ſtudies, and applying to hiſtory became like him eminent for his knowledge in that branch of polite learning. He was but twenty-five years of age, when Lewis XIII. gave him the reverſion of his father's poſt of hiſtoriographer royal with the ſame ſalary, by letters-patent bearing date February 27, 1640. Six months after the death of his father, Lewis XIV. granted him an additional penſion of two thouſand livers, charged upon the county and ſeneſchalery of Quince, for which, the letters-patent bear date the 20th and 30th of March 1650. He was ſent in 1668 to Liſle, to examine and preſerve the titles and archives of the chamber of accounts. His commiſſion is dated December 2d, that year; and he had a like commiſſion in 1678, to take an inventory of the titles of the caſtle of Ghent, which being finiſhed he returned to Liſle, where he fixed his reſidence, and died there June 9, 1681, in the ſixty-ſixth year of his age. He publiſhed his father's Ceremonial of France, &c. in 2 vols. Paris; and finiſhed his father's memoirs of Philip de Commines, both publiſhed in 1649; and was preparing a hiſtory of Charles VIII. which was publiſhed by his eldeſt ſon Denis, 1684, fol.

GOVEA (Andrew), in Latin Goveanus, a native of Beja in Portugal, was principal of the college of St. Barbara at Paris, in the ſixteenth century, where he educated three of his nephews, who became famous by their learning. The king of Portugal furniſhed them wherewithal to maintain themſelves at Paris. Martial Govea, the eldeſt, was a good Latin poet, and publiſhed a Latin grammar at Paris. Andrew Govea, the ſecond, taught firſt grammar and then philoſophy in the college of St. Barbara at Paris, and was afterwards made a principal of that college in the room of his uncle. But the moſt illuſtrious of the three brothers was Anthony Govea, who was born at Beja in Portugal in the year 1505, and carried to Paris by his uncle when very young. Thuanus, ad ann. 1565.

There he ſtudied the belles lettres, and became ſo great a proficient therein, that no body wrote purer Latin, or made better verſes. He afterwards ſtudied Ariſtotle's philoſophy, which he comprehended ſo clearly and ſo deeply, that he defended it with ſucceſs againſt Ramus himſelf. After this, as if no ſcience of difficulty was to eſcape him, he applied himſelf to the ſtudy of the civil law; and in this he became ſo great a maſter, that ſome have not ſcrupled to compare him, or even to prefer him, to the famous Cujacius: nay, Cujacius has himſelf declared, that of all Juſtinian's expoſitors, the prize abſolutely belongs to him. He read lectures upon the civil law at ſeveral places in France; from which country being at length driven by the civil wars, he retired to Piedmont, where he was made counſellor to the duke of Savoy. He died at Turin in the year 1565, of an illneſs which was occaſioned by eating immoderately of melons. He was univerſally allowed by all the ſcholars and wits of his time to be an admirable poet, a great philoſopher, and a learned lawyer. There are epigrams and other poems of his, notes upon Virgil, Terence, and Tully; and ſeveral pieces relating to law matters. We muſt not forget to mentions that Govea paſſed with ſome people for an atheiſt; and this ſuppoſition of his want of religion, is grounded on the following cenſure of the famous John Calvin, in his tractatu de ſcandalis. "It is well known (ſays he) that Agrippa, Servetus, Dolet, and others like them, have always like "ſome Cyclops proudly deſpiſed the Goſpel. They are "come at laſt to ſuch a degree of frenzy, as not only to "vent the moſt abominable blaſphemies againſt the Son of "God, but alſo to imagine, that with regard to their ſouls "they do not differ in the leaſt from dogs, or hogs. Others, "as Rabelais, Deperius, and Govea, having once had a "taſte for the Goſpel, have been ſtruck with the ſame blindneſs. Why? becauſe they had profaned that pledge of "eternal life by their impious audaciouſneſs, in bantering "and laughing at all that is ſacred." We find by this paſſage, that Govea was a laugher, and that he was once inclined to the Proteſtant Religion. The following verſes relate to Govea's infidelity:

Antoni Goveane, tua hæc Marrana propago
In cælo et cellis non putat eſſe Deum.

That is,

"Anthony Govea, you Lawyers imagine that God is "neither in heaven, nor in the cellar."

These verses were made in answer to this distich, which had been written against a counsellor:

Dum tonat, in cellas propero pede Vallius imas
Confugit: in cellis non putat esse Deum.

That is,

"When it thunders, De Valeé makes all the haste he "can into the deepest cellars: he fancies that God is not "in the cellars."

These four verses are to be found in the first Scaligerana, where there are some observations to Govea's honour: as, "Govea was a learned man, a powerful logician, and a "very good French poet; for he spoke such good French, "that you would never have taken him for a Spaniard." In the second Scaligerana, Calvin's charge of atheism against Govea is said to be slanderous: "Govea was a learned Por- "tuguese; Calvin calls him an atheist, which he was not; "he ought to have known him better."

GOULART (SIMON), a very ingenious and learned man, was born at Senlis near Paris upon the 20th of October 1543, and was one of the most indefatigable writers of these latter times. This appears by the great number of works, on which he either wrote notes, or summaries of, or translated into French, or composed himself. After he had studied Theology at Geneva, he was ordained, and succeeded Calvin, who died in 1564, in the ministry there; which office he held and performed to the time of his death, which happened on the 3d of February 1628. Plutarch's works translated into French by Amiot, and St. Cyprian's works, are in the list of those, on which he wrote notes. Scaliger had a great esteem for him. "Monsieur Goulart's lucubra- "tions on St. Cyprian's works are very useful. He was an "ingenious man, who learned all he knew without the assist- "ance of a master. He applied himself but late to the "Latin tongue, when I was at Geneva.—He has laboured "so well and so prettily on his St. Cyprian, that I have read "it from the the beginning to the end." He made a large collection of very remarkable histories. He has translated into French a great many books; among the rest, the works of Seneca, which were published in two volumes 4to, at Paris in the year 1590. He wrote also several treatises of

Bayle's Dict.

Scaligerana,

devotion, upon moral ſubjects, and upon the occurrences of his time. D' Aubigné commends theſe laſt works; for having mentioned the titles of ſome books of that kind, he goes on thus: "To which I ſhall add the learned pathetic writ-"ings, abounding with ſtrong arguments, which Simon "Goulart of Senlis publiſhed on ſeveral occaſions; a man "worthy to write hiſtory, if his character would ſuffer him "to write without partiality." When he did not put his name to his books, he uſed to mark it by theſe three initial letters S. G. S. which ſignified, "Simon Goulart of Senlis." He was moſt uncommonly acquainted with all the particulars, relating to books and authors; inſomuch, that Henry III. ſent a man on purpoſe to Geneva, in order to know from him who the author was, that aſſumed the name of Stephanus Junius Brutus, for the ſake of publiſhing ſome very republican maxims. Goulart was in the ſecret, but would never reveal it, for fear of expoſing and hurting thoſe, who were concerned in it. The titles of his numerous performances may be read in Niceron's memoires, but are not of conſequence enough to tranſcribe; eſpecially, as the principal of them have been mentioned.

Hiſt. Univerſ. tom. iii. liv. 3. ch. 23.

GOURNAY (MARY DE JARS Lady of), a celebrated female wit in France, was the daughter of William de Jars, lord of Neufoi and Gournay, by his wife Joan de Hacqueville, ſiſter of Mr. de Hacqueville, preſident of the great-council, and of Charles de Hacqueville of Soiſſons. Thus ſhe was related to ſeveral eminent and noble families in Paris, but born, as it is ſaid, in Gaſcony about the year 1565 (A). From her infancy ſhe had a ſtrong turn to literature, to this ſhe devoted her whole time and attention, and her progreſs was ſo quick that ſhe preſently outſtript all her maſters. The famous Montagne publiſhing his firſt eſſays about this time; it was not long before they came to the hands of this lady, ſhe read them over with eagerneſs, was infinitely delighted with them; conceived the higheſt eſteem, and expreſſed the greateſt kindneſs for the author.

Theſe declarations ſo much to his honour, ſoon reached the ears of Montagne, who made a great many reflections on the occaſion in praiſe of madamoiſelle de Gournay's talents. Hence her eſteem grew into a high degree of reverential affection: ſo that happening to loſe her father, who died not long after, ſhe adopted in his ſtead that charming writer,

(A) BoisRobert in Recueil de bons contes, &c. p. 158. Dutch editiop; however, Mr. Bayle imagines her to be a Pariſian,

even

even before ſhe had ſeen him. But as he went to Paris in 1588, and continued a good part of the year in that metropolis, ſhe made him a viſit on purpoſe, that ſhe might know the face of her father by alliance, to whom ſhe ſhewed no leſs reſpect and zeal than ſhe teſtified for her natural parent. She prevailed with her mother, the lady de Gournay, to take him with them to their houſe at Gournay, where he paſſed two or three months, in many diſtinct viſits which he made there, being entertained with all poſſible civility and kindneſs.

In ſhort, our young devotee to the muſes, was ſo wedded to books of polite literature in general, and Montagne's eſſays in particular, that ſhe reſolved never to have any other huſband than her own honour, improved by reading thoſe and ſuch like performances. Nor was Montagne ſparing to pay the juſt tribute of his gratitude. He even foretold in the ſecond book of his Eſſays, that ſhe would be capable of the firſt rate productions. The connexion was carried through the family, Montagne's daughter, the viſcounteſs de Jamaches, always claimed madamoiſelle de Jars as a ſiſter, and the latter dedicated her piece, "Le Boupet de Piede," to this ſiſter. Thus ſhe paſſed many years bleſſing and bleſt in this new alliance, and when ſhe received the melancholy news of Montagne's death, ſhe croſſed almoſt the whole kingdom of France, by the help of a paſſport, not leſs prompted by her own inclination, than moved by the reſpect of this father's widow and daughter, who invited her to come and mingle her tears and lamentations, which were exceſſive, with theirs (B). Nor did her piety and filial regard ſtop here. She reviſed, corrected and reprinted an edition of his Eſſays in 1635, to which ſhe prefixed a preface, where her heart burſts out into the ſtrongeſt expreſſions of eſteem and devotion for his memory.

The dedication was addreſſed to cardinal Richlieu, who was this lady's patron; and to enable her to ſet up a coach with a ſuitable equipage, offered on that condition to enlarge the ſmall penſion, which had been granted to her by the king, but ſhe declined this kindneſs: ſhe looked upon the penſion purely as a teſtimony of her merit, and in that light it was very acceptable to her; there was a peculiar recommendation therefore in the ſmallneſs of it; by that means all reflections of a dependence were cut off, which would unavoidably attend its enlargement. In the mean time, the value of it was greatly enhanced by the exact care that was

(B) Paſquier's Letters, vol. ii.

taken in the punctual payment. This was owing to the intendant's eſteem who had the charge of it, and ſo was an additional atteſtation of her own worth. The truth is, ſhe was much reſpected, not only by thoſe miniſters, but alſo by the moſt eminent perſons in France and elſewhere. The cardinals Richlieu, Bentivoglio, Du Perron; St. Francis de Sales, Mr. Coſpean biſhop of Nantes, Rochpozay biſhop of Poitiers, Godeau, biſhop of Vence, the chancellor Seguier, Charles I. duke of Mantua, and count d' Alais, kept a correſpondence with her by letters, and ſeveral of both ſexes, greatly diſtinguiſhed by their wit and learning, held alſo a commerce with her by the ſame canal; as for inſtance, Juſtus Lipſius, Balzac and Mainard, Heinſius, Cæſar Copazzio, ſecretary to the town of Naples, and Charles Pinto, poet-laureat to that republic, Mr. de Puy, madam de Loges, and Anne Maria Schurman, who all gave her the higheſt encomiums. She was likewiſe very well received, and always welcome to the princeſſes of the blood; and her company was particularly courted by the duke de Retelois, eldeſt ſon to the duke de Nevers, who though of a very courtly and gallant temper, yet would leave any other lady for her converſation, whether he ſaw her at his ſiſter's, or met her at his aunt's, madam de Longueville, or the counteſs of Soiſſons, where he went ſometimes; on the other hand, ſhe was viſited frequently by many of the literati, and ſhe could reckon among her friends, monſieur de la Mothe le Vayer, the prior Ogier, and his brother; meſſieurs le Habert, Ceriſai, Leſtoile, Boiſrobert, de Revol, Colletot, Malleville, beſides the abbé de Maroles, all perſons well known to the republic of letters, who eſteemed this friendſhip an honour to them.

However, ſhe did not eſcape the fate which conſtantly attends the moſt eminent wits. Aſperſion and abuſe is a tax which has always been laid on ſuperior excellence, and madam de Gournay was not without her ſhare of ſuch taxes. Upon the aſſaſſination of Henry IV. by Ravillac the Jeſuit in 1610, it was remembered that Mariana, a general of that order in Spain, had publiſhed a book in 1598 (c), in the preface of which, many things were advanced in favour of Jaques Clement, who ſtabbed his predeceſſor Henry III. Both Papiſts and Proteſtants fell upon the Jeſuits in emulation of each other. Father Coton an eminent member of the ſociety, undertook their vindication, and was anſwered in a piece entituled, Anti-Coton.

(c) The title of it is, De Rege & Regis inſtitutione; Of Kings and their firſt Inſtitution. See his article.

Our

Our authoreſs engaged in this diſpute, and publiſhed ſome books in favour of the Jeſuits againſt the Anti-Coton. Hereupon, there came out the ſame year 1610, "The "Thanks of the Butter-women of Paris, &c." (D) wherein ſhe was not only ridiculed on account of her age, but even reproached with leading a moſt diſſolute life, and characterized as a common proſtitute. Theſe were attacks made in that part where the ſex is moſt ſenſible; and as the offence came under the cognizance of the judge, ſhe therefore preſented a petition to the lieutenant Criminal, praying that the ſatire might be prohibited as a ſcandalous libel, a piece of juſtice which could not well be refuſed, eſpecially, as ſhe bore the general character of a virtuous lady, and the calumny was unſupported by any kind of proofs. However, the wits did not ſpare to make her perſon, which indeed, was far from being the moſt engaging, the ſubject of their mirth and rallery (E). Among others, the cardinal du Perron, notwithſtanding he is in the catalogue of thoſe who commended her, yet in this particular, carried the injury beyond all bounds. This cardinal being told by Pelletier, that he had met the lady going to preſent the juſt mentioned petition, ſaid, he did not believe the lieutenant would receive it, ſince few perſons would care for the trouble of putting ſuch an order in execution, and continued he, as for what is aſſerted, that ſhe ſerved the public, it was ſo privately done, that it is only

(D) The whole title is, The Thanks of the Butter-women of Paris, to the ſieur de Courbozon Montgomery, who it ſeems had wrote a pamphlet, intituled, Le Fleau d' Ariſtogiton; A ſcourge for Ariſtogiton, or, for the ſlanderer of the Jeſuits, under the name of Anti-coton. In the thanks, &c. are theſe bitter railleries. Particularly, by the noble vindication of the father's Jeſuits, who follow the example and directions of the lady de Gournai, "who has always ſerved the public "well," ye have cauſed to be publiſhed a week ago, &c. And ſome pages lower, "There have been "ſome unſkilful perſons of late, "ſays a Butter-woman to Courbo-"zon, who pretended to encroach "upon you, and to intice your "cuſtomers away. As for inſtance, "one Pelletier and the lady Gournai, "that young virgin of fifty-five "years, who took upon them to "publiſh vindications of the Jeſuits, "as though they were concerned "with them, becauſe they have "been called back and reſtored, at "the ſuit, requeſt, and ſollicitation "of Venus's poſt-boy. Further, "father Cotton addreſſed himſelf "firſt to a lady Carabine, who had "ſpent all her powder and ſhot in "defence of that venerable man, "and having afterwards directed "the ſieur de Courbozon to the ſhop "where this ammunition is ſold, "they made him act the part of a "deſperate ſoldier, like the forlorn "hope of an army."

(E) Beſides the Butter-woman's Thanks, &c. there was another piece in the ſame abuſive ſtrain, publiſhed with the title of Anti-Gournay.

affirmed by gueſs, and to perſuade us to the contrary, let her but prefix her picture to her book.

She wrote ſeveral things in proſe and verſe, which were collected into one volume and publiſhed by herſelf in 1636, with this title, Les Avis, et les preſens de la Demoiſelle de Gournai; i. e. "The Advices and Preſents of the Lady Gournay." Thus ſhe took leave of the preſs, ſhe was now upon the verge of ſeventy, yet ſhe ſurvived that period many years, not meeting with death till 1645, on the 13th of July, at the age of fourſcore. She died at Paris, and was interred in the church of St. Euſtachius; ſeveral epitaphs were compoſed for her by Mrs. Francis, and Charles Ogier, Menage, Valois, Patin, Francis and Fælix, La Mothe La Vayer, and others. Mr. Sorel has ſketched her character as follows. Having obſerved that ſhe was juſtly placed among the moſt illuſtrious and ingenious virgins, he proceeds in theſe terms: "I value her ſtill "more for her generoſity, good-nature, and other incom- "parable virtues, than for her learning. But yet it muſt be "confeſſed, that ſhe had always ſome reſentment againſt the "new authors of her time; nor was it without reaſon, for "they took a delight in conſtantly playing her ſome trick or "another. They that have been acquainted with her for- "merly, know that ſhe was in a terrible paſſion (r), when "ſhe

(r) The haſtineſs of her temper, gave occaſion to the following ſtory, inſerted among Bois Roberts pretty tales, intituled, The three Racans. Where it is ſuppoſed the lady de Gournay longed to be acquainted with the marquis de Racan, whereupon, a man of wit, perſuaded him to make her a viſit; but knowing the time appointed for it, he was ſo wicked as to ſend to the lady, a little before, a gentleman of the court, who pretended he was the marquis de Racan. This viſit being made, the contriver of the plot went himſelf to the lady, and ſaid he was the marquis de Racan, he was admitted, and pretended to wonder how another could be ſo bold as to borrow his name and perſonate him, in order to make the lady a viſit. He was no ſooner gone but in came the true Racan. The lady was immediately acquainted therewith. She was of Gaſcony, and conſequently ſomewhat haſty, ſhe fell into a paſſion at the ſight of this third Racan, and without giving time to ſpeak, ſhe cried out in a fury. "Shall I ſee "nothing but Racan's all my life "time." And arming herſelf with her ſlipper, ſhe beat him ſoundly with it, and thruſt him out of doors, giving him all the opprobious language her anger could ſuggeſt. The poor marquis was ſo confounded, that he did not know what to anſwer, and went away concluding this learned lady was grown mad. This ſtory is inſerted in the ſecond part of the Menagiana, printed in 1695; but, however, it is a little inconſiſtent with another in the firſt part, printed in 1691 where theſe two wits are repreſented as living in the higheſt degree of familiar friendſhip. Monſieur de Racan, ſays Menage, went one day to viſit mademoiſelle de Gournay, who ſhewed him ſome epigrams ſhe had made, and

" ſhe mentioned perſons of the new party, or of the new " cabal. This was her blind ſide. There is matter enough " for a copious diſcourſe upon the language, both in what " ſhe has been heard to ſay of it, and by what ſhe wrote of " it. They who are not old enough to have converſed with " her, muſt conſult her book, Les Avis, &c. They will " find there ſeveral chapters concerning the French language, " and particularly, a chapter concerning diminutions, and " ſome relating to poetry, in all which, ſhe would bring into " uſe compound words after the manner of the Greek tongue, " and would have Ronſard's language to continue for ever, " without the leaſt exception" (G). To this let us add a remark of the abbé Maroles, ſpeaking of her, has theſe words: " This good lady, whom I always eſteemed, and " whom I uſed to viſit often privately, had an upright and " generous ſoul; her beauty was of the mind rather than of " the body; ſhe knew a great many things, which perſons " of her ſex ſeldom know; we have ſeveral works of her's " both in proſe and verſe. Thoſe who pretended to turn " her into ridicule had no reaſon to boaſt of it." We ſhall conclude with the eulogium of Dominic Baudius, who ſtiles her " the French Syren and the Tenth Muſe."

and aſked his opinion of them. " They are good for nothing," ſays de Racan, " they have no edge;" the lady replied, " he muſt not mind " that, they were Epigrams after " the Greek faſhion." They went afterwards to dine together at monſieur de Lorne's, a phyſician at the wells of Bourbon. The doctor entertained them with a ſoup which was not very good; whereupon, mademoiſelle de Gournay turning herſelf to Racan, ſaid, " Sir, here's " a very indifferent ſoup;' Madam, replied the marquis, " it is ſoup " after the Greek faſhion." See a ſtory of the like kind in Coſtar's defence of Voiture, p. 274.

(G) Sorel de la connoiſſance des bons livres, p. m. 418, 419. This paſſion of our authoreſs is ridiculed by Menage, in the Petition of the Dictionaries. There is an excellent criticiſm upon the ſubject in Bruyere's characters, entituled, Of ſome uſages, p. 635. Paris edition.

GOWER (John Eſq;) an eminent Engliſh poet in the fourteenth century, contemporary with Chaucer; he was undoubtedly deſcended from an ancient family of note. Leland tells us he was of the Gowers of Stitenham, in Yorkſhire, which is that of the preſent earl Gower, and being herein followed by Bale, Pitts, Stowe, and Fuller, this opinion has generally prevailed; notwithſtanding, a late author has ſhewn the improbability of it, from the wide difference between their arms; the family of Stitenham bearing Barry of eight, argent and gules, over all a croſs fleury, ſable. Creſt, on a wreath a Wolf paſſant argent, collard and chained or; whereas Collins's Peerage, vol. iv. p. 344.

Aſhmole's Theatrum Chemic, p. 486.

whereas the arms of our poet were argent, a chevron azure, three Leopards heads thereon, or, their tongues gules, two Angels ſupporters, and on the creſt a Talbot. Hence Wales is aſſigned for his country, and ſeems to have a better claim to him. Caxton and Barthelette the two firſt printers of his work, expreſsly call him a native of that country; and in ſupport of that conjecture it has been obſerved, that there is a part of Glamorganſhire called Gower or Gowerland, divided into Eaſt and Weſt Gowerland (A), and that the caſtle of Swanzey, the chief town of the former diviſion, was the paternal eſtate of Henry Gower, biſhop of St. David's in 1326 (B): And as this prelate ſurvived till the year 1347, at which time our poet muſt have been twenty-five years of age at leaſt (C), it is very poſſible that he was bred at Oxford, and at Merton-college, whereof his name ſake of St. David's had been a fellow, as had alſo our author's intimate friend Ralph, or Nicholas Strode.

Sometime after leaving the univerſity, he removed to the Middle-Temple in the view of ſtudying the law, to which he applied with ſo much diligence and ſucceſs, that he became very eminent in that profeſſion. However, this ſtudy did not engroſs his whole attention; he was well read in polite literature, and had an excellent taſte therein, particularly for poetry, upon which he ſpent ſome of his leiſure hours. It was this part of his character, that firſt brought him into the knowledge and acquaintance of Chaucer, which afterwards grew into a very warm friendſhip. Many circumſtances conduced to unite theſe two fathers of Engliſh poetry; there was a great likeneſs in their tempers, and though Gower was the eldeſt man, yet probably the difference in their age was inconſiderable: they were likewiſe of the ſame party, Chaucer had attached himſelf to John of Gaunt, duke of Lancaſter, uncle to Richard II. and Gower adhered as ſteadily to Wodeſtoke, duke of Glouceſter, another of the king's uncle's (D); add to this, Gower was as much offended with and cenſured as freely, the vices of the clergy as Chaucer did,

(A) Collin's Peerage of England, vol. vi. p. 14. who obſerves that from hence the noble family of Herbert, when earls of Huntingdon, deriv'd the title of barons Gower, and that this title by the marriage of Elizabeth, ſole daughter of William, earl of Huntingdon, and lord Herbert of Gower came to Sir Charles Somerſet, knight of the garter, and is bore at this day by his deſcendent Noel, duke of Beaufort, who is lord of Ragland, Chepſtow and Gower.

(B) Godwin de præſul p. 610, 611. and Leland Collectan. tom. cxi. p. 54.

(C) He was before Chaucer, who was born in 1328.

(D) See more of this hereafter.

and

and therefore, no wonder that they were ſo very intimate, that they conferred together about their works, and that ſometimes they argued warmly with each other without anger, and rallied without pique; of which Leland ſpeaks with ſo much pleaſure, and obſerves, that the only real diſpute between them, was which ſhould honour the other moſt (E). Though Gower was born firſt, yet he outlived Chaucer, and is therefore ſaid, not only to be Chaucer's ſcholar, but his ſucceſſor in the lawrel.

However, he took care that his inclination and genius for poetry, ſhould be no hinderance to the purſuit of his graver ſtudies; on the contrary, while his poetical fame was daily increaſing by his performances that way, he was moſt attentive to eſtabliſh his reputation as a lawyer; and he reaped the advantage of both. In the firſt character he became a favourite of his prince, king Richard II. inſomuch, that one day his majeſty taking his diverſion on the Thames, ſent for our poet, who was in a boat near him, into his barge, and honoured him with his royal command to exert his poetical talent upon ſome uſeful ſubject (F). He obeyed the royal mandate, and produced his Confeſſio Amantis, containing a kind of poetical ſyſtem of morality, in the concluſion whereof, he gave the king occaſionally a great deal of good advice, and that upon very delicate ſubjects, with much dignity and freedom; ſo that by this and other works, he obtained what is moſt valuable in life, the general opinion of being a good man, and was particularly diſtinguiſhed by the MORAL Gower (G): And not without reaſon, ſince they not only ſhewed he had eſcaped the general infection of thoſe luxurious times, but had alſo the courage and virtue to attempt ſtemming the tide of corruption, and that in a way too, which proved at the ſame time his good ſenſe and happy addreſs, to inſtil the principles of morality under the garb of pleaſant tales, as he did (H), being the only method left of attempting it,

(E) Leland comment. de ſcriptor. Britan. Chaucer's Works by Urrey, p. 333. Gower's Confeſſio Amantis, fol. 190. edit. 1432.

(F) Prologue to the Confeſſio Amantis.

(G) This was firſt given him by Chaucer, at the cloſe of his Troilus and Creſſida; in a ſtanza beginning thus, "O moral Gower, this boke I "directe, &c." See it in modern Engliſh in Biogr. Britan. under our author's article.

(H) One of theſe from his Confeſſio Amantis, is turned into modern Engliſh in Biogr. Brit. The cloſe of it ſeems to be one of thoſe alterations, which are ſaid to be made by our author in this work, after this king's depoſition. For in contraſting the different fates of a good and bad ſovereign, he intimates that the end of

it, with any hopes or proſpect of ſucceſs, in that wild and wanton age.

In the other part of his character as a lawyer he made ſo conſiderable a figure, that he is ſaid to be raiſed to the firſt rank in that profeſſion, and to have ſat chief juſtice of the Common Pleas (1). However that be, it is certain he was very eminent for his knowledge this way; and as he was attached in ſome ſignal manner to the ſervice of Thomas of Woodſtock, firſt earl of Buckingham, and then duke of Glouceſter; it is moſt probable, that he belonged to that prince in the way of his profeſſion. It is well known, that not only the king and prince of Wales, but all the princes of the blood had their ſtanding council learned in the law, who were heard in parliament, in caſe any bill was read, that might be detrimental to their intereſts; hence it may be preſumed, that Gower was of this prince's council, or his chancellor, that is the chief of his lawyers, and he who directed how

of the latter would be to ſtarve with hunger and want. Agreeably to which we find him aſſerting in his Council of the depoſition of Richard II. That the king being informed that the nobles who had taken up arms for his reſtoration, had been ſubdued and put to death, took it ſo much to heart, that he refuſed all nouriſhment, and died of voluntary famine in the caſtle of Pontefract. Whence by the way it may be inferred too, that this account of the end of that unfortunate prince, was moſt pleaſing to Henry IV: Since the ſame account is given by Thomas Otterburne, a Franciſcan or Gray friar who flouriſhed in his time, in his Chronica Regum Angliæ, p. 229. and John Rous in his Hiſtoria Regum Angliæ, p. 206. tells alſo the ſame ſtory. Whereby the favourers of Henry the IVth's memory, have ſomething to offer in abatement of that infamy, which has been thrown upon him by our beſt hiſtorians, who unanimouſly charge him with the murdering as well as depoſing king Richard.

(1) Leland in his Itinerary, vol. vi. fol. 15. writes thus, "The houſe of Gower the poet, ſum tyme chief judge of the Commun Place, yet remayneth at Stitenham in Yorkſhire, and divers of them ſynce have been knightes." According to this account we ought to intitle him, Sir John Gower, knight, chief juſtice of the Common Pleas. But Leland has this memorandum in the ſame work, p. 61. "Mr. Farrares told me, that Gower the judge could not be the man, that wrote the books in Engliſh; for he ſaid, that Gower the judge was about Edward the ſecondes time." The writer of our author's memoir in Biogr. Brit. tells us, that he had ſought with ſome care for this judge Gower, but without any ſucceſs, and yet he ſays it is highly probable there was a judge of this name, and not at all improbable that our poet was the ſame man. But for this no ſupport is offered except the following may be deemed one, that from the different bearing of their arms, Leland ſeems to be miſtaken in aſſerting our poet to be of the Stitenham family, and Mr. Ferrares was in the right, becauſe Leland takes notice of ſeveral other families of the name of Gower, ſettled in divers parts of the kingdom; the pertinence of which is left to the reader's judgment.

juſtice

juſtice was to be adminiſtered, and his prerogative maintained in his honours, lordſhips and manors. Our author alſo made his muſe pay the tribute of her tears upon the death of this patron, whoſe cruel murder at Calais he lamented in a very affecting manner (K).

In ſhort, his ſteady attachment to this prince, could not but create in him ſome diſlike to the adminiſtration of king Richard his murderer (L), he did not ſpare to lay before his majeſty the luxury that prevailed in his court, the irreligious lives of his clergy, the danger of liſtening to flatterers, the wickedneſs of corrupt judges, and the uncertainty of human glory and happineſs, even in the moſt exalted ſtates, eſpecially, when monarchs (which was his caſe) gave way to the cruelleſt oppreſſions of the people. In theſe ſentiments, as ſoon as Henry IV. had got poſſeſſion of the throne, and depoſed king Richard, he appeared warmly on the ſide of the Revolution, and added ſeveral hiſtorical pieces to his chronicle, called, Vox Clamantis, or, "The voice of one crying in the "wilderneſs, &c." wherein with one hand he blackened the character of his old maſter Richard, and with the other blanched that of the new monarch, with the utmoſt force of his poetical pencil.

In the firſt year of his reign, through the decay of age, being deprived of his eye-ſight, he lamented that loſs not long after very pathetically, in a "Poem of the Commendation "of Peace," where he took his leave of the muſes and the world, in ſuch terms as plainly teſtify a full ſenſe of his approaching death (M), which accordingly happened in the year

(K) Both in his Vox Clamantis, and Chronica Tripartita.

(L) This duke was at the head of thoſe who took up arms againſt Richard and his favourites in 1387; the king ordered him to be ſeized and impriſoned at Calais, where he was afterwards ſaid to be murdered. Salmon's Chron. Hiſt. in the reign of Richard II.

(M) This is intituled, Carmen de pacis commendatione in laudem Henrici IV. at the cloſe of which is inſerted in Latin, Explicit carmen, &c. in Engliſh thus; Here ends the poem of the Commendation of Peace, which his humble orator John Gower compoſed in honour, and to preſerve the fame of his ſerene ſovereign lord king Henry IV.

Choſen of Chriſt, thou pious king wer't known,
And welcome met when claiming of thy own:
The bad ſubdued, the good to rights reſtored,
To the ſad realm you ſpringing joys afford.
To me, great prince, thy hand benign and kind,
Returned whate'er my better day aſſigned;
Let me record this act with chearful lay,
And the great good with grateful thanks repay.

In

year 1402 (N). His remains were interred under a ſumptuous tomb in St. John's chappel, on the north ſide of the church of the convent of St. Mary Overy in Southwark, which having been reduced to ruin by a fire in the thirteenth century, had been rebuilt by our poet, partly at his own expence aſſiſted with contributions of his procuring (O): where he founded a chantry and endowed it with a maſs, daily to be ſaid for him, and an obit to be performed the day after the feaſt of St. Gregory.

As ſome part of his character, is to be learned from his monument, we ſhall give the deſcription of it from Stowe, (and others) who ſays (P), that the image of ſtone lying upon it, repreſents him with long auburn hair, reaching to his ſhoulders and curling up, a ſmall curled beard, and on his head a chaplet of roſes red, four in number, [Leland tells us there was a wreath of joy interſperſed with the roſes] an habit of purple [Mr. Speght, an older writer, ſays greeniſh] damaſk reaching down to his feet, a collar of SS. gold about his neck, under his head the likeneſs of three books, which he compiled, Speculum Meditantis in French, Vox Clamantis in Latin, the third, Confeſſio Amantis in Engliſh. On the wall there was painted three virgins, Charity, Mercy and Piety, with crowns on their heads, and holding their proper device in their hands (Q). Near them hangeth a table with this

In Henry IVth's firſt year, I loſt my ſight,
Condemn'd to ſuffer life devoid of light,
All things to time ſubmit, and nature draws,
What force attempts in vain beneath her laws.
More I cannot, what tho' my will ſupplies,
My ebbing ſtrength all future power denies,
While that remained, I wrote; now old and weak,
What wiſdom dictates let young ſcholars ſpeak;
Let him who follows be ſublimer ſtill,
My works are finiſhed, here I drop my quill:
My parting words, may heavenly goodneſs laſt,
And times enſuing, much excel the paſt.

UREY's Chaucer, p. 540.

(N) Leland, Bale, and Pits.

(O) Matth. Paris, p. 233. and Leland's Collectan. where he calls it, Semiruta Eccleſia.

(P) Howe's Annals, p. 226. preface to his works printed by Barthelette; Leland's Collectan. vol. iii. p. 48.

(Q) The firſt of theſe is Charity, with this deviſe in her hand,

En toy qui es fils de Dieu le pere,
Saune ſoit qui giſt ſous ceſt piere.

Through thee, of God, the only Son,
Be ſav'd, who reſts beneath this ſtone.

The

this inſcription, Whoſo praieth for the ſoul of John Gower, ſo oft as he does it, ſhall have MD. Days of Pardon. His epitaph is four lines in Latin, which are inſerted below for a reaſon which will appear preſently (R). The ornament of the collar perſuaded Leland that he was a knight. Stowe on the other hand infers from the ſame circumſtance, that he was only an eſquire. The collar of SS. being put on at the creation of eſquires. But Mr. Anſtis having obſerved that the collar impoſed on ſuch creations, was not of gold, as this of Gower's was but of ſilver: informs us that the collar of SS. which became afterwards a mark of dignity, was originally the cognizance or badge of the houſe of Lancaſter, and was worn by ſuch as were deſirous of ſhewing their attachment to that houſe: the ſame author alſo remarks that Gower wearing a ſwan appendant to his collar, was a proof of his attachment to the duke of Glouceſter, whoſe praiſes under that badge runs through his work (s). Upon the whole then, the opinion of Mr. Selden ſeems to be the beſt founded, who concludes our poet to have been only an eſquire, from the firſt

The ſecond is Mercy, holding this,

O bone Jeſu fait tu mercie,
A l'ame, dont le corps giſt ſci.

O Jeſus kind thy mercy ſhew,
To the ſoul of him that reſts below.

The third Pity, holds this.

Pur ta pite Jeſu regarde,
Et met ceſt alme en ſaune garde.

For pity's ſake ſweet Jeſu keep,
The ſoul of him who here doth ſleep.

(R) Armigeri ſcutum nihil a modo fert ſibi lutum,
Reddidit immolutum morti generale tributum,
Spiritus exutum ſe gaudeat eſſe ſolutum,
Et ubi virtutum regnum ſine labe ſtatutum.

ASHMOLE's Theatr. Chemic. Britan. p. 486.

In Engliſh thus:

His ſhield henceforth is uſeleſs grown,
To pay death's tribute ſlain,
His ſoul's with joyous freedom flown,
Where ſpotleſs ſpirits reign.

In the time of Stow the inſcriptions were waſhed out and not legible; the effigies was alſo defaced by cutting off the noſe and hands; but in later times was repaired, and now appears with a ſwan appendant to his collar of SS. and a new inſcription which may be ſeen in Maitland's Hiſt. of Lond. edit. 1739. p. 797.

(s) Anſtis's Regiſter of the Garter, vol. ii. p. 116, 119.

words

words of his epitaph, Armigeri ſcutum, ſignifying an eſquire's ſhield (t).

In reſpect to our poet's learning, it appears to have been very extenſive by his works; but there is one inſtance of it in his printed work vol. iv. which has brought him into the claſs of the believers in the Philoſopher's Stone, where of all the old poets that have handled this ſingular ſubject, he has expreſſed himſelf with the greateſt propriety; he diſcourſes largely and learnedly on the hermetic ſcience, ſhews what the principles are, how much they have been miſtaken, to what vile uſes they have given riſe, and concludes, that notwithſtanding all theſe frauds, the art is in itſelf true (u). He is univerſally allowed to have been a perſon of great conſideration in the law, and his literature is ſeen in his works. Barthelette, the printer of the ſecond edition of his Confeſſio Amantis, obſerves rightly, that the work abounded plentiouſly with eloquent reaſons, ſharp and quick arguments and examples of great authority, perſuading to virtue, not only taken out of the poets, orators, hiſtorians and philoſophers, but alſo out of the Holy Scriptures. "There is," continues he, "no man but that he maie by readynge this "wark, get righte great knowledge, as well for the under-"ſtandynge of many and diverſe auctours, whoſe reaſons "ſayenges and hiſtories are tranſlated into this warke, as for "the plentie of Engliſh words and vulgars (w), beſides the "furtherance of the life to virtue." Mr. Anſtis, the late learned Garter king at arms, in compiling his hiſtory of that order, was much indebted to our author, for the ſeveral modes of diſtinguiſhing perſons of rank and their followers by badges, Gower having taken notice of thoſe of moſt of the great lords in his time.

A late writer (x) has gone much further upon the point of Gower's literature; and having met with encouragement from the author of Chaucer's life, prefixed to Urrey's edition of his works, has taken the liberty to aſſert, that after the famous friar Bacon, Chaucer and Gower were men of the moſt extenſive learning of any whoſe writings have eſcap-

(t) Selden's Titles of Honour, p. 692. Aſhmole's Theatr. Chem. p. 368.

(u) In the fifth book, he treats of the Expedition of the Argonauts in ſearch of the Golden Fleece, in the ſtile of the Hermetic philoſophy.

(w) That is, ſuch words as are uſed only, or chiefly by the ordinary and vulgar ſort of people, penes quem, in England moſt remarkably, as formerly in Rome, eſt jus et norma loquendi.

(x) Biogr. Brit. vol. iv. p. 2218. b.

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ed the wreck of time, and come down to our hands. It is certain, he was a great maſter of the French and Latin languages, as well as his own; and he has left excellent ſpecimens of his poetical genius in each of theſe languages (Y). It muſt be acknowledged, however, that his thoughts are now more to be valued than his expreſſion: but as Leland obſerves, even his expreſſion is equal, if not ſuperior to any of thoſe who attempted Latin poetry in his time; and if in ſucceeding ages, he and they have been far excelled, yet this could ſcarce have happened, if theſe writers had not preſerved a taſte, though a bad one for Latin poetry. True it is, that in point of faſhion (Z) they are now uſeleſs; but this abates nothing of their intrinſic value, and though they may not be fit to ſtand with modern compoſitions, through their want of elegance, yet they deſerve to be ſtill kept and viſited ſometimes as monuments of the good ſenſe of former ages, and evidences that in the ſeaſons of the moſt diſſolute luxury, as thoſe in which he flouriſhed undoubtedly were, there wanted not a remnant of honeſt and ſtout men, who durſt oppoſe a debauched nobility, a voluptuous clergy, complying judges, and a corrupt people; in which point of view, perhaps, they were not uſeleſs examples to ſucceeding times.

But Gower's diſtinguiſhed poetical merit was introducing the muſes into this kingdom, for in order of time he was before Chaucer, though he alſo ſurvived him. In this view, he may therefore be ſtiled, the firſt-born parent of our Engliſh poetry. I will not reach, ſays the author of the "Art of "Engliſh Poeſie" (A), above the time of king Edward III. and Richard II. for any that wrote in Engliſh metre, becauſe before their times, by reaſon of the late Norman conqueſt, which had brought into the realm much alteration, both of our language and laws, and therewithal a certain martial barbarouſneſs, whereby the ſtudy of all good learning was ſo much degraded, as long time after no man, or very few, intended to write in any laudable ſcience, ſo as beyond that time, there is little or nothing worth commendation to be found written in this art. And thoſe of the firſt age were Chaucer and Gower, after whom followed John Lydgate the

(Y) Of his three principal works, the firſt is in French, the ſecond in Latin, and the third in Engliſh.

(Z) This is another reaſon we had for inſerting the four lines of his epitaph, to exhibit a ſpecimen of this faſhion, for which, the beſt excuſe that can be made for him, is the common one, viz. the vice of the age, which had ſtampt a credit upon theſe tinkling triſles; and our poet was not the only ſenſible man, that for this reaſon was content to comply with the vulgar taſte.

(A) Mr. Puttenham's art of Engliſh Poeſie, p. 48.

monk of Bury, and that nameleſs poet, who wrote the ſatire, called, "Pierce Plowman." To the ſame purpoſe, Sir Philip Sydney obſerves (B), that "as in the Italian language, the firſt that made it aſpire to be a treaſure-houſe of ſcience, were the poets Dante, Boccace and Petrarch; ſo in our Engliſh, Gower and Chaucer, after whom, encouraged and delighted with their excellent foregoing, others followed to beautify our mother tongue, as well in the ſame kind as other arts." A late writer alſo remarks (C), "that Gower being very gracious with king Henry IV. in his time carried the name of the only poet; but his verſes, to ſay the truth, are poor and plain, yet full of good and grave morality. But while he affected altogether the French phraſe and words, he made himſelf too obſcure to his reader; beſides his invention cometh far ſhort of the promiſe of his titles."

Notwithſtanding this remark, invention has lately been aſſigned for the beſt claim, that Gower and Chaucer have, for being called our firſt Engliſh poets. "There are, indeed, ſays an ingenious critic, the works of ſome Engliſh poets now remaining, who wrote before Gower and Chaucer; but theſe are chiefly Chronicles in rhime, and ſeem to have left us the laſt dregs of that kind of compoſition, which was practiſed by the Britiſh bards; as for inſtance, the Chronicle of Robert of Glouceſter, who wrote, according to his own account, about the year 1280; and hence we obſerve, that Gower and Chaucer were reputed the firſt Engliſh poets, becauſe they firſt brought invention into our poetry, they MORALIZED THEIR SONG, and ſtrove to make virtue more amiable by cloathing her in fiction (D). Thus we continually find theſe two maſters in this art, conſtantly coupled together in their pretenſions to this merit, which to ſay the truth is not much to Gower's honour and advantage, for in reality his partner's claim was founded upon much ſtronger reaſons. Chaucer, proceeds this learned critic, "it muſt be acknowleged, de-" ſerves to be ranked as one of the firſt Engliſh poets, on " another account, his admirable artifice in painting the man-" ners, which none before him had ever attempted even in " the moſt imperfect degree; and it ſhould be remembered " to his honour, that he was the firſt who gave the Engliſh " nation in its own language, an idea of humour" (E). There

(B) Sir Philip Sidney's Defence of Poeſie, p. 492.

(C) Peacham's Compleat Gentleman, p. 94, 95.

(D) Mr. Warton in his Obſervations on the Fairy Queen of Spenſer, p. 227.

(E) Ibid. p. 228.

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is alſo another particular, wherein Chaucer's name is endeared to us much above that of Gower, who though he is ſaid to have been a man of ſingular great piety and integrity, yet is he greatly cenſured on account of his changing with the times; in this laſt light, the writer of Chaucer's life already cited, commends that prince of poets, for not trampling upon his maſter's memory, and baſely flattering the new king, as moſt of his contemporaries did, and particularly Gower; who, notwithſtanding the obligations he had to Richard II. yet when old, blind, and paſt any hopes of honour or advantage, unleſs the view of keeping what he enjoyed, baſely inſulted the memory of his murthered maſter, and as ignominiouſly flattered his murtherer.

It is true, much pains have been taken to wipe this blot out of our poet's eſcutcheon, and certainly the charge is too ſeverely drawn; in reſpect to which ſomewhat has been offered in the courſe of this memoir. But it cannot be denied, that in the hiſtorical pieces which he added to his Vox Clamantis, after the depoſition of Richard, and the acceſſion of Henry IV. he made very free with the character of his old maſter, in the view of making his court to the new one: and in the ſame ſpirit his Confeſſio Amantis, which had been wrote at the requeſt of king Richard, and dedicated to that king, was altered after the coming in of king Henry, and inſcribed to that triumphant prince (F).

In point of fortune, the compariſon is not ſo much to the diſadvantage of Gower; for though biſhop Nicholſon calls him a poor knight, of John Pit's creation (G); yet it is unlucky for his lordſhip, that he happens to be miſtaken in both parts of this ſneer; ſince before Pit's time, he is expreſsly affirmed to be a knight by Leland, and his rebuilding part of the church of St. Mary Overy, and founding a chantery and obit there, ſhew that he was far from being poor, and rather of affluent circumſtances. It is certain, that he was married, ſince his wife was interred in the ſame church, under a monument below his own; whether any, or what iſſue is not ſo certain. Mr. Stowe indeed tells us, that he was grand-father of John

(F) A ſpecimen of this uſage is given from his works by Stowe, ubi ſupra; and Mr. Hearne in his preface to the life of king Richard II. by the Monk of Eveſham ſays, that the reaſon why he did not annex what our author had written concerning this king, was owing to the account he had received of his having treated this monarch's memory ill, and having ſpoke with equal freedom of the clergy: and for theſe cauſes, he is for leaving Gower's writings in laſting obſcurity, as not worthy of a better fate.

(G) Nicholſon's Hiſt. Libr. p. 81.

Gower,

Gower, ſword-bearer to the unfortunate prince of Wales, ſon to the yet more unfortunate Henry VI. and who with his maſter loſt his life after the battle of Tewkſbury in 1471. Upon their defeat, Mr. Gower with the duke of Somerſet, and ſeveral other perſons of great diſtinction, took ſhelter in a church, into which, when king Edward IV. would have entered with his ſword drawn, a prieſt met him with the ſacrament, and would not let him proceed till he had promiſed him their lives; notwithſtanding which, after remaining there from Saturday till Monday, they were taken out and beheaded. This is ſaid to have been done in revenge of what had paſſed about ten years before, ſince in the charge upon which the queen of Henry VI, Edward prince of Wales, and others were attainted, one article, viz. the eighteenth, is, That they cauſed William lord Bonneville, and Sir Thomas Kuriell, knights of the garter, and William Gower, ſtandard-bearer to Richard duke of York, to be beheaded againſt law, and conſequently murthered. Hence we ſee that there were ſeveral families of the Gowers, and that they took different ſides in theſe miſerable times. Of what family William Gower was does not appear: but there is a clear deſcent from John, who was ſlain at Tewkſbury, which ſhews him to be of the Stitenham family, and conſequently, not deſcended directly from the ſubject of this article. Who beſides the pieces already mentioned, wrote ſeveral others, which are taken notice of below (H).

(H) Some ſhort poems of his are printed among thoſe of Chaucer, and there are many more annexed to the firſt edition of his book, "De confeſſione amantis." And a liſt of others from the Bodleian, Cotton, and All-Souls-college libraries, may be ſeen in Biogr. Brit. ubi ſupra. Where is alſo an account in vol. ii. of his Confeſſio Amantis, printed by Caxton in 1493. The ſecond edition of which by Barthelette, dedicated to Henry VIII. came out in 1532, was reprinted in 1544, and again in 1554, at London.

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